

بحار الأنوار

BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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باب 37 ما جرى بينه وبين أهل الكتاب والمشركين بعد الهجرة وفيه نوادر أخباره و أحوال أصحابه ص

CHAPTER 37 – WHAT FLOWED BETWEEN HIM^{saww} AND THE PEOPLE OF THE BOOK AND THE POLYTHEISTS AFTER THE EMIGRATION, AND IN IT ARE THE MISECELLANEOUS OF HIS^{saww} NEWS AND SITUATIONS OF HIS^{saww} COMPANIONS

الآيات البقرة ما يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ لَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

The Verses – (Surah) Al Baqara: ***They do not like it, those who are disbelieving from the People of the Book, nor the Polytheists, that there should descend upon you from goodness, from your Lord; and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105]***

و قال تعالى وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And the Exalted Said: ***Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. But, be pardoning and overlooking, until Allah Comes with His Command. Allah is Able upon all things [2:109]***

و قال سبحانه إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

And the Glorious said: ***Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]***

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَ الْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَ إِنَّ الَّذِينَ اِخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ

That is because Allah Revealed the Book with the Truth, and those who are differing regarding the Book, they are in discord, remote (from the Truth) [2:176]

و قال تعالى وَ مِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَ يُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَ هُوَ أَلَدُّ الْخِصَامِ

And the Exalted Said: **And from the people there is one who astounds you with his speech regarding the life of the world, and he testifies to Allah upon what is in his heart, but he is the bitterest of the adversaries [2:204]**

وَ إِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَ يُهْلِكَ الْخَرْثَ وَ النَّسْلَ وَ اللَّهُ لَا يُحِبُّ الْفُسَادَ

And when he turns around, he runs along in the land to cause mischief therein and destroy the farm and the lineage; and Allah does not love the mischief [2:205]

وَ إِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَ لَيْسَ الْمِهَادُ

And when it is said to him, 'Fear Allah'; pride seizes him with the sin; so Hell would suffice him; and it is an evil habitation [2:206]

وَ قَالَ تَعَالَى لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

And the Exalted Said: **There is no compulsion in the Religion; the right way has been clarified from the error. [2:256]**

آل عمران كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَ شَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَ جَاءَهُمُ الْبَيِّنَاتُ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(Surah) Aal-e-Imran: **Why should Allah Guide a people who disbelieved after their Eman and (after) they testified that the Rasool was true, and clear arguments had come to them? And Allah does not Guide the unjust [3:86]**

أُولَئِكَ خَزَاوُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

(As for) them, their Recompense is that upon them is the Curse of Allah and the Angels and of the people, altogether [3:87]

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَ لَا هُمْ يُنْتَظَرُونَ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ أَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Eternally in it; their Punishment will neither be Lightened from them nor shall they be Respited [3:88] Except those who repent from after that and amend, for surely Allah is Forgiving, Merciful [3:87]

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَ أُولَئِكَ هُمُ الضَّالُّونَ

Those who commit Kufr after their Eman, then increase in Kufr, their repentance will never be Accepted, and they are the straying ones [3:90]

وَ قَالَ تَعَالَى وَ لَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَ أَكْثَرُهُمُ الْفَاسِقُونَ

And the Exalted Said: **and if the followers of the Book were to believe, it would be better for them; from them (few) are Momineen, but most of them are transgressors [3:110]**

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُدْبِرُوا ثُمَّ لَا يُمْنُونَ

They will never (be able to) harm you except for an annoyance; and if they fight you, they would be turning their backs, then they shall not be helped [3:111]

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَفَإِنْ مَا تُقَاتِلُوا إِلَّا جُنُودٌ مِنَ اللَّهِ وَ جُنُودٌ مِنَ النَّاسِ وَ بِأُيُودٍ مَعْصُومٍ مِنَ اللَّهِ وَ ضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ذَلِكَ بِمَا عَصَوْا وَ كَانُوا يَعْتَدُونَ

Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, and they are drawing Wrath from Allah, and destitution would be struck upon them; that is because they were disbelieving in the Signs of Allah and were killing the Prophets without a right; that is due to their having disobeyed and they were transgressing [3:112]

لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَ هُمْ يَسْجُدُونَ

They aren't alike. From the people of the Book there is an upright community reciting the Verses of Allah during the night while being in Sajdah [3:113]

يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ يُؤْمِنُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ

They are believing in Allah and the last Day, and they are enjoining with the goodness and forbidding from the evil, and are hastening regarding the good deeds. They are from the righteous ones [3:114]

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَ مَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ

And the Exalted Said: **O you who believe! Do not take for intimate ones from besides your own; they will not spare (any effort) in ruining you all. They love whatever distresses you. Vehement hatred has appeared in their mouths (speech), and what is hidden in their chests is greater. We have Clarified the Signs for you, if you use your intellects [3:118]**

هَآ أَنتُمْ أَوْلَاءُ حُبُّونَهُمْ وَ لَا يُحِبُّونَكُمْ وَ تَأْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَ إِذَا خَلَوْا عَصَوْا عَنْكُمْ الْأَمْرَ مِنَ الْعَيْظِ قُلْ مُؤْتُوا بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Behold! You are foremost in loving them while they are not loving you, and you are believing in the Book, all of it. And when they meet you, they are saying, 'We believe!' And when they are alone, they are biting the fingertips out of rage. Say, 'Die in your rage!' Allah is Knowing with the contents of the chests [3:119]

إِنْ تَمَسَّسْتُمْ حَسَنَةً تَسْؤُهُمْ وَ إِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَ إِنْ تَصْرِفُوا وَ تَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

If good touches you, it distresses them, and if an evil befalls you, they are joyous at it; and if you are patient and fear, their plots will not harm you anything; Allah Encompasses with what they are doing [3:120]

و قال تعالى وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْكُمْ وَ مَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ هُمُ أَحْرَهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

And the Exalted Said: ***And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you and (in) that which has been Revealed to them, being humble to Allah; they are not taking a small price for the Signs of Allah; they, for them, their Recompense is in the Presence of their Lord; surely Allah is quick in Reckoning [3:199]***

النساء أ لَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالَةَ وَيُرِيدُونَ أَنْ تَضِلُّوا السَّبِيلَ

(Surah) Al Nisaa: ***Are you not seeing those who have been Given a portion of the Book? They are buying the error and are intending to stray you all from the Way [4:44]***

وَ اللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ وَ كَفَى بِاللَّهِ وَلِيًّا وَ كَفَى بِاللَّهِ نَصِيرًا

And Allah is more Knowing with your enemies; and suffice with Allah as a Guardian, and suffice with Allah as a Helper [4:45]

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ يَقُولُونَ سَمِعْنَا وَ عَصَيْنَا وَ اسْمَعْ غَيْرَ مُسْمِعٍ وَ رَاعِنَا لَيًّا بِالْحَقِّ وَ طَعْنَا فِي الدِّينِ وَ لَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَ أَطَعْنَا وَ اسْمَعْ وَ انْظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَ أَقْوَمَ وَ لَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا

From those Jews who are distorting the words away from its places and are saying, ‘We hear and we disobey’, and ‘listening without hearing’, and ‘Raina’, twisting with their tongues as a taunt in the Religion; and if they were to be saying, ‘We hear and we obey’, and, ‘Hear and consider us’, it would be better for them and more straight. But, Allah Cursed them due to their Kufr, therefore they will not be believing except for a little. [4:46]

وَ قال تعالى فَلَا وَ رَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَ يُسَلِّمُوا تَسْلِيمًا

And the Exalted Said: ***But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]***

وَ لَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَ لَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَ أَشَدَّ تَقْبِيلًا

And had We Prescribed upon them: “Lay down your lives or go forth from your houses”, they would not have done it except a few of them; and if they were to do what they are being advised with, it would be better for them and stronger in affirmation [4:66]

وَ إِذَا لَأَتَيْنَاهُم مِنْ لَدُنَّا أَجْرًا عَظِيمًا

And then We would Give them from Us a great Recompense

وَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

And We would Guide them to a Straight Path [4:68]

إِلَى قَوْلِهِ وَ يَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلًا

Up to His^{azwj} Words: **And they are saying: 'Obedience'. But when they are going out from your presence, a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, therefore turn away from them and rely upon Allah, and suffice with Allah as a Protector [4:81]**

وَقَالَ تَعَالَى وَ مَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً إِلَى قَوْلِهِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

And the Exalted Said: **And it was not for a Momin that he kills a Momin except in error; - up to His^{azwj} Words: and Allah was always most-Knowing, Wise [4:92]**

وَقَالَ تَعَالَى وَ مَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا إِلَى قَوْلِهِ عَظِيمًا

And the Exalted Said: **And whoever kills a Momin intentionally, - up to His^{azwj} Words grievous Punishment [4:93]**

وَقَالَ تَعَالَى إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ لَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

And the Exalted Said: **We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105]**

وَ اسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106]

وَ لَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا

And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful [4:107]

يَسْتَخْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَخْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ وَ كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

They are concealing from the people, and they cannot conceal from Allah, and He is with them when they are spending the nights in what does not Please Him from the words; and Allah was always Encompassing with what they were doing [4:108]

هَآ أَنتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا

Behold! O You, Those who are pleading on their behalf in the life of the world. So who would plead on their behalf on the Day of Judgment, or who would happen to be a protector upon them? [4:109]

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبْهُ عَلَى نَفْسِهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

And the one who earned a sin, so rather he has earned it upon himself; and Allah would always be most Knowing, Wise [4:111]

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا

And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112]

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113]

لَا خَيْرَ فِي كَثِيرٍ مِنْ جَوَاهِرِهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]

وَقَالَ تَعَالَى إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

And the Exalted Said: Those who believe then commit Kufr, then believe, then commit Kufr, then increase in Kufr, it would not be for Allah to Forgive them nor Guide them to a way [4:137]

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

Announce to the hypocrites that for them is a painful Punishment [4:138]

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Those who are taking the Kafirs for guardians besides the Momineen. [4:139]

إِلَى قَوْلِهِ تَعَالَى إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

Up to the Words of the Exalted: **then you would be like them; Allah will Gather together the hypocrites and the Kafirs in Hell altogether [4:140]**

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَمْ لَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَمْ لَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُم مِنَ الْمُؤْمِنِينَ فَاللَّهُ بِحُكْمِكُمْ بَيِّنٌ يَوْمَ الْقِيَامَةِ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا

Those who are awaiting with you, so if there happened to be a victory for you from Allah, they would be saying, 'Did we not happen to be with you?' And if there was a share (of victory) for the Kafirs, they would be saying, 'Did we not have mastery upon you and defended you from the Momineen?' So Allah would Judge between you all on the Day of Judgment, and Allah will never Make a way to be for the Kafirs against the Momineen [4:141]

الْمَائِدَةِ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخَرِينَ لَمْ يَأْتُواكَ بِكُلِّ شَيْءٍ مُبِينٍ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ هُمْ فِي الدُّنْيَا حِزْبٍ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing, and from those who are Jews who are listening to the lies. They are listening for another people who have yet to come to you. They are altering the words from their places afterwards. They are saying, 'If you are given this, then take it, and if you are not given it, then be cautious. And the one whom Allah Intends to Try, so you will never control for him anything from Allah. They are those whom Allah does not Intend to purify their hearts. For them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [5:41]

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

They are listening to the lies, devouring the ill-gotten gains. So if they were to come to you, then judge between them or turn away from them. And if you turn away from them, they will never (be able to) harm you anything, and if you judge, then judge between them with the justice; surely Allah Loves the just ones [5:42]

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ

And how come they make you a judge and with them is the Torah wherein is a Judgment of Allah, then they are turning back from after that? And they are not the Momineen [5:43]

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَ كَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَ اخْشَوْنِي وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]

إِلَى قَوْلِهِ تَعَالَى وَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَ مُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ مِنْهَاجًا وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Up to the Words of the Exalted: **And We Revealed to you the Book with the Truth, in verification to what came before it from the Book and a prevalence upon it. Therefore judge between them with what Allah Revealed and do not pursue their whims rather than what has come to you from the Truth. For all of them We made a Law and a Manifesto, and if Allah had so Desired, He would have Made you all a single community, but it is to Try you regarding what He Gave you. So compete with each other for the goodness. To Allah is your return, altogether, and He would be Informing you with what you had been differing in [5:48]**

وَ أَنْ احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ وَ اخْذَرْتَهُمْ أَنْ يَمَنُّوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ دُورِهِمْ وَ إِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

And that you should judge between them by what Allah Revealed and do not pursue their whims, and be cautious of them lest they tempt you from part of what Allah Revealed to you. But if they turn back, then know that rather Allah Intends to Afflict them for some of their sins, and that most of the people are transgressors [5:49]

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ

So is it the judgment of the Pre-Islamic period they are seeking? And who is better than Allah in Judgment for a people who are certain? [5:50]

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوعًا وَ لَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ أَوْلِيَاءَ وَ اتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ

And the Exalted Said: ***O you who believe! Do not take as friends those who are taking your Religion in mockery and as a plaything, from those who were Given the Book from before you, and the Kafirs; and fear Allah if you were Momineen [5:57]***

وَ إِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَ لَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

And when you are called to the Salat, they are taking it in mockery and as a plaything; that is because they are a people who are not understanding [5:58]

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تُنْفِقُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْنَا وَ مَا أُنْزِلَ مِنْ قَبْلُ وَ أَنَّ أَكْثَرَكُمْ فَاسِقُونَ

Say: O you People of the Book! Are you resenting from us only because we believe in Allah, and what is Revealed unto us, and what was Revealed from before? And surely most of you are transgressors [5:59]

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ غَضِبَ عَلَيْهِ وَ جَعَلَ مِنْهُمْ الْفِرْدَ وَ الْخَنَازِيرَ وَ عَبْدَ الطَّاغُوتِ أُولَئِكَ شَرٌّ مَكَانًا وَ أَضَلُّ عَنْ سَوَاءِ السَّبِيلِ

Say: Shall I inform you all with one most evil that of Retribution in the Presence of Allah? The one whom Allah Cursed and was Wrathful upon, and Made from them, the monkey, and the pig, and the worshippers of the tyrants. They are in a more evil position and more straying from the Just Way [5:60]

وَ إِذَا جَاؤُكُمْ قَالُوا آمَنَّا وَ قَدْ دَخَلُوا بِالْكَفْرِ وَ هُمْ قَدْ خَرَجُوا بِهِ وَ اللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ

And when they come to you, they are saying, 'We believe!' And they have entered with the Kufr and they have exited with it; and Allah is more Knowing with what they were concealing [5:61]

وَ تَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَ الْعُدْوَانِ وَ أَكْلِهِمُ السُّخْتِ لَيْسَ مَا كَانُوا يَعْمَلُونَ

And you will see many of them hastening into the sin and the transgression and their consuming the ill-gotten gains. Evil is what they have been doing [5:62]

لَوْ لَا يَنْهَاهُمُ الرَّبَّائِيُّونَ وَ الْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَ أَكْلِهِمُ السُّخْتِ لَيْسَ مَا كَانُوا يَصْنَعُونَ

Why don't they forbid them, the Rabbis and the Monks, from their sinful words and their consuming the ill-gotten gains? Evil was what they were doing [5:63]

وَ قَالَ تَعَالَى وَ أَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَ الْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْخَرْبِ أَطْفَأَهَا اللَّهُ وَ يَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَ اللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

And the Exalted Said: ***And We Cast upon them the enmity and the hatred up to the Day of Judgment. Every time they kindle the fire for the war, Allah Extinguishes it; and they are striving in the land for mischief, and Allah does not Love the mischief-makers [5:64]***

إِلَى قَوْلِهِ تَعَالَى أُمَّةٌ مُقْتَصِدَةٌ وَ كَثِيرٌ مِنْهُمْ سَاءٌ مَا يَكْمَلُونَ

Up to the Words of the Exalted: **From them there is a moderate community, and most of them, evil is what they are doing [5:66]**

إلى قوله تعالى قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَتَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَ كُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

Up to the Words of the Exalted: **Say: O People of the Book! You wouldn't be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; And what is Revealed to you has increased a lot of them in tyranny and Kufr, therefore do not grieve upon the Kafir people [5:68]**

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ إِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَ اللَّهُ غَفُورٌ حَلِيمٌ

And the Exalted Said: **O you who believe! Do not ask about things, if it is declared to you it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101]**

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

A people from before you had asked these, then they became Kafirs due to it [5:102]

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ صَرَّرْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَ لَوْ كَانَ ذَا قُرْبَى وَ لَا تَكُونُ شَهَادَةُ اللَّهِ إِنَّا إِذَا لَمِنَ الْآخِرِينَ

And the Exalted Said: **O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you, detain both of them after the Salat. If you doubt them then they should both swear by Allah, 'We will neither take a price for it even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners' [5:106]**

فَإِنْ غُيِّرَ عَلَى أَتْنَهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَ مَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon. So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107]

ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَ اتَّقُوا اللَّهَ وَ اسْمِعُوا وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; and Allah does not Guide the transgressing people [5:108]

الأنعام وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَ مَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

(Surah) Al Anaam: **And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52]**

وَ كَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيُتْلَوْا أَمْثَلًا مَنْ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

And like that We Try some of them with other, so they are saying, 'Are they the ones Allah has Conferred upon from between us?' Isn't Allah more Knowing with the grateful ones? [6:53]

وَ إِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَ أَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

And when they come to you, those who are believing in Our Signs, then say: 'Peace be upon you'. Your Lord has Prescribed the Mercy upon Himself. It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54]

وَ قَالَ تَعَالَى وَ مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَ لَمْ يُوْحَ إِلَيْهِ شَيْءٌ وَ مَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ

And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; [6:93]

الْأَعْرَافِ وَ أَثُلَ عَلَيْهِمْ نَبَأُ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

(Surah) Al A'raaf: **And recite to them the one We Gave Our Signs to, but he detached from it and he followed the satan, so he was from the deviators [7:175]**

وَ لَوْ شِئْنَا لَرَفَعْنَاهَا بِهَا وَ لَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَ اتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ذَلِكَ مِثْلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

And hade We so Desired, We would have Raised him with these, but he adhered to the ground and followed his whims. So his example is like the dog, if you attack upon him he lolls out his tongue, or if you leave him, he lolls out his tongue. That is an example of the people who belied Our Signs, therefore relate the story, perhaps they would be pondering [7:176]

الْأَنْفَالِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَ الرَّسُولَ وَ تَخُونُوا أَمَانَاتِكُمْ وَ أَنْتُمْ تَعْلَمُونَ

(Surah) Al Anfaal: **O you who believe! Do not betray Allah and the Rasool and betray your entrustment while you know [8:27]**

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

And know that rather your wealth and your children are a Fitna (strife), and that Allah, with Him is a Mighty Recompense [8:28]

وَقَالَ تَعَالَى قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنتُ الْأَوَّلِينَ

And the Exalted Said: **Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, and if they return, then the ways of the former ones has come to pass [8:38]**

وَاقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. So if they desist, then Allah Sees what they are doing [8:39]

وَإِنْ تَوَلَّوْا فاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

And if they turn back, then know that Allah is your Guardian; most excellent is the Guardian and most excellent the Helper [8:40]

التَّوْبَةُ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ

(Surah) Al Tawbah: **It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. These, their deeds would be Confiscated and they would be in the Fire eternally [9:17]**

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ لَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُتَّقِينَ

But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day, and establishes the Salat and gives the Zakat and does not fear (anyone) except Allah. So perhaps they would become from the rightly Guided [9:18]

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19]

الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ وَ أُولَئِكَ هُمُ الْفَائِزُونَ

Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. These, they are the achievers [9:20]

و قال تعالى يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

And the Exalted Said: **They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]**

و قال سبحانه يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْبَارِ وَ الرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

And the Glorious Said: **O you who believe! Surely many of the Rabbis and the Monks are devouring the wealth of the people falsely and are hindering from the Way of Allah [9:34]**

و قال تعالى إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ عَمَاءً وَ يُحَرِّمُونَ عَمَاءً لِيُطَاطَأَ عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

And the Exalted Said: **But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37]**

و قال سبحانه وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَ إِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَحْضُونَ

And the Glorious Said: **And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]**

وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59]

و قال تعالى وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ فَلَنْ أَذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ وَ رَحْمَةً لِلَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: 'A hearer of good for you all. He believes in Allah and has faith in the Momineen, and is a Mercy for those of you who believe; and those who are hurting Rasool-Allah, for them is a painful Punishment' [9:61]

يَحْلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضَوْكُمْ وَ اللَّهُ وَ رَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ

They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ

Are they not knowing that the one who opposes Allah and His Rasool, then for him would be Fire of Hell to abide therein eternally? That is the mighty disgrace! [9:63]

إِلَى قَوْلِهِ تَعَالَى الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ وَعَدَ اللَّهُ الْمُنَافِقِينَ

Up to the Words of the Exalted: **The hypocritical men and the hypocritical women are from each other. They enjoin evil and forbid good and withhold their hands. They have forgotten Allah, so He has Forgotten them; surely the hypocrites, they are the mischievous ones [9:67]**

وَالْمُنَافِقَاتِ وَالْكُفَّارِ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَهُمْ عَذَابٌ مُقِيمٌ

Allah has Promised the hypocritical men and the hypocritical women and the Kafirs the Fire of Hell, to abide therein eternally; it is sufficient for them; and Allah has Cursed them and for them would be ever-lasting Punishment [9:68]

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَ أَكْثَرَ أَمْوَالاً وَ أَوْلَاداً فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَ خُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أُولَئِكَ هُمُ الْخَاسِرُونَ

Like those from before you; they were stronger than you in power and more abundant in wealth and children. So they enjoyed their portion, and you are enjoying your portion just as those before you enjoyed their portion; and you are talking vainly like they were talking vainly. Those ones, their deeds were Confiscated in the world and the Hereafter, and those ones, they are the losers [9:69]

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَ عَادٍ وَ ثَمُودَ وَ إِبْرَاهِيمَ وَ أَصْحَابِ مَدْيَنَ وَ الْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Did there not come to them news of those from before them of the people of Noah, and Aad, and Samood, and people of Ibrahim, and the companions of Madayn, and the overthrown cities? Their Rasools came to them with the clear proofs. So it was not Allah Who was unjust to them, but they were unjust to themselves [9:70]

إِلَى قَوْلِهِ تَعَالَى يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمْ بِمَا لَمْ يَنَالُوا وَ مَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَ إِنْ يَتُوبُوا يُعَذِّبُهُمُ اللَّهُ عَذَاباً أَلِيماً فِي الدُّنْيَا وَ الْآخِرَةِ وَ مَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ

Up to the Words of the Exalted: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool**

was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

And from them is one who vowed to Allah, 'If He Gives us from His Grace, we would give charity and become from the righteous ones' [9:75]

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ

But when He Gave them from His Grace, they would stingy with it and turned back, and they were averse [9:76]

فَأَعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

So He Made hypocrisy as a consequence to be in their hearts until the Day they meet Him, due to their opposing Allah of what they had Promised Him and due to their lying [9:77]

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ

Are they not knowing that Allah Knows their secrets and their whisperings, and that Allah is a Knower of the hidden matters? [9:78]

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَهُمْ غَدَابٌ أَلَيْسَ

Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them. Allah will Ridicule them, and for them would be a painful Punishment [9:79]

أَسْتَغْفِرَ لَهُمْ أَوْ لَا تَسْتَغْفِرَ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; that is because they committed Kufr with Allah and His Rasool; and Allah does not Guide the mischief-making people [9:80]

وَقَالَ تَعَالَى الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

The Bedouins are more intense in Kufr and hypocrisy and more likely not to know the Limits of what Allah Revealed unto His Rasool, and Allah is Knowing, Wise [9:97]

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

And from the Bedouins is one who regards what he spend as being a fine, and he awaits the misfortune to befall you. Upon them be the evil misfortune, and Allah is Hearing, Knowing [9:98]

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَتَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِذِّحِلْهُمْ اللَّهُ فِي رَحْمَتِهِ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

And from the Bedouins is one who believes in Allah and the Last Day, and he takes what he spends as being a nearness with Allah, and the (sending of) Salawat (upon) the Rasool. Indeed, it would be a nearness for them. Allah will be Entering them into His Mercy; surely Allah is Forgiving, Merciful [9:99]

وَقَالَ تَعَالَى وَ يَمُنُّ حَوْلَكُمْ مِنَ الْأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النِّفَاقِ لَا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُمْ مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

And the Exalted said: **And from the ones around you from the Bedouins are hypocrites, and from the people of Al-Medina are stubborn upon the hypocrisy. You do not know them, We Know them. We will be Punishing them twice, then they will be Returned to the grievous Punishment [9:101]**

وَأَخْرَجُوا عَتَرَتَهُمْ يَدُونَهُمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ

And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]

إِلَى قَوْلِهِ تَعَالَى وَأَخْرَجُوا مُرَجُوزَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

Up to the Words of the Exalted: **And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]**

وَقَالَ سُبْحَانَهُ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَى قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

And the Glorious Said: **It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:113]**

إِلَى قَوْلِهِ تَعَالَى وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

Up to the Words of the Exalted: **It was not for Allah to Let stray a people after having Guided them until He Clarifies to them what they should be guarding against, [9:115]**

إِلَى قَوْلِهِ تَعَالَى وَ إِذَا مَا أَنْزَلْتُ سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَكُنْمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَرَادَتْهُمْ إِيمَانًا وَ هُمْ يَسْتَبْشِرُونَ

Up to the Words of the Exalted: **And whenever a Chapter is Revealed, there is one of them who is saying, 'Which of you has this increased in Eman?' But, as for those who believe, it does increase them in Eman, and they rejoice [9:124]**

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَى رِجْسِهِمْ وَ مَاتُوا وَ هُمْ كَافِرُونَ

And as for those in whose hearts is a disease, it increases uncleanness to their uncleanness, and they die while being Kafirs [9:125]

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَ لَا هُمْ يَذَّكَّرُونَ

Do they not see that they are being Tried once or twice in every year, yet they do not turn (to Allah) nor do they mind? [9:126]

وَ إِذَا مَا أُنزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاهُمْ مِنْ أَحَدٍ ثُمَّ انْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

And whenever a Chapter is Revealed, they look at each other (and say), 'Did anyone see you?' Then they disperse. Allah has Turned away their hearts because they are a people not pondering [9:127]

هُودٌ أَلَّا إِلَهُهُمْ يُنْشَوْنَ صُدُورُهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَغْشَوْنَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

(Surah) Hud^{as}: **Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. He Knows what they are keeping as secret and what they are making public. He is a Knower with the contents of the chests [11:5]**

الرَّعْدَ وَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَ مِنَ الْأَخْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَ لَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَ إِلَيْهِ مَأَبٍ

(Surah) Al Ra'ad: **And those Given the Book are rejoicing with what is Revealed unto You, and from the confederates are ones who deny part of it. Say: 'But rather, I am Commanded that I should worship Allah and not associate with Him. To Him do I invite and to Him is the return [13:36]**

الْكُفْ وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَ الْعِشِيِّ يُرِيدُونَ وَجْهَهُ وَ لَا تَغْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَ لَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَ اتَّبَعَ هَوَاهُ وَ كَانَ أَمْرُهُ فُرُطًا

(Surah) Al Kahf: **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, and do not obey one whose heart is heedless from Our Remembrance and is obeying his own desires, and his matter would always be neglected [18:28]**

وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ

And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. [18:29]

النور وَ الَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ وَ لَمْ يَكُنْ لَهُمْ شَهَادَةٌ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ الْآيَاتِ

(Surah) Al Noor: **And those who accuse their wives and there do not happen to be any witnesses for them except for their own selves, so the testimony of one of them is four testimonies with Allah that he is from the truthful ones [24:6] – The Verses.**

وَ قَالَ تَعَالَى وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ

And the Exalted Said: **And they are saying, ‘We believe in Allah and in the Rasool and we obey!’ Then a group of them turned back after this, and they are not with the Momineen [24:47]**

وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ

And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48]

وَ إِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

And if the right happens to the for them, they come to him submissively [24:49]

أَفِ قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَ رَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

Is there a disease in their hearts, or are they doubting, or are they fearing that Allah and His Rasool would be prejudicial against them? But these, they are the unjust ones [24:50]

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَ أَطَعْنَا وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ

But rather, the word of the Momineen when they are invited to Allah and His Rasool for him to judge between them is they are saying, ‘We hear and we obey!’ And these, they would be the successful ones [24:51]

وَ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ وَ يَخْشَ اللَّهَ وَ يَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ

And one who obeys Allah and His Rasool and is afraid of Allah and fears Him, so these, they would be the victorious ones [24:52]

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُفْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: ‘Do not swear! Reasonable obedience (is required). Surely, Allah is Aware of what you are doing [24:53]

الْقِصَصِ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ وَ إِذَا يُنْذِرُ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا

(Surah) Al Qasas: **Those We had Given the Book from before him, they were believers in it [28:52]**

العنكبوت ألم أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

(Surah) Al Ankaboot: **Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]**

إِلَى قَوْلِهِ تَعَالَى وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَ لَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

Up to the Words of the Exalted: **And from the people there is one who says, 'We believe in Allah!' But when he is harmed in (the Way of) Allah, he regards the trial of the people as being a Punishment of Allah. And if Help from your Lord comes, they would be saying, 'Surely we were with you'. Or, isn't Allah more Knowing of what is in the chests (conscience) of the (people of the) worlds? [29:10]**

وَ لَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَ لَيَعْلَمَنَّ الْمُنَافِقِينَ

And Allah will Make known those who believe and He will (also) Make known the hypocrites [29:11]

لَقَمَان وَ إِذَا عَشَيْتُمْ مَوِجَ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَ مَا يَجِدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

(Surah) Luqman: **And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]**

الْأَحْزَابِ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَ لَا تُطِعِ الْكَافِرِينَ وَ الْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

(Surah) Al Ahzaab: **O you Prophet! Fear Allah and do not follow the Kafirs and the hypocrites, surely, Allah would always be Knowing, Wise [33:1]**

وَ أَنْبِغْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

And follow what is Revealed to you from your Lord; surely Allah would always be Aware of what you are doing [33:2]

وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَىٰ بِاللَّهِ وَكِيلًا

And rely upon Allah, and suffice with Allah as a Supporter [33:3]

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

Allah did not Make two hearts for a man to be inside him, [33:4]

و قال تعالى لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ الْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِزُونَكَ فِيهَا إِلَّا قَلِيلًا

And the Exalted Said: ***If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]***

مُلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَ قُتِلُوا تَقْتِيلًا

(They are) Accursed! Wherever they are found they shall be seized and killed with a massacre [33:61]

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَ لَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

Being a Sunnah of Allah regarding those who have gone before, and you will never find any alteration in the Sunnah of Allah [33:62]

سَبَأٌ وَ قَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَ لَا بِالَّذِي بَيْنَ يَدَيْهِ

(Surah) Saba: ***And those who commit Kufr say, We will never believe in this Quran, nor in that which came before it'. [34:31]***

الْأَحْقَافَ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَ كَفَرْتُمْ بِهِ وَ شَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَأَمَنْ وَ اسْتَكَبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(Surah) Al Ahqaaf: ***Say: 'Have you considered if it was from the Presence of Allah, and you disbelieved in it? And a witness from the Children of Israel testified upon the like of it, so he believed and you were arrogant. Surely Allah does not Guide the unjust people [46:10]***

وَ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَ إِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْكَارٌ قَدِيمٌ

And those who commit Kufr say for those who believe, 'If it was good, they would not have preceded us to it'. And since they are not seeking Guidance with it, so they are saying, 'This is an old lie!' [46:11]

مُحَمَّدٌ وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنفًا أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ اتَّبَعُوا أَهْوَاءَهُمْ

(Surah) Muhammad^{saww}: ***And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, 'What is that he said just now?' They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]***

إِلَى قَوْلِهِ تَعَالَى وَ يَقُولُ الَّذِينَ آمَنُوا لَوْ لَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنْزِلَتْ سُورَةٌ مُحْكَمَةٌ وَ ذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَئِكَ هُمُ

Up to the Words of the Exalted: ***And those who believe are saying: 'If only a Chapter would be Revealed!' But when a Decisive Chapter is Revealed, and fighting is mentioned therein,***

you see those in whose hearts is a disease looking at you with the look of one fainting from the death. Woe unto them! [47:20]

طَاعَةٌ وَ قَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ

Obedience and a gentle word (is better), so when the matter is determined, had they ratified Allah it would have been better for them [47:21]

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ

So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ

They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَى لَهُمْ

Surely, those who turned back upon their back from after the Guidance having become clarified to them, the Satan had enticed for them and dictated to them [47:25]

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

That is because they said to those who abhorred what Allah Revealed, 'We shall obey you in some of the matters', and Allah Knows their secrets [47:26]

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

But how would it be when the Angels cause them to die, striking their faces and their backs? [47:27]

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْحَبَ اللَّهُ وَ كَرِهُوا رِضْوَانَهُ فَأَخْبِطَ أَعْمَالَهُمْ

That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْعَانَهُمْ

Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29]

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

And if We so Desire, We would Show them to you, so you would recognise them by their marks, and you can (already) recognise them by their tone of speech, and Allah Knows your deeds [47:30]

وَلَتَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ

And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31]

وَقَالَ تَعَالَى وَ إِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

And the Exalted Said: **And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]**

الحجرات يا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

(Surah) Al Hujuraat: **O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]**

وَاذْكُرُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأُمْرِ لَعَسَ أَنْ تُكْفِرُوا بِهِ وَإِنَّ إِلَى اللَّهِ مَجْلَبَأَ لِمُكْفِرِيكُمْ وَلَقَدْ عَلِمْتُمُ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَأَنَّهُمْ سَتُونَ
الْعَصِيَّانَ أَولَئِكَ هُمُ الرَّاكِبُونَ

And know that among you is Rasool-Allah! If he were to obey you in many of the matters, you would be in difficulties. But, Allah Endeared the Eman to you and Adorned it in your hearts and Caused you to dislike the Kufr, and the transgression, and the disobedience. These are the ones who are Guided ones [49:7]

فَضْلًا مِنَ اللَّهِ وَ نِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

Being a Grace from Allah and a Favour, and Allah is Knowing, Wise [49:8]

وَ إِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَجَانِبُوهَا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So, when it does return, then reconcile between them with the justice and the fairness. Surely, Allah Loves the (people of) fairness [49:9]

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْمُسُوفُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11]

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَتُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, surely Allah is Oft-returning, Merciful [49:12]

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13]

قَالَتِ الْأَعْرَابُ آمَنَّا فُلَٰنٌ لَّمْ يَأْمُرْنَا بِأَمْرٍ كَثِيرٍ لَّا نَسْمَعُ بِهِ أَوَلَا تَعْلَمُونَ أَنَّا نَسْمَعُ كُلَّ شَيْءٍ نَّقُولُ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

The Bedouins said, 'We believe!' Say: 'You do not believe! But say, 'We submitted', and the Eman has not entered into your hearts. And if you were to obey Allah and His Rasool, He will not Reduce anything from your deeds. Surely Allah is Forgiving, Merciful' [49:14]

النجم أَفَرَأَيْتَ الَّذِي تَدْعُو

(Surah) Al Najm: **So have you seen the one who turns his back [53:33]**

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ

And gives a little and (then) is resentful [53:34]

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْا يَرَىٰ

Is there with him knowledge of the unseen, so he can see? [53:35]

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَىٰ

Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36]

وَ إِبْرَاهِيمَ الَّذِي وَفَّى

And (Parchment of) Ibrahim who fulfilled it? [53:37]

أَلَا تَرَىٰ وَازِرَةً وُزِّرَ أُخْرَىٰ وَأَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

A bearer of a burden will not bear the burden of another [53:38]

الْحَدِيدُ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَ يَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

(Surah) Al Hadeed: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]**

لَقَدْ يَعْزَمُ أَهْلُ الْكِتَابِ أَلاَّ يَفْعَلُوا عَلَىٰ شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29]

الْمُجَادِلَةُ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ خَوَافُكُمْ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

(Surah) Al Mujadilah: **Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1]**

وَقَالَ تَعَالَى أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ

And the Exalted Said: **Have you not seen those who befriend a people whom Allah is Wrathful upon? They are neither from you nor from them, and they are knowingly swearing upon the lie [58:14]**

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

Allah has Prepared a severe Punishment for them. It was evil, what they were doing [58:15]

الْمُتَحَنِّنُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

(Surah) Al Mumtahana: **O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13]**

الْجُمُعَةُ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

(Surah) Al Jummah: **Say: 'O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful' [62:6]**

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8]

وَقَالَ تَعَالَىٰ وَإِذَا رَأَوْا تِجَارَةً أَوْ هَمَّ انْفِصَاؤًا إِلَيْهَا وَتَرَكُوا قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ النَّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ

And the Exalted Said: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]**

الْقَلَمِ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَحْنُوءٌ

(Surah) Al Qalam: **And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51]**

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

And he is not, except (he is) a Zikr for the worlds [68:52]

الليل فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَىٰ

(Surah) Al Layl: **So, as for one who gives and fears [92:5]**

وَصَدَقَ بِالْحُسْنَىٰ

And ratifies the most excellent [92:6]

فَسَنِّيَرُهُ لِلْيُسْرَىٰ

So We will be Facilitating him to the ease [92:7]

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

And as for one who is stingy and (considers himself) needless [92:8]

وَكَذَّبَ بِالْحُسْنَىٰ

And belies the most excellent [92:9]

فَسَنُيَسِّرُهُ لِلْيُسْرَى

So We will be Facilitating him to the difficulties [92:10]

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى إِلَى آخِرِ السُّورَةِ

And his wealth will not avail him when he falls [92:11] - up to the end of the Chapter.

التَّكَاثُرُ أَهْلَكُمْ التَّكَاثُرُ

(Surah) Al Takaasur: The augmentation diverts you [102:1]

حَتَّى زُرْتُمُ الْمَقَابِرَ إِلَى آخِرِ السُّورَةِ.

Until you visit the graves [102:2] – up to the end of the Chapter.

قوله تعالى يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ قَالَ الطَّبْرِيُّ رَحِمَهُ اللَّهُ قَالَ الْبَاقِرُ ع وَجَمَاعَةٌ مِنَ الْمُفَسِّرِينَ إِنَّ امْرَأَةً مِنْ خَيْبَرَ ذَاتَ شَرَفٍ بَيْنَهُمْ زَنَتْ مَعَ رَجُلٍ مِنْ أَشْرَافِهِمْ وَهُمَا مُحْصَنَانِ فَكَرِهُوا رَجْمَهُمَا فَأَرْسَلُوا إِلَى يَهُودِ الْمَدِينَةِ وَكَتَبُوا لَهُمْ أَنْ يَسْأَلُوا النَّبِيَّ ص عَنْ ذَلِكَ طَمَعًا فِي أَنْ يَأْتِيَهُمْ بِرُخْصَةٍ

The Words of the Exalted: **O you Rasool! Do not let them grieve you [5:41]** – Al-Tabarsi said, ‘Al-Baqir^{asws}, and (so did) a group of the interpreters: ‘A woman from Khyber with nobility between them committed adultery with a man from their noble ones, and they were both married. So, they disliked stoning them, and they sent a message to the Jews of Al-Medina and wrote to them that they should ask the Prophet^{saww} about that, coveting regarding that he^{saww} should give them the allowance.

فَانْطَلَقَ قَوْمٌ مِنْهُمْ كَعْبُ بْنُ الْأَشْرَفِ وَكَعْبُ بْنُ أُسَيْدٍ وَشُعْبَةُ بْنُ عَمْرِو وَمَالِكُ بْنُ الصَّمِيفِ وَكِثَانَةُ بْنُ أَبِي الْحَقِيقِ وَغَيْرُهُمْ فَقَالُوا يَا مُحَمَّدُ أَخْبِرْنَا عَنِ الرَّانِيَةِ وَ الرَّانِي إِذَا أُخْصِنَا مَا حَدُّهَا

A group went and among them were Ka’ab Bin Al-Ashraf, and Ka’ab Bin Aseyd, and Sha’ba Bin Umar and Malik Bin Al-Sayf, and Kanana Bin Abu Al-Haqeeq and others. They said, ‘O Muhammad^{saww}! Inform us about the adulterer and the adulteress, what are both their legal punishments (of the Law)?’

فَقَالَ وَ هَلْ تَرْضَوْنَ بِمَضَائِي فِي ذَلِكَ قَالُوا نَعَمْ فَتَنَزَلَ جِبْرِيلُ ع بِالرَّجْمِ فَأَخْبَرَهُمْ بِذَلِكَ فَأَبَوْا أَنْ يَأْخُذُوا بِهِ فَقَالَ جِبْرِيلُ اجْعَلْ بَيْنَكَ وَ بَيْنَهُمْ ابْنٌ صُورِيًا [و] وَصَفَهُ لَهُ فَقَالَ النَّبِيُّ ص هَلْ تَعْرِفُونَ شَابًا أَمْرَدًا أَبْيَضَ أَعْوَرَ سَكَنَ فَذَكَ يُقَالُ لَهُ ابْنُ صُورِيَا قَالُوا نَعَمْ قَالَ فَأَيُّ رَجُلٍ هُوَ فَيُكْرَمُ قَالُوا أَعْلَمُ يَهُودِيٍّ عَلَى وَجْهِ الْأَرْضِ بِمَا أُنْزِلَ اللَّهُ عَلَى مُوسَى

Rasool-Allah^{saww} said: ‘And are you happy with my^{saww} judgement regarding that?’ They said, ‘Yes’. Jibraeel^{as} descended with the (Verse of) stoning, and he^{saww} informed about that, but they refused to act upon it. Jibraeel^{as} said: ‘Make Ibn Sowriya to be between you^{saww} and them’ – and described him to him^{saww}. The Prophet^{saww} said: ‘Do you all recognise a young one-eyed man who lives at Fadak, called Ibn Sowriya?’ They said, ‘Yes’. He^{saww} said: ‘So what

kind of man is he, among you?' They said, 'He is the most knowledgeable among the Jews about what Allah^{azwj} Revealed unto Musa^{as}'.

قَالَ فَأَرْسِلُوا إِلَيْهِ فَفَعَلُوا فَأَتَاهُمُ عَبْدُ اللَّهِ بْنُ صُورِيَا فَقَالَ لَهُ النَّبِيُّ إِنِّي أَنْشَدُكَ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى وَ فَلَقَ لَكُمْ الْبَحْرَ فَأَنْجَاكُمْ وَأَغْرَقَ آلَ فِرْعَوْنَ وَ ظَلَّلَ عَلَيْكُمُ الْغَمَامَ وَ أَنْزَلَ عَلَيْكُمُ الْمَنَّاءَ وَ السَّلْوَى هَلْ يَجِدُونَ فِي كِتَابِكُمْ الرَّجْمَ عَلَى مَنْ أُخْصِنَ

He^{saww} said: 'Then send for him'. They did that, and Abdullah Bin Sowriya came up, so the Prophet^{saww} said to them: 'I^{saww} adjure you to Allah^{azwj}, there is no god but He^{azwj}, Who Revealed the Torah unto Musa^{as}, and Parted the sea for you, and Rescued you, and Drowned the people of the Pharaoh^{la}, and Shaded you with the clouds, and Caused the Manna and the Quails to descend upon you – did you find in your Book, the (penalty of) stoning upon the one who commits adultery?'

قَالَ ابْنُ صُورِيَا نَعَمْ وَ الَّذِي دَعَّرْتَنِي بِهِ لَوْ لَا خَشْيَةُ أَنْ يُحْرِقَنِي رَبُّ التَّوْرَةِ إِنْ كَذَبْتُ أَوْ عَيَّرْتُ مَا اعْتَرَفْتُ لَكَ وَ لَكِنْ أَخْبَرَنِي كَيْفَ هِيَ فِي كِتَابِكَ يَا مُحَمَّدُ قَالَ إِذَا شَهِدَ أَرْبَعَةُ رَهْطٍ غُدُولٍ أَنَّهُ قَدْ أَدْخَلَهُ فِيهَا كَمَا يَدْخُلُ الْمِئْلُ فِي الْمُكْحَلَةِ وَ حَبَّ عَلَيْهِ الرَّجْمُ

Ibn Sowriya said, 'Yes, by the One Who^{azwj} Made me to remember it. Had I not feared that the Lord^{azwj} of the Torah would Incinerate me, I would have lied or changed what you^{saww} have recognised. But, inform me, how is it in your^{saww} Book, O Muhammad^{saww}?' He^{saww} said: 'When a group of four just men witness it, that he has entered her, just like the needle enters into the container, the stoning is obligated upon them'.

فَقَالَ ابْنُ صُورِيَا هَكَذَا أَنْزَلَ اللَّهُ فِي التَّوْرَةِ عَلَى مُوسَى فَقَالَ لَهُ النَّبِيُّ فَمَاذَا كَانَ أَوَّلَ مَا تَرَخَّصْتُمْ بِهِ أَفَرَأَى اللَّهُ

Ibn Sowriya said, 'This is how Allah^{azwj} has Revealed in the Torah upon Musa^{as}'. So the Prophet^{saww} said to him: 'If it was like that, then what gave you the leeway in the Command of Allah^{azwj}?'

قَالَ كُنَّا إِذَا رَأَى الشَّرِيفُ تَرْكَنَاهُ وَ إِذَا رَأَى الضَّعِيفُ أَقَمْنَا عَلَيْهِ الْحَدَّ فَكَثُرَ الرِّقُّ فِي أَشْرَافِنَا حَتَّى رَأَى ابْنُ عَمِّ مَلِكٍ لَنَا فَلَمْ نَرْجُمْهُ ثُمَّ رَأَى رَجُلٌ آخَرُ فَأَرَادَ رَجْمَهُ فَقَالَ لَهُ قَوْمُهُ لَا حَتَّى تَرْجُمَ فَلَانَا يَعْنُونَ ابْنَ عَمِّهِ

He said, 'If the adulterer is the noble man, we leave him, and if the adulterer is the weak, we establish the legal punishment (of the Law) against him. Most of the adultery is committed among our noble people, to the extent that when the cousin of the king committed it, we did not stone him. Then another man committed adultery, so the king intended to have him stoned, but the people said to him, 'No, until you stone such and such' – meaning his cousin.

فَقُلْنَا تَعَالَوْا نَجْتَمِعْ فَلَنْضَعْ شَيْئاً دُونَ الرَّجْمِ يَكُونُ عَلَى الشَّرِيفِ وَ الْوَضِيعِ فَوَضَعْنَا الْجُلْدَ وَ التَّحْمِيمَ وَ هُوَ أَنْ يُجْلَدَا أَرْبَعِينَ جَلْدَةً ثُمَّ يُسَوَّدُ وَجُوهُهُمَا ثُمَّ يُخْمَلَانِ عَلَى جِمَارَيْنِ وَ يُجْعَلُ وَجُوهُهُمَا مِنْ قِبَلِ دُبُرِ الْجِمَارِ وَ يُطَافُ بِهِمَا فَحُفِّلُوا هَذَا مَكَانَ الرَّجْمِ

They said, 'Come, let us gather together and put something else in place of the stoning, to come upon the nobles and the lowly. We replaced it by the whipping and 'Al-Tahmeen', and it is the whipping of forty lashes, then we blacken the faces of both of them, then make them to be carried by two donkeys, being carried with their faces at the back of the donkeys, which circles with them. So we have made this to be in place of the stoning'.

فَقَالَتِ الْيَهُودُ لِابْنِ صُورِيَا مَا أُسْرِعَ مَا أَخْبَرْتَهُ بِهِ فَقَالَ إِنَّهُ أَنْشَدَنِي بِالتَّوْرَةِ وَ لَوْ لَا ذَلِكَ لَمَا أَخْبَرْتَهُ بِهِ

The Jews said to Ibn Sowriya, 'What was the hurry in informing him^{saww} about it?' He said, 'He^{saww} adjured me with the Torah, and had it not been for that, I would not have informed him of it'.

فَأَمَرَ بِهِمَا النَّبِيُّ ص فَرَجَمَا عِنْدَ بَابِ مَسْجِدِهِ وَ قَالَ أَنَا أَوَّلُ مَنْ أَحْيَا أَمْرَكَ إِذَا أَمَاتُوهُ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ فِيهِ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَ يَغْفُوا عَنْ كَثِيرٍ

The Prophet^{saww} ordered with both of them and they were stoned by the door of the masjid, and he^{saww} said: 'I^{saww} am the first one to revive Your^{azwj} Command when they had killed it'. So, Allah^{azwj} the Glorious Revealed regarding it: **O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. [5:15].**

فَقَامَ ابْنُ صُورِيَا فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْ رَسُولِ اللَّهِ ص ثُمَّ قَالَ هَذَا مَقَامُ الْعَاذِ بِاللَّهِ وَ بِكَ أَنْ تَذْكُرَ لَنَا الْكَثِيرَ الَّذِي أَمَرْتُ أَنْ تَغْفُو عَنْهُ فَأَعْرَضَ النَّبِيُّ ص عَنْ ذَلِكَ

Ibn Sowriya stood up and place his hand upon the shoulder of Rasool-Allah^{saww}, then said, '(At) this place, I seek Refuge with Allah^{azwj} and with you^{saww} that you^{saww} reminded to us the lot which I had been Commanded and you^{saww} have pardoned from it'. The Prophet^{saww} turned away from that.

ثُمَّ سَأَلَهُ ابْنُ صُورِيَا عَنْ نَوْمِهِ فَقَالَ تَنَامُ عَيْنَايَ وَ لَا يَنَامُ قَلْبِي فَقَالَ صَدَقْتَ فَأَخْبَرَنِي عَنْ شَبِّهِ الْوَلَدِ بِأَبِيهِ لَيْسَ فِيهِ مِنْ شَبِّهِ أُمِّهِ شَيْءٌ أَوْ بِأُمِّهِ لَيْسَ فِيهِ مِنْ شَبِّهِ أَبِيهِ شَيْءٌ

Then Ibn Sowriya asked him^{saww} about his^{saww} sleep. He^{saww} said, 'My^{saww} eyes sleep but my^{saww} heart does not sleep'. He said, 'You^{saww} speak the truth. Inform me about the resemblance of the child resembling with his father, there not being any resemblance in him anything from the resemblance of his mother, or with his mother and not having any resemblance in him of anything from his father'.

فَقَالَ أُتِيهُمَا عَلَا وَ سَبَقَ مَاءُ مَا صَاحِبِهِ كَانَ الشَّبَّهُ لَهُ قَالَ صَدَقْتَ فَأَخْبَرَنِي مَا لِلرَّجُلِ مِنَ الْوَلَدِ وَ مَا لِلْمَرْأَةِ مِنْهُ

He^{saww} said: 'Whichever water of the two is higher and precedes its counterpart, the resemblance would be for him'. He said, 'You^{saww} speak the truth. Inform me, what is for the man from the child and what is for the woman from him?'

قَالَ فَأُعْطِي عَلَى رَسُولِ اللَّهِ ص طَوِيلًا ثُمَّ خَلَّى عَنْهُ مُحْمَرًا وَجْهَهُ يُفِيضُ عَرَقًا فَقَالَ اللَّحْمُ وَ الدَّمُ وَ الظُّفُرُ وَ الشَّعْرُ لِلْمَرْأَةِ وَ الْعَظْمُ وَ الْعَصَبُ وَ الْعُرْوَةُ لِلرَّجُلِ قَالَ لَهُ صَدَقْتَ أَمْرَكَ نَبِيٌّ

He (the narrator) said, 'There was prolonged fainting upon Rasool-Allah^{saww}, then it vacated from him^{saww} (leaving him^{saww} with) redness of face, sweating profusely. He^{saww} said: 'The flesh, and the blood, and the nails, and the hair is for the woman, and the bones and the

nerves and the veins are for the man'. He said, 'You^{saww} speak the truth. Your^{saww} matter is a matter of a Prophet^{as}'.

فَأَسْلَمَ ابْنُ صُورِيَا عِنْدَ ذَلِكَ وَ قَالَ يَا مُحَمَّدُ مَنْ يَأْتِيكَ مِنَ الْمَلَائِكَةِ قَالَ جِبْرِيلُ قَالَ صِفْهُ لِي فَوَصَفَهُ لَهُ النَّبِيُّ ص فَقَالَ أَشْهَدُ أَنَّهُ فِي التَّوْرَةِ كَمَا قُلْتُ وَ أَنَّكَ رَسُولُ اللَّهِ حَقًّا

Ibn Sowriya became a Muslim during that and said, 'O Muhammad^{saww}! Who from the Angels comes to you^{saww}? He^{saww} Jibraeel^{as}'. He said, 'Describe him^{as} to me'. The Prophet^{saww} described him^{as}'. He said, 'I testify that it is so in the Torah just as you^{saww} are saying, and you^{saww} are a Rasool^{saww} of Allah^{azwj}, truly'.

فَلَمَّا أَسْلَمَ ابْنُ صُورِيَا وَقَعَتْ فِيهِ الْيَهُودُ وَ شَتَمُوهُ فَلَمَّا أَرَادُوا أَنْ يَنْهَضُوا تَعَلَّقَتْ بَنُو قُرَيْظَةَ بَنِي النَّضِيرِ فَقَالُوا يَا مُحَمَّدُ إِخْوَانُنَا بَنُو النَّضِيرِ أَبُونَا وَاحِدٌ وَ دِينُنَا وَاحِدٌ وَ نَبِينَا وَاحِدٌ إِذَا قَتَلُوا مَنَّا قَتِيلًا لَمْ يَغْدُونَا وَ أَعْطُونَا دِيْنَهُ سَبْعِينَ وَ سَقَا مِنْ تَمْرٍ وَ إِذَا قَتَلْنَا مِنْهُمْ قَتِيلًا قَتَلُوا الْقَاتِلَ وَ أَخَذُوا مِنَّا الضَّعْفَ مِائَةً وَ أَرْبَعِينَ وَ سَقَا مِنْ تَمْرٍ

When Ibn Sowriya became a Muslim, the Jews fell upon him and cursed him. When they wanted to arise, the clan of Qureyza met the clan of Al-Nazeer and they said, 'O Muhammad^{saww}! Our brothers the clan of Al-Nazeer, our father is one, and our Religion is one, and our Prophet^{saww} is one. Then they killed someone from us they do not equate with us, and they give us wergild of seventy (Dinars) and a basket of dates, and when we kill someone from them, they kill the killer and take the double from us, one hundred and forty (Dinars) and two basket of dates.

وَ إِنْ كَانَ الْقَتِيلُ امْرَأَةً قَتَلُوا بِهَا الرَّجُلَ مِنَّا وَ بِالرَّجُلِ مِنْهُمْ الرَّجُلَيْنِ مِنَّا وَ بِالْعَبْدِ الْحُرَّ مِنَّا وَ جِرَاحَاتُنَا عَلَى النَّصْفِ مِنْ جِرَاحَاتِهِمْ فَاقْضِ بَيْنَنَا وَ بَيْنَهُمْ فَأَنْزَلَ اللَّهُ فِي الرَّجْمِ وَ الْقِصَاصِ الْآيَاتِ.

And if the killed one was a woman, they kill the man from us for her, and with the man from them, two men from us, and with the slave the free one from us, and they our injuries are upon the half from their injuries. So, judge between us and them'. So, Allah^{azwj} Revealed the Verses regarding the stoning and the retaliation" (194 و 193: 3 بجمع البيان)

و فِي قَوْلِهِ تَعَالَى لَا تَسْأَلُونَهُ عَنْ أَشْيَاءٍ اخْتَلَفَ فِي نَزْلِهَا فَقِيلَ سَأَلَ النَّاسُ رَسُولَ اللَّهِ ص حَتَّى أَخْفَوْهُ بِالْمَسْأَلَةِ فَقَامَ مُعْظَبًا خَطِيبًا فَقَالَ سَلُونِي فَوَ اللَّهُ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنَّتهُ لَكُمْ

And regarding the Words of the Exalted: **O you who believe! Do not ask about things [5:101]** – there is differing regarding its Revelation. It is said the people asked Rasool-Allah^{saww} to the extent that they exhausted him^{saww} with the questions, so he^{saww} stood upon angry addressing and he^{saww} said: 'Ask me^{saww}, for by Allah^{azwj} you will not ask me^{saww} about anything except I^{saww} will explain it to you'.

فَقَامَ رَجُلٌ مِنْ بَنِي سَهْمٍ يُقَالُ لَهُ عَبْدُ اللَّهِ بْنُ حُذَافَةَ وَ كَانَ يُطْعَمُ فِي نَسَبِهِ فَقَالَ يَا نَبِيَّ اللَّهِ مَنْ أَبِي فَقَالَ أَبُوكَ حُذَافَةُ بْنُ قَيْسٍ

A man from the clan of Sahm called Abdullah Bin Huzaqa, and used to be taunted regarding his lineage. He said, 'O Prophet^{saww} of Allah^{azwj}! Who is my father?' He^{saww} said: 'Your father is Huzaqa Bin Qays'.

فَقَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ يَا رَسُولَ اللَّهِ أَيْنَ أَبِي فَقَالَ فِي النَّارِ فَقَامَ عُمَرُ وَ قَبَلَ رَجُلٌ رَسُولَ اللَّهِ ص وَ قَالَ إِنَّا يَا رَسُولَ اللَّهِ ص خَدِثُوا عَهْدَ بِجَاهِلِيَّةٍ وَ شِرْكٍ فَأَعْفُ عَنَّا عَفَا اللَّهُ عَنْكَ فَسَكَنَ غَضَبُهُ فَقَالَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ صَوَّرْتُ لِي الْجَنَّةَ وَ النَّارَ أَنِفَا فِي عَرْضِ هَذَا الْحَائِطِ فَلَمْ أَرَ كَالْيَوْمِ فِي الْحَيِّ وَ الشَّوْرِ - عَنِ الزُّهْرِيِّ وَ قَتَادَةَ عَنْ أَنَسٍ.

Another man stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! Where is my father?' He^{saww} said: 'In the Fire (Hell)'. So, Umar stood up, and the man faced Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! We are in a new Covenant than the pre-Islamic period and Shirk, so pardon us, may Allah^{azwj} Pardon you^{saww}'. The anger of Rasool-Allah^{saww} subsided and he^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! The Paradise has been picturised for me^{saww} and (so was) the Fire just now in the width of this garden and I^{saww} have not seen like today regarding the good and the evil'. – From Al-Zuhry and Qatadah from Anas (famous Ahadith fabricator).

وَ قِيلَ كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ص اسْتَفْهَاءً مَرَّةً وَ امْتِحَانًا مَرَّةً فَيَقُولُ لَهُ بَعْضُهُمْ مَنْ أَبِي وَ يَقُولُ الْآخَرُ أَيْنَ أَبِي وَ يَقُولُ الْآخَرُ إِذَا ضَلَلْتَ نَاقَتَهُ أَيْنَ نَاقَتِي فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَةَ - عَنِ ابْنِ عَبَّاسٍ.

And it is said it was a group asking Rasool-Allah^{saww} mocking at times and testing at times, so one of them said to him^{saww}, 'Who is my father', and the other one said when his camel had strayed, 'Where is my camel?' So, Allah^{azwj} Mighty and Majestic Revealed this Verse. – From Ibn Abbas.

وَ قِيلَ خَطَبَ رَسُولُ اللَّهِ ص فَقَالَ إِنَّ اللَّهَ كَتَبَ عَلَيْكُمُ الْحَجَّ فَقَامَ عُرْشُهُ بْنُ حُصَيْنٍ وَ يُرْوَى سُرَاقَةُ بْنُ مَالِكٍ فَقَالَ أَيْ كُلِّ عَامٍ يَا رَسُولَ اللَّهِ فَأَعْرَضَ عَنْهُ حَتَّى عَادَ مَرَّتَيْنِ أَوْ ثَلَاثًا فَقَالَ رَسُولُ اللَّهِ ص وَجَّكَ وَ مَا يُؤْمِنُكَ أَنْ أَقُولَ نَعَمْ وَ اللَّهُ وَ لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَ لَوْ وَجِبَتْ مَا اسْتَطَعْتُمْ وَ لَوْ تَرَكْتُكُمْ كَفَرْتُمْ فَأَتَرْتُكُم مَّا تَرَكْتُكُمْ

And it is said Rasool-Allah^{saww} saying: 'Allah^{azwj} has Prescribed the Hajj upon you all'. So, Ukasha Bin Mihsan stood up, and it is reported it was Suraqa Bin Malik, and he said, 'Is it during every year, O Rasool-Allah^{saww}? He^{saww} turned away from him until he repeated it twice or thrice. Rasool-Allah^{saww} said: 'Woe be unto you! And what makes you believe that I^{saww} would be saying yes? By Allah^{azwj}! And if I^{saww} were to say yes, it would become Obligatory, and if it becomes Obligatory, you will not be able to, and if you were to leave it, you will be committing Kufr, then you will neglect me^{saww} what you will be neglecting.

فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَ اخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَ إِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ - عَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَبِي أَمَامَةَ الْبَاهِلِيِّ.

But rather, destroyed were the ones before you due to the large number of their questions and their opposition against their Prophets^{as}. So, whenever I^{saww} order you all with something, then perform from it whatever you are able to, and when I^{saww} forbid you all from something, then shun it' – From Ali^{asws} Bin Abu Talib^{asws} and Abu Amama Al-Bahily.

رَوَى النَّعْلِيُّ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: مَرَّ الْمَلَأُ مِنْ قُرَيْشٍ عَلَى رَسُولِ اللَّهِ ص وَ عِنْدَهُ صُهَيْبٌ وَ خَبَّابٌ وَ بِلَالٌ وَ عَمَّارٌ وَ غَيْرُهُمْ مِنْ ضُعَفَاءِ الْمُسْلِمِينَ فَقَالُوا يَا مُحَمَّدُ أَرْضَيْتَ بِهَؤُلَاءِ مِنْ قَوْمِكَ أَمْ فَتَحْنَا نَكُونَ تَبَعًا لَهُمْ أَمْ هَؤُلَاءِ الَّذِينَ مِنَ اللَّهِ عَلَيْهِمْ اطْرُدْهُمْ عَنْكَ فَلَعَلَّكَ إِنْ طَرَدْتَهُمْ أَتَبَعْنَاكَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَا تَطْرُدْ إِلَى آخِرِهِ

It is reported by Al-Sa'alby, by his chain from Abdullah Bin Masoud who said, 'The chiefs of Qureyh passed by Rasool-Allah^{saww} and in his^{saww} presence were Suheyb, and Khabbab, and Bilal, and Ammar, and others from the weak ones of the Muslims. They said, 'O Muhammad^{saww}! Are you^{saww} pleased with these ones from your^{saww} people? Should we become followers of them? Are they those whom Allah^{azwj} has Conferred upon? Expel them from you^{saww}, for if you^{saww} were to expel them perhaps we would follow you^{saww}. So Allah^{azwj} the Exalted Revealed: (Surah) Al Anaam: **And do not expel [6:52]** – up to its end.

وَقَالَ سَلْمَانُ وَخَبَّابٌ فِينَا نَزَلَتْ هَذِهِ الْآيَةُ جَاءَ الْأَقْرَبُ بْنُ حَابِسِ التَّمِيمِيِّ وَعُيَيْنَةُ بْنُ حِصْنِ الْفَزَارِيِّ وَذُوهُمْ مِنَ الْمُؤَلَّفَةِ قُلُوبُهُمْ فَوَجَدُوا النَّبِيَّ ص قَاعِدًا مَعَ بِلَالٍ وَصُهَيْبٍ وَعَمَّارٍ وَخَبَّابٍ فِي نَاسٍ مِنْ ضِعْفَاءِ الْمُؤْمِنِينَ

And Salman^{ra} and Khabab said, 'This Verse was Revealed regarding us. Al-Aqra'u Bin Habis Al-Tameemi and Uyayna Bin Hisn Al-Fazary and their personnel from the ones with inclined hearts came, and they found the Prophet^{saww} seated with Bilal^{ra} and Suheyb and Ammar and Khabbab among some people from the weak ones of the Momineen.

فَحَقَّرُوهُمْ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ نَحْنُ هَؤُلَاءِ عَنْكَ حَتَّى نَخْلُو بِكَ فَإِنَّ وُفُودَ الْعَرَبِ تَأْتِيكَ فَتَسْتَحْيِي أَنْ يَرُونَا مَعَ هَؤُلَاءِ الْأَعْبِدِ ثُمَّ إِذَا انْصَرَفْنَا فَإِنْ شِئْتَ فَأَعِدْهُمْ إِلَى بَجَلِسِكَ

They belittled them and said, 'O Rasool-Allah^{saww}! If you^{saww} could isolate these ones from you^{saww} until we can be alone with you^{saww}, for delegations of the Arabs come to you^{saww} and we are embarrassed that they would see us with these slaves. Then when we leave, then if you^{saww} so like, you^{saww} can sit them in your^{saww} gathering'.

فَأَجَابَهُمُ النَّبِيُّ ص إِلَى ذَلِكَ فَقَالَ لَهُ أَكْتُبْ لَنَا بِحَدَا عَلَى نَفْسِكَ كِتَابًا فَدَعَا بِصَحِيفَةٍ وَأَخْضَرَ عَلَيْنَا ع لِيَكْتُبَ

The Prophet^{saww} answered them to that, and they said to him^{saww}, 'Write a letter (agreement) for us with this upon yourself^{saww}. He^{saww} called for a paper and Ali^{asws} presented to write.

قَالَ وَنَحْنُ فُعُودٌ فِي نَاحِيَةٍ إِذْ نَزَلَ حَبْرِيْلُ ع بِقَوْلِهِ وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ إِلَى قَوْلِهِ أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ فَنَحَى رَسُولُ اللَّهِ ص الصَّحِيفَةَ وَ أَقْبَلَ عَلَيْنَا وَ دَنَوْنَا مِنْهُ وَ هُوَ يَقُولُ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ فَكُنَّا تُقْعُدُ مَعَهُ إِذَا أَرَادَ أَنْ يَقُومَ قَامَ وَ تَرَكْنَا فَأَنْزَلَ اللَّهُ وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ

الْآيَةُ

He (the narrator) said, 'And we were seated in a corner when Jibraeel^{as} descended with His^{azwj} Words: **And do not expel those who are supplicating [6:52]** – up to His^{azwj} Words: **Isn't Allah more Knowing with the grateful ones? [6:53]**. So, Rasool-Allah^{saww} kept the paper aside and faced towards us and drew us closer to him^{saww} and he^{saww} said: 'Your Lord^{azwj} has Prescribed being the Beneficent upon Himself^{azwj}'. We were seated with him^{saww}, and when we intended to arise, he^{saww} stood up and we left, and Allah^{azwj} Revealed: **And observe patience yourself along with those [18:28]** – the Verse.

قَالَ فَكَانَ رَسُولُ اللَّهِ ص يَقْعُدُ مَعَنَا وَ يَدْنُو حَتَّى كَادَتْ رُكْبَتُنَا تَمَسُّ رُكْبَتَهُ فَإِذَا بَلَغَ السَّاعَةَ الَّتِي يَقُومُ فِيهَا قُمْنَا وَ تَرَكْنَاهُ حَتَّى يَقُومَ وَ قَالَ لَنَا الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُتْنِي حَتَّى أَمْرِي أَنْ أَصْبِرَ نَفْسِي مَعَ قَوْمٍ مِنْ أُمَّتِي مَعَكُمْ الْمَحْيَا وَ مَعَكُمْ الْمَمَاتِ.

He (the narrator) said, 'Rasool-Allah^{saww} sat with us and we went closer until our knees touched his^{saww} knees. When the time approached in which he^{saww} stood during it, we stood up and left him^{saww} until he^{saww} stood up and said to us: 'The Praise is for Allah^{azwj} who did not Cause me^{saww} to die until He^{azwj} Commanded me^{saww} to be patient myself^{saww} with a group from my^{saww} community. With you all is the life and with you all is the death!' (مجمع البيان 305 :4)

و قال الطبرسي في قوله تعالى وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ اخْتَلَفَ فِيْمَن فَعِيل نزلت في الذين نهي الله عز و جل نبيه عن طردهم وَكَانَ النَّبِيُّ ص إِذَا رَأَاهُمْ بِدَأَّهُمْ بِالسَّلَامِ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مَنْ أَمَرَنِي أَنْ أَبْدَأَهُمْ بِالسَّلَامِ - عن عكرمة.

And Al-Tabarsi said regarding the Words of the Exalted: **And when they come to you, those who are believing [6:54]** – there is a differing among the ones. It is said it was Revealed regarding those Allah^{azwj} Mighty and Majestic Forbade His^{azwj} Prophet^{saww} from expelling them, and it was so that the Prophet^{saww}, whenever he^{saww} saw them, would begin with greeting them and said: 'The Praise is for Allah^{azwj} Who Made to be in my^{saww} community one who instructs me^{saww} that I should begin with the greetings (Salaam)'. – From Ikrimah (Bin Abu Jahl).

قيل عبد الله بن سعد بن أبي سرح أمدى عليه رسول الله ص ذات يوم وَ لَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ إِلَى قَوْلِهِ لَمْ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَجَرَى عَلَى لِسَانِ ابْنِ أَبِي سَرْحٍ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ فَأَمَلَاهُ عَلَيْهِ وَ قَالَ هَكَذَا أَنْزَلَ

It is said, Abdullah Bin Sa'ad Bin Abu Sarh, one day Rasool-Allah^{saww} dictated to him: **And We have Created the human being from an extract of clay [23:12]** – up to His^{azwj} Words: **then We Grow it as another creation [23:14]**. (The Verse): **So Blessed is Allah, the best of the Creators [23:14]**. So, he^{saww} dictated it to him and said: 'That is how it is Revealed'.

فارتد عدو الله و قال إن كان محمد صادقا فلقد أوحى إلي كما أوحى إليه و لئن كان كاذبا فلقد قلت كما قال و ارتد عن الإسلام و هدر رسول الله ص دمه فلما كان يوم الفتح جاء به عثمان و قد أخذ بيده و رسول الله ص في المسجد فقال يا رسول الله اعف عنه

But the enemy of Allah^{azwj} reneged and said, 'If Muhammad^{saww} was truthful, so it has been Revealed to me just as it gets Revealed to him^{saww}, and if he^{saww} was a liar, so I have said just as he^{saww} has said', and he reneged from Al-Islam, and Rasool-Allah^{saww} Legalised his blood. When it was the day of the conquest (of Makkah), Usman came with him, and he had grabbed his hand and Rasool-Allah^{saww} was in the Masjid. He said, 'O Rasool-Allah^{saww}! Pardon him'.

فسكت رسول الله ص ثم أعاد فسكت ثم أعاد فقال هو لك فلما مر قال رسول الله ص لأصحابه أ لم أقل من رآه فليقتله فقال عبد الله بن بشر كانت عيني إليك يا رسول الله أن تشير إلي فأقتله فقال ص الأنبياء لا يقتلون بالإشارة.

He^{saww} was silent. Then he reiterated, and he^{saww} was silent. Then he reiterated, so he^{saww} said: 'He is for you'. When he went, Rasool-Allah^{saww} said to his^{saww} companions: 'Did I^{saww} not say to you that the one who sees him, should kill him?' Abdullah Bin Bishr said, 'My eyes were (looking) towards you^{saww}, O Rasool-Allah^{saww}, if you^{saww} indicate to me, then I would kill him'. He^{saww} said: 'The Prophets^{as} do not kill by the indications'.

قَالَ الطَّبْرَسِيُّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص يَقْسِمُ قِسْمًا وَ قَالَ ابْنُ عَبَّاسٍ كَانَتْ عَنَائِمُ هَوَازِنَ يَوْمَ حُنَيْنٍ إِذْ جَاءَهُ ابْنُ أَبِي الْخُوَيْصَرَةِ التَّمِيمِيُّ وَ هُوَ خُرْفُوصُ بْنُ زُهَيْرٍ أَصْلُ الْخَوَارِجِ فَقَالَ اَعْدِلْ يَا رَسُولَ اللَّهِ فَقَالَ وَتِلْكَ وَ مَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ

Al-Tabarsi said, 'From Abu Saeed Al-Khudry who said, 'While Rasool-Allah^{saww} was distributing the distributions', and Ibn Abbas said it was the war booty of Hawazin on the day of Hunayn, 'when Ibn Abu Al-Khowseyra Al-Tameemi came and he is Hukus Bin Zaheer origin of Al-Khawarij. He said, 'Be fair, O Rasool-Allah^{saww}!' He^{saww} said: 'Woe be unto you! And who is more fair if I^{saww} am not fair (just)?'

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فَأَضْرِبَ عَنْقَهُ فَقَالَ النَّبِيُّ ص دَعُهُ فَإِنَّ لَهُ أَصْحَابًا يَخْتَفِرُ أَحَدُكُمْ صَلَاتَهُ عِنْدَ صَلَاتِهِمْ وَ صِيَامَهُ مَعَ صِيَامِهِمْ يُرْفَوْنَ مِنَ الدِّينِ كَمَا يَمُرُّ السَّهْمُ مِنَ الرَّمِيَّةِ .

Umar said, 'O Rasool-Allah^{saww}! Can you allow me to strike off his neck?' The Prophet^{saww} said: 'Leave him, for there are companions for him, the Salat of one of you is belittled with their Salats, and his Fast with their Fasts. They are straight from the Religion just as the arrows are straight from the archer'.

قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ قِيلَ نَزَلَتْ فِي ثَعْلَبَةَ بْنِ حَاطِبٍ وَ كَانَ مِنَ الْأَنْصَارِ قَالَ لِلنَّبِيِّ ص ادْعُ اللَّهَ أَنْ يَرْزُقَنِي مَالًا فَقَالَ يَا ثَعْلَبَةُ قَلِيلٌ تُؤَدِّي شُكْرَهُ خَيْرٌ مِنْ كَثِيرٍ لَا تُطِيقُهُ أَمَا لَكَ يَا رَسُولَ اللَّهِ ص أَسْوَةٌ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ أَرَدْتُ أَنْ تَسِيرَ الْجِبَالُ مَعِيَ ذَهَبًا وَ فِضَّةً لَسَارَتْ

Al-Tabarsi said, 'It was Revealed regarding Sa'alba Bin Hatib, and he was from the Helpers. He said to the Prophet^{saww}, 'Supplicate to Allah^{azwj} to Grace me wealth'. He^{saww} said: 'O Sa'alba! Little (wealth) you give thanks for is better than a lot (of wealth) you can endure. Isn't there an exemplary example in Rasool-Allah^{saww} for you? By the One^{azwj} in Whose Hand is my^{saww} soul! If I^{saww} wanted I^{saww} to transform the mountain with me^{saww} into gold and silver, it would transform'.

ثُمَّ أَنَاهُ بَعْدَ ذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَرْزُقَنِي مَالًا وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَنْ يَرْزُقَنِي اللَّهُ مَالًا لَا أُعْطِيَنَّ كُلَّ ذِي حَقٍّ حَقَّهُ فَقَالَ ص اللَّهُمَّ ارْزُقْ ثَعْلَبَةَ مَالًا

Then he came to him^{saww} after that and said, 'O Rasool-Allah^{saww}! Supplicate to Allah^{azwj} to Grace me wealth. By the One^{azwj} Who Sent you^{saww} with the Truth! If Allah^{azwj} were to Grace me wealth, I would give to every one with a right, his right'. He^{saww} said: 'O Allah^{azwj}! Grace Sa'alba wealth'.

قَالَ فَاتَّخَذَ عَنَمًا فَتَمَثَّ كَمَا يَنْمِي الدُّودُ فَضَاقَتْ عَلَيْهِ الْمَدِينَةُ فَتَنَحَّى عَنْهَا فَتَزَلَّ وَادِيًا مِنْ أَوْدِيَّتِهَا ثُمَّ كَثُرَتْ مُنًى حَتَّى تَبَاعَدَ مِنَ الْمَدِينَةِ فَاشْتَغَلَ بِذَلِكَ عَنِ الْجُمُعَةِ وَ الْجَمَاعَةِ

He (the narrator) said, 'He took sheep and they multiplied just as the insects tend to multiply. Al-Madina seemed too narrow for him, so he isolated from it. He descended at a valley from its valley. Then the prosperity increased until he distanced from Al-Medina. He got too pre-occupied with that from the Friday and the congregation.

وَ بَعَثَ رَسُولُ اللَّهِ ص الْمُصَدَّقَ لِيَأْخُذَ الصَّدَقَةَ فَأَتَى وَ بَجَلَ وَ قَالَ مَا هَذِهِ إِلَّا أَخْتُ الْجَزْيَةِ فَقَالَ رَسُولُ اللَّهِ ص يَا وَيْحَ ثَعْلَبَةُ يَا وَيْحَ ثَعْلَبَةُ فَأَنْزَلَ اللَّهُ الْآيَاتِ - عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ وَ رَوَى ذَلِكَ مَرْفُوعًا.

And Rasool-Allah^{saww} sent Al-Musaddiq in order to take the charity. He refused and was stingy and said, 'What is this except a sister of the taxation?' Rasool-Allah^{saww} said: 'O woe be unto Sa'alba! O woe be unto Sa'alba!' So Allah^{azwj} Revealed the Verses – from Abu Amama Al-Bahily, and he reported that with an unbroken chain'.

قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ زَوْى الضَّحَّاكُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ آيَةُ وَ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ قَالَ عَاصِمُ بْنُ عَدِيٍّ يَا رَسُولَ اللَّهِ إِنَّ رَأَى رَجُلًا مِّنَّا مَعَ امْرَأَتِهِ رَجُلًا فَإِنْ أَخْبَرَ بِمَا رَأَى جُلِدَ ثَمَانِينَ وَ إِنْ التَّمَسَّ أَرْبَعَةَ شَهَدَاءَ كَانَ الرَّجُلُ قَدْ قَضَى حَاجَتَهُ ثُمَّ مَضَى قَالَ كَذَلِكَ أَنْزَلَتْ آيَةُ يَا عَاصِمُ

Al-Tabarsi said, 'Al-Zahhak, from Ibn Abbas who said, 'When the Verse: **And those who slander the chaste women [24:4]**, was Revealed, Aasim Bin Aday said, 'O Rasool-Allah^{saww}! If a man from us were to see (another) man with his wife, and if he informs with what he has seen, he would be whipped eighty (lashes), and if the four witnesses are sought, the man would have already fulfilled his need, then gone'. He^{saww} said: 'Like that the Verse has been Revealed, O Aasim'.

فَخَرَجَ سَامِعًا مُطِيعًا فَلَمْ يَصِلْ إِلَى مَنْزِلِهِ حَتَّى اسْتَقْبَلَهُ هِلَالٌ بْنُ أُمَيَّةٍ يَسْتَرْجِعُ فَقَالَ مَا وَزَأُكَ قَالَ وَجَدْتُ شَرِيكَ بِنِ سَمْحَا عَلَى بَطْنِ امْرَأَتِي خَوْلَةً فَرَجَعَ إِلَى النَّبِيِّ ص فَأَخْبَرَهُ هِلَالٌ بِالَّذِي كَانَ

He went out having listened, obeyed, and he had not arrived to his house until Hilal Bin Umayya met him saying, 'We are from Allah^{azwj} and to Him^{azwj} we are returning'. He said, 'What is behind you?' He said, 'I found Shareek Bin Samha upon the belly of my wife in private'. He returned to the Prophet^{saww} and Hilal informed him^{saww} with that which had happened.

فَبَعَثَ إِلَيْهَا فَقَالَ مَا يَقُولُ زَوْجُكَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ سَمْحَا كَانَ يَأْتِينَا فَيَنْزِلُ بِنَا فَيَسْتَعْلِمُ الشَّيْءَ مِنَ الْقُرْآنِ فَرُبَّمَا تَرَكَهُ عِنْدِي وَ خَرَجَ زَوْجِي فَلَا أَذْرِي أَذْرَكَتُهُ الْغَيْرَةُ أَمْ يَحِلُّ عَلَيَّ بِالطَّعَامِ فَأَنْزَلَ اللَّهُ تَعَالَى آيَةَ اللَّعَانِ:..

He^{saww} sent for her and said: 'What is your husband saying?' She said, 'O Rasool-Allah^{saww}! Ibn Samha used to come to us and descend with us, and he would teach something from the Quran. Sometime he would leave him with me and my husband went out, and I do not know whether the jealousy came across him or he is being stingy with me with the food'. So Allah^{azwj} the Exalted Revealed the Verse of the cursing'.

وَ عَنِ الْحُسَيْنِ قَالَ: لَمَّا نَزَلَتْ وَ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ آيَةُ قَالَ سَعْدُ بْنُ عُبادَةَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ رَأَى رَجُلًا مَعَ امْرَأَتِهِ رَجُلًا فَقَتَلَهُ يَفْتُلُونَهُ وَ إِنْ أَخْبَرَ بِمَا رَأَى جُلِدَ ثَمَانِينَ أَوْ فَلَا يَضْرِبُهُ بِالسَّيْفِ

And from Al-Hassan who said, 'When the Verse: **And those who slander the chaste women [24:4]**, Sa'ad Bin Ubada said, 'O Rasool-Allah^{saww}! What is your^{saww} view if a man sees (another) man with his wife and kills him, so he would be killed, and if he informs with what he had seen, he would be whipped eighty (lashes), would he not be struck with the sword?'

فَقَالَ رَسُولُ اللَّهِ كَفَى بِالسَّيْفِ شَأْنًا أَرَادَ أَنْ يَقُولَ شَاهِدًا ثُمَّ أَمْسَكَ وَ قَالَ لَوْ لَا أَنْ يَتَّبَعَ فِيهِ السَّكْرَانُ وَ الْغَيْرَانُ.

Rasool-Allah^{saww} said: 'Suffice with the sword. If he want he can say as a witness'. Then he^{saww} was silent, and he^{saww} said: 'You cannot follow regarding it, the intoxicated and the jealous one'.

و فِي رِوَايَةٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَعْدُ بْنُ عُبَادَةَ لَوْ أَتَيْتُ لَكَاعَ وَ قَدْ تَفَخَّخَهَا رَجُلٌ لَمْ يَكُنْ لِي أَنْ أَهَيِّجَهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ فَوَ اللَّهُ مَا كُنْتُ لِآتِي بِأَرْبَعَةِ شُهَدَاءَ حَتَّى يَفْرُغَ مِنْ حَاجَتِهِ وَ يَذْهَبَ وَ إِنْ قُلْتُ مَا رَأَيْتُ إِنْ فِي ظَهْرِي لَثَمَانِينَ جُلْدَةً

And in a report of Ikrimah (Bin Abu Jahl), from Ibn Abbas, 'Sa'ad Bin Ubada said, 'If I come foolishly, and a man had taken her, it would not happen to be for me that I fight him until I come with four witnesses. By Allah^{azwj}! It would not (possible) for me to come with four witnesses until he would be free from his need and gone; and if I were to say what I had seen there would be eighty lashes in my back'.

فَقَالَ ص يَا مَعْشَرَ الْأَنْصَارِ أَمَا تَسْمَعُونَ إِلَى مَا قَالَ سَيِّدُكُمْ فَقَالُوا لَا تَلْمُهُ فَإِنَّهُ رَجُلٌ غَيُورٌ مَا تَزَوَّجَ امْرَأَةً قَطُّ إِلَّا بِكَرٍّ وَ لَا طَلَّقَ امْرَأَةً لَهُ فَاجْتَرَأَ امْرُؤٌ مِنَّا أَنْ يَتَزَوَّجَهَا

He^{saww} said: 'O community of the Helpers! Are you not listening to what your chief said?' They said, 'He is a jealous man. He has not married a woman at all except a virgin, nor divorced a wife of his so a person from us would dare to marry her'.

فَقَالَ سَعْدُ بْنُ عُبَادَةَ يَا رَسُولَ اللَّهِ بَأَيِّ أَنتَ وَ أُمِّي وَ اللَّهُ لَا عِزَّ لَهَا مِنْ اللَّهِ وَ أَنتَ حَقٌّ وَ لَكِنْ عَجِبْتُ مِنْ ذَلِكَ لِمَا أَخْبَرْتُكَ فَقَالَ ص فَإِنَّ اللَّهَ يَأْتِي إِلَّا ذَاكَ فَقَالَ صَدَقَ اللَّهُ وَ رَسُولُهُ

Sa'ad Bin Ubada said, 'O Rasool-Allah^{saww}, may my father and my mother be (sacrificed for) you^{saww}! By Allah^{azwj}, I do acknowledge that it is from Allah^{azwj} and it is true, but I wonder from that due to what I have informed you^{saww}'. He^{saww} said: 'Allah^{azwj} has Refused except that'. He said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} speak the truth'.

فَلَمْ يَلْبَثُوا إِلَّا يَسِيرًا حَتَّى جَاءَ ابْنُ عَمٍّ لَهُ يُقَالُ لَهُ هِلَالٌ بُنْ أُمَيَّةٍ مِنْ خَدِيقَةٍ لَهُ قَدْ رَأَى رَجُلًا مَعَ امْرَأَتِهِ فَلَمَّا أَصْبَحَ عَدَا إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنِّي جِئْتُ أَهْلِي عِشَاءً فَوَجَدْتُ مَعَهَا رَجُلًا رَأَيْتُهُ بِعَيْنِي وَ سَمِعْتُهُ بِأُذُنِي

It was not long except a little until a cousin of his called Hilal Bin Umaya came from a garden of his. He had seen a man with his wife. When it was morning he came to Rasool-Allah^{saww} and said, 'I went to my wife in the evening and found a man with her. I have seen him with my eyes and heard him with my ears'.

فَكَرِهَ رَسُولُ اللَّهِ ص حَتَّى رَأَى الْكَرَاهَةَ فِي وَجْهِهِ فَقَالَ هِلَالُ إِنِّي لَا أَرَى الْكَرَاهَةَ فِي وَجْهِكَ وَ اللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ وَ إِنِّي لَا رَجُو أَنْ يَجْعَلَ اللَّهُ لِي فَرْجًا فَهَمَّ رَسُولُ اللَّهِ ص أَنْ يَضْرِبَهُ

Rasool-Allah^{saww} dislike it until the abhorrence was seen in his^{saww} face. Hilal said, 'I see the abhorrence in your^{saww} face, and Allah^{azwj} Knows that I am truthful and I wish Allah^{azwj} would Make a relief to be for me'. Rasool-Allah^{saww} thought of hitting him.

قَالَ وَ اجْتَمَعَتِ الْأَنْصَارُ وَ قَالُوا ابْثُلِينَا بِمَا قَالَ سَعْدُ أَيْ جُلْدُ هِلَالٍ وَ تَبْطُلُ شَهَادَتُهُ فَتَزَلِ الْوَحْيُ وَ أَمْسَكُوا عَنِ الْكَلَامِ حِينَ عَرَفُوا أَنَّ الْوَحْيَ قَدْ نَزَلَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ الَّذِينَ يَزُومُونَ أَنْوَاجَهُمُ الْآيَاتِ

He (the narrator) said, 'And the Helpers gathered and said, 'We are Tried with what Sa'ad has said. Hilal would be shipped and his testimony would be nullified. The Revelation descended and they withheld from the speech, when they recognised that the Revelation

had descended. Allah^{azwj} the Exalted Revealed: **And those who accuse their wives [24:6] – the Verse.**

فَقَالَ النَّبِيُّ ص أَبَشِّرْ يَا هِلَالُ فَإِنَّ اللَّهَ قَدْ جَعَلَ فَرَجًا فَقَالَ قَدْ كُنْتُ أَرْجُو ذَلِكَ مِنَ اللَّهِ تَعَالَى فَقَالَ ص أَرْسَلُوا إِلَيْهَا فَبَجَاءَتْ فَلَاغَعَ بَيْنَهُمَا فَلَمَّا انْقَضَى اللَّعَانُ فَرَّقَ بَيْنَهُمَا وَ قَضَى أَنَّ الْوَلَدَ لَهَا وَ لَا يُدْعَى لِأَبٍ وَ لَا يُزْمَى وَلَدُهَا ثُمَّ قَالَ رَسُولُ اللَّهِ ص إِنَّ جَاءَتْ بِهِ كَذًا وَ كَذًا فَهُوَ لِرَزْجِهَا وَ إِنْ جَاءَتْ بِهِ كَذًا وَ كَذًا فَهُوَ لِلَّذِي قِيلَ فِيهِ.

The Prophet^{saww} said: ‘Receive glad tidings, O Hilal, for Allah^{azwj} had Made a relief’. He said, ‘I have been wishing for that from Allah^{azwj} the Exalted. He^{saww} said: ‘Send for her’. She came, and there was cursing between the two. When the curses were accomplished, he^{saww} effected separation between the two and judged that the child would be for her and will not be called to a father, nor would her child be stoned. Then Rasool-Allah^{saww} said: ‘If she comes with the child being as such and such, then he is for her husband, and if he she comes with it as such and such, then he would be for the ones it is said regarding him’.

روى السدي عن مصعب بن سعيد عن أبيه قال لما كان يوم فتح مكة أمن رسول الله ص الناس إلا أربعة نفر قال اقتلوهم و إن وجدتموهم متعلقين بأستار الكعبة عكرمة بن أبي جهل و عبد الله بن أختل و قيس بن صبابه و عبد الله بن أبي سرح.

It is reported by Al-Sady (non-Shia source), from Mas’ab, from his father who said, ‘When it was conquest of Makkah, Rasool-Allah^{saww} granted safety to the people except four persons. He^{saww} said: ‘Kill them and even if you find them adhering with the curtains of the Kabah – Ikrimah Bin Abu Jahl, and Abdullah Ibn Akhtal, and Qay Bin Sababa, and Abdullah Bin Abu Sarh’.

فأما عكرمة فركب البحر فأصابته ريح عاصفة فقال أهل السفينة أخلصوا فإن أهلكم لا تغني عنكم شيئا هاهنا فقال عكرمة لمن لم ينجني في البحر إلا الإخلاص ما ينجيني في البر غيره اللهم إن لك علي عهدا إن أنت عافيتني مما أنا فيه أي آتي محمدا حتى أضع يدي في يده فألجأه عفوكم ففجاء فأسلم.

As for Ikrimah, he sailed the sea and a stormy wind hit them and the people of the ship said, ‘Be sincere for your gods cannot avail you of anything over here’. Ikrimah said, ‘If nothing can rescue me in the sea except for the sincerity, nothing will rescue me in the land except for it. O Allah^{azwj}! There is a pact for You^{azwj} upon me that if You^{azwj} were to Rescue me from what I am in, I will go to Muhammad^{saww} until I place my hand in his^{saww} hand and I shall find him^{saww} as an honourable forgiver’. He came and became a Muslim’.

و قال في قوله تعالى يا أيها النبي اتق الله نزلت في أبي سفيان بن حرب و عكرمة بن أبي جهل و أبي الأعرور السلمي قدموا المدينة و نزلوا على عبد الله بن أبي بعد غزوة أحد بأمان من رسول الله ص ليكلموه فقاموا و قام معهم عبد الله بن أبي و عبد الله بن سعد بن أبي سرح و طعمة بن أبيرق فدخلوا على رسول الله ص

And he said regarding the Words of the Exalted: **O you Prophet! Fear Allah [33:1] – it was Revealed regarding Abu Sufyan Bin Harb and Ikrimah Bin Abu Jahl and Abu Al-Awr Al-Salmy. They arrived at Al-Medina and they descended with Abdullah Bin Abay after the battle of Ohad with an amnesty from Rasool-Allah^{saww} in order to speak to him^{saww}. They arose and with them stood up Abdullah Bin Abay and Abdullah Bin Sa’ad Bin Abu Sarh and Ta’ama Bin Ibreeq and they entered to see Rasool-Allah^{saww}.**

فقالوا يا محمد ارفض ذكر آلهتنا اللات والعزى ومناة و قل إن لها شفاعة لمن عبدها و ندعك و ربك فشق ذلك على النبي ص فقال عمر بن الخطاب ائذن لنا يا رسول الله في قتلهم فقال إني أعطيتهم الأمان و أمر ص فأخرجوا من المدينة و نزلت الآية.

They said, 'O Muhammad^{saww}! Finish mentioning our gods, Al Laat and Al Uzza and Manat, and say that there is intercession for them for the one who worships them and we will leave you^{saww} and your^{saww} God^{azwj} along'. That was grievous upon the Prophet^{saww}. Umar Bin Al-Khattab said, 'Permit for us, O Rasool-Allah^{saww} regarding killing them'. He^{saww} said: 'I^{saww} have granted them amnesty', and he^{saww} ordered and they were expelled from Al-Medina, and the Verse was Revealed.

و قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ وَ رَوَى أَبُو هُرَيْرَةَ أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص قَالُوا يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ ذَكَرَ اللَّهُ فِي كِتَابِهِ وَ كَانَ سَلَامًا إِلَى جَنْبِ رَسُولِ اللَّهِ ص فَضَرَبَ يَدَهُ عَلَى فُخْذِ سَلَمَانَ فَقَالَ هَذَا وَ قَوْمُهُ وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ الْإِيمَانُ مَنُوطًا بِالثُّرَيَّا لَتَنَاوَلَهُ رِجَالٌ مِنْ قَارِسٍ.

And Al-Tabarsi said, (Regarding: **He would Replace you with another people, [47:38]**) 'And it is reported by Abu Hureyra (famous Ahadith fabricator) that some people form the companions of Rasool-Allah^{saww} said, 'O Rasool-Allah^{saww}! Who are they, those whom Allah^{azwj} Mentioned in His^{azwj} book?' And Salman^{ra} was to the side of Rasool-Allah^{saww}. He^{saww} struck his^{saww} hand upon a thigh of Salman^{ra} and said: 'This one and his^{ra} people. By the One^{azwj} in Who Hand is my^{saww} soul! If the Eman was entrusted to the sun, a man from Persian would have attained it''.

وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنْ تَوَلَّوْا يَا مَعْشَرَ الْعَرَبِ يَسْتَبْدِلُ قَوْمًا غَيْرَكُمْ يَعْنِي الْمَوَالِي.

And it is reported by Abu Baseer,

'From Abu Ja'far^{asws} having said: '**And if you were to turn back, O community of Arabs, He would Replace you with another people, [47:38]**, meaning the loyalists (mawaali (Shias))'.

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدْ وَ اللَّهُ أَبَدَلَ بِكُمْ خَيْرًا مِنْهُمْ الْمَوَالِي.

And from Abu Abdullah^{asws} having said: 'By Allah^{azwj} He^{azwj} has Replaced them with better than them, the loyalists (Mawaali (Shias))'. (جمع البيان 9: 108)

قوله تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ جَاءَكُمْ فَاسِقٌ قَالَ الطَّبْرَسِيُّ قَالَ بَرَدُ اللَّهِ مَضْجَعُهُ نَزَلَ فِي الْوَلِيدِ بْنِ عَقْبَةَ بْنِ أَبِي مَعِيْطٍ بَعَثَهُ رَسُولُ اللَّهِ ص فِي صَدَقَاتِ بَنِي الْمِصْلَقِ فَخَرَجُوا يَتَلَقَوْنَ فَرَحًا بِهِ وَ كَانَتْ بَيْنَهُمْ عَدَاوَةٌ فِي الْجَاهِلِيَّةِ فَظَنُّهُمْ هُمَا بِقَتْلِهِ فَرَجَعَ إِلَى رَسُولِ اللَّهِ ص وَ قَالَ إِنَّهُمْ مَنَعُوا صَدَقَاتِهِمْ وَ كَانَ الْأَمْرُ بِخِلَافِهِ فَغَضِبَ النَّبِيُّ ص وَ هُمُ أَنْ يَغْزَوْهُمْ فَنَزَلَتِ الْآيَةُ - عَنْ ابْنِ عَبَّاسٍ وَ مُجَاهِدٍ وَ قَتَادَةَ.

The Words of the Exalted: **O you who believe! If a transgressor comes to you [49:6]** – Al-Tabarsi said, 'It was Revealed regarding Al-Waleed Bin Uqba Bin Abu Mueet. Rasool-Allah^{saww} sent him regarding charities of the clan of Al-Mustalaq. They came out to meet him, rejoicing with him, and there used to be enmity between them during the pre-Islamic period. He thought that they were thinking of killing him, so he returned to Rasool-Allah^{saww} and said, 'They refused their charities', and the matter was opposite to it. The Prophet^{saww} was angered and thought of battling them. So the Verse was Revealed. – From Ibn Abbas and Mujahid and Qatada (non-Shia sources).

و قيل إنها نزلت فيمن قال للنبي ص إن مارية أم إبراهيم يأتيها ابن عم لها قبطني فدعا رسول الله ص عليا ع و قال يا أخي خذ هذا السيف فإن وجدتته عندها فاقتله

And it is said that it was Revealed regarding the ones who said to the Prophet^{saww}, 'Mariah, mother of Ibrahim^{as}, her Coptic cousin comes to her'. Rasool-Allah^{saww} called Ali^{asws} and said: 'O Ali^{asws}! Take this sword, so if you^{asws} find him in her presence, kill him'.

فقال يا رسول الله أكون في أمرك إذا أرسلتني كالسكة المحمأة أمضي لما أمرتني أم الشاهد يرى ما لا يرى الغائب فقال ص بل الشاهد يرى ما لا يرى الغائب

He^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} tend to become regarding your^{saww} order like the heated blade. I^{asws} will accomplish to what you^{saww} are ordering me^{asws}, or the one present may see what the absent has not'. He^{saww} said: 'But the one present does see what the absentee does not'.

قال علي ع فأقبلت موشحا بالسيف فوجدته عندها فاخترطت السيف فلما عرف أني أريده أتى نخلة فرقي إليها ثم رمى بنفسه على قفاه و شغل برجليه فإذا أنه أجب أمسح ما له مما للرجال قليل و لا كثير فرجعت و أخبرت النبي ص فقال الحمد لله الذي يصرف عنا سوء أهل البيت..

He^{asws} said: 'I^{asws} went having bared the sword and found him in her presence. I^{asws} knocked the sword and he recognised that I^{asws} intended him. He went to a palm tree and climbed it then threw himself upon his back and he was uncovered from his legs, and he was clear, there wasn't for him what tends to be for the men, neither little nor more. So I^{asws} returned and informed the Prophet^{saww}. He^{saww} said: 'The Praise is for Allah^{azwj} Who Turned the evil away from us the People^{asws} of the Household'. (132: 9) (مجمع البيان)

و قوله يا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى قيل نزل في ثابت بن قيس بن شماس و قوله للرجل الذي لم يتفصح له ابن فلانة فقال ص من الذكور فلانة فقام ثابت فقال أنا يا رسول الله فقال انظر في وجه القوم فنظر إليهم فقال ما رأيت يا ثابت فقال رأيت أسود و أبيض و أحمر قال فإنك لا تفضلهم إلا بالتقوى و الدين فنزلت هذه الآية.

And His^{azwj} Words: **O you people! We Created you from a male and a female [49:13]**. It is said it was Revealed regarding Sabit Bin Shamas and his words to the man who did not prefer for him over the son of so and so (Woman). He^{saww} said: 'Who is the male for so and so (Woman)?' Sabit stood up and said, 'I am, O Rasool-Allah^{saww}!' He^{saww} said: 'Look into the face of the people'. He looked at them. He^{saww} said: 'What do you see, O Sabit?' He said, 'I see black, and white, and red'. He^{saww} said: 'So you do not have more meritorious than them except by the piety and the Religion'. So this Verse was Revealed''.

ثم قال قال سعيد بن جبیر بعث رسول الله ص جعفرًا في سبعين راكبًا إلى النجاشي يدعوهم فقدم عليه فدعاه فاستجاب له و آمن به فلما كان عند انصرافه قال ناس من آمن به من أهل مملكته و هم أربعون رجلاً ائذن لنا فنأتي هذا النبي فنسلم به

Then Saeed Bin Jubeyr said, 'Rasool-Allah^{saww} sent Ja'far^{asws} among seventy rider to Al-Najashy inviting him (to Islam). He^{asws} arrived to him and he answered to him^{asws} and believed in him^{saww}. When he was about to leave, some people from the ones who had believed with him from the people of his government, and they were forty men, said, 'Permit for us so we can go to this Prophet^{saww} and we submit to him^{saww}'.

فقدّموا مع جعفر فلما رأوا ما بالمسلمين من الخصاصة استأذنوا رسول الله ص و قالوا يا نبي الله إن لنا أموالا و نحن نرى ما بالمسلمين من الخصاصة فإن أذنت لنا انصرفنا فحجنا بأموالنا فواسينا المسلمين بما فأذن لهم فانصرفوا فأتوا بأموالهم فواسوا بها المسلمين.

They arrived with Ja'far^{asws}. When they saw what was with the Muslims from the abject poverty, they sought permission of Rasool-Allah^{saww} and said, 'O Prophet^{saww}! There is wealth for us and we see what is poverty there is with the Muslims, so if you^{saww} permit for us, we shall leave and come back with our wealth, then we can equalise with the Muslims with it'. He^{saww} permitted for them and they left, and they came with their wealth and equalised with it with the Muslims.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ أَقْبَلْتُ عَيْرٌ وَ نَحْنُ نُصَلِّي مَعَ رَسُولِ اللَّهِ ص الْجُمُعَةَ فَأَنْفَضَ النَّاسُ إِلَيْهَا فَمَا بَقِيَ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا أَنَا فِيهِمْ فَتَنَزَّلَتِ الْآيَةُ

Jabir Bin Abdullah said, 'A caravan came and we were praying the Friday Salat with Rasool-Allah^{saww}. The people departed to it and there did not remain anyone apart from twelve men, I being among them. So, the Verse (**And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing [62:11]**) was Revealed'.

و قَالَ الْحَسَنُ وَ أَبُو مَالِكٍ أَصَابَ أَهْلَ الْمَدِينَةِ جُوعٌ وَ عِلَاءٌ سَعَرَ فَقَدِمَ دَحِيَّةُ بْنُ خَلِيفَةَ بِتِجَارَةِ زَيْتٍ مِنَ الشَّامِ وَ النَّبِيُّ ص يَخْطُبُ يَوْمَ الْجُمُعَةِ فَلَمَّا رَأَوْهُ قَامُوا إِلَيْهِ بِالْبَقِيعِ خَشْيَةً أَنْ يُسَبِّحُوا إِلَيْهِ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ص إِلَّا زَهْطٌ

And Al-Hassan and Abu Malik said, 'The people of Al-Medina were afflicted with hunger and high prices (inflation). Dahiyat Bin Khalifa came with trade (merchandise) of oil from Syria, and the Prophet^{saww} was addressing on the day of Friday. When they saw him, they stood up to him with the fear that others might precede them to him. So, there did not remain with the Prophet^{saww} except a (small) group.

فَتَنَزَّلَتْ فَقَالَ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ تَتَابَعْتُمْ حَتَّى لَا يَبْقَى أَحَدٌ مِنْكُمْ لَسَالَ بِكُمْ الْوَادِي نَارًا

He^{saww} descended and said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! If you had (also) followed until there did not remain anyone from you, the valley would have flooded with fire with you'.

و قَالَ الْمُقَاتِلَانِ بَيْنَا رَسُولُ اللَّهِ ص يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ قَدِمَ دَحِيَّةُ بْنُ خَلِيفَةَ بْنِ قَرْوَةَ الْكَلْبِيِّ ثُمَّ أَحَدُ بَنِي الْخَزْرَجِ ثُمَّ أَحَدُ بَنِي زَيْدٍ بِنِ مَنَاءَ مِنَ الشَّامِ بِتِجَارَةٍ وَ كَانَ إِذَا قَدِمَ لَمْ يَبْقَ بِالْمَدِينَةِ عَاتِقٌ إِلَّا أَتَتْهُ وَ كَانَ يَقْدَمُ إِذَا قَدِمَ بِكُلِّ مَا يَحْتَاجُ إِلَيْهِ مِنْ دَقِيقٍ أَوْ بُرٍّ أَوْ غَيْرِهِ

And the two fighters said, 'While Rasool-Allah^{saww} was addressing on the day of Friday when Dahiyat Bin Khaleefa Bin Farwa Al-Kalby arrived, then one of the clan of Al-Khazraj, then one of the clan of Zayd Bin Manat, (arrived) from Syria with trade. And it was so that whenever he arrived there would not remain any young girl except she would come to him, and whenever he arrived, would be will all what one would be needy to, from flour, or wheat, or something else.

فَيَنْزِلُ عِنْدَ أَحْجَارِ الزَّيْتِ وَ هُوَ مَكَانٌ فِي سُوقِ الْمَدِينَةِ ثُمَّ يَضْرِبُ بِالطَّبْلِ لِيُؤَدَّ النَّاسَ بِقُدُومِهِ فَيَخْرِجُ إِلَيْهِ النَّاسُ لِيَتَبَايَعُوا مَعَهُ

So he would descend by the olive rocks, and it is a place in the market of Al-Medina, then he would strike the drum in order to proclaim to the people with his arrival, and the people would come out to him in order to trade with him.

فَقَدِمَ ذَاتَ جُمُعَةٍ وَكَانَ ذَلِكَ قَبْلَ أَنْ يُسْلِمَ وَ رَسُولُ اللَّهِ ص قَائِمٌ عَلَى الْمِنْبَرِ يَخْطُبُ فَخَرَجَ النَّاسُ فَلَمْ يَبْقَ فِي الْمَسْجِدِ إِلَّا اثْنَا عَشَرَ رَجُلًا وَ امْرَأَةً فَقَالَ ص لَوْ لَا هَؤُلَاءِ لَسَوَّمَتْهُمْ الْحِجَارَةُ مِنَ السَّمَاءِ وَ أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ.

So, he arrived on Friday, and that was before he had become a Muslim, and Rasool-Allah^{saww} was standing upon the pulpit addressing. The people went out and there did not remain in the Masjid except twelve men and one woman. He^{saww} said: 'Had it not been for them, the stones would have rained down to them from the sky', and Allah^{azwj} Revealed this Verse.

قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ رَوَى الْوَاحِدِيُّ بِالْإِسْنَادِ الْمُتَّصِلِ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا كَانَتْ لَهُ نَخْلَةٌ فَرَعَهَا فِي دَارِ رَجُلٍ فَقِيرٍ ذِي عِيَالٍ وَ كَانَ الرَّجُلُ إِذَا جَاءَ فَدَخَلَ الدَّارَ وَ صَعِدَ النَّخْلَةَ لِيَأْخُذَ مِنْهَا التَّمْرَ فَوَيْلًا سَقَطَتِ التَّمْرَةُ فَيَأْخُذُهَا صَبِيَانُ الْفَقِيرِ فَيَنْزِلُ الرَّجُلُ مِنَ النَّخْلَةِ حَتَّى يَأْخُذَ التَّمْرَ مِنْ أَيْدِيهِمْ فَإِنْ وَجَدَهَا فِي فِي أَحَدِهِمْ أَذْخَلَ إصْبَعَهُ حَتَّى يُخْرِجَ التَّمْرَ مِنْ فِيهِ

Al-Tabarsa said, 'It is reported by Al-Wahidy (Non Shia source), with the connected chain from Ikrimah (Bin Abu Jahl), from Ibn Abbas, - 'A man had a palm tree for him and a branch of it was in a house of a poor man with dependants, and when the man (owner) came to enter the house he would climb the palm tree in order to take the dates from it, and sometimes the dates would fall and the children of the poor man would take them, so the man would descend from the palm tree until he would seize the dates from their hand, and if he found in the mouth of one of them, he would enter his finger in his mount until he extracted the date from his mouth.

فَشَكَا ذَلِكَ الرَّجُلُ إِلَى النَّبِيِّ ص وَ أَخْبَرَهُ بِمَا يَلْقَى مِنْ صَاحِبِ النَّخْلَةِ فَقَالَ لَهُ النَّبِيُّ ص اذْهَبْ وَ لَقِيَ رَسُولُ اللَّهِ ص صَاحِبَ النَّخْلَةِ فَقَالَ تَعْطِينِي [تُعْطِينِي] نَخْلَتَكَ الْمَائِلَةَ الَّتِي فَرَعَهَا فِي دَارِ فُلَانٍ وَ لَكَ بِهَا نَخْلَةٌ فِي الْجَنَّةِ فَقَالَ لَهُ الرَّجُلُ إِنَّ لِي نَخْلًا كَثِيرًا وَ مَا فِيهِ نَخْلَةٌ أَغْجَبَ إِلَيَّ تَمْرَةً مِنْهَا

So that (poor) man complained to the Prophet^{saww} and informed him with what he was facing from the owner of the palm tree. The Prophet^{saww} said to him: 'Go', and he^{saww} met the owner of the palm tree and said: 'You give me your inclining palm tree the branch of which is in the house of so and so, and for you would be a palm tree in the Paradise'. The man said to him^{saww}, 'There are many palm trees for me and there is no palm tree among them more fascinating to me of fruits than it'.

قَالَ ثُمَّ ذَهَبَ الرَّجُلُ فَقَالَ رَجُلٌ كَانَ يَسْمَعُ الْكَلَامَ مِنْ رَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَ تُعْطِينِي بِمَا أُعْطِيتَ الرَّجُلَ نَخْلَةً فِي الْجَنَّةِ إِنْ أَنَا أَخَذْتُهَا قَالَ نَعَمْ فَذَهَبَ الرَّجُلُ وَ لَقِيَ صَاحِبَ النَّخْلَةِ فَسَاوَمَهَا مِنْهُ فَقَالَ لَهُ أَ شَعَرْتَ أَنَّ مُحَمَّدًا أُعْطِيَ بِهَا نَخْلَةً فِي الْجَنَّةِ فَقُلْتُ لَهُ يُعْجِبُنِي تَمْرُهَا وَ إِنَّ لِي نَخْلًا كَثِيرًا فَمَا فِيهِ نَخْلَةٌ أَغْجَبَ إِلَيَّ تَمْرَةً مِنْهَا

He (the narrator) said, 'Then the man went, so the (poor) man who was listening to the speech from Rasool-Allah^{saww}, said, 'O Rasool-Allah^{saww}! Can you^{saww} give what you^{saww} were giving to the man, a palm tree in the Paradise if I were to take it?' He^{saww} said: 'Yes'. So the (poor) man went and met the owner of the palm tree and he bargained it from him. He said to him, 'Are you aware that Muhammad^{saww} was giving me a palm tree in the Paradise for it,

but I said to him^{saww}, 'Its fruits fascinate me and that there are many palm trees for me, and there is no palm tree more fascinating of fruits to me than it'?

فَقَالَ لَهُ الْآخَرُ أَ تُرِيدُ بَيْعَهَا فَقَالَ لَا إِلَّا أَنْ أُعْطِيَ بِهَا مَا لَا أَظُنُّهُ أُعْطِيَ قَالَ فَمَا مُنَاكَ قَالَ أُرِيدُ نَخْلَةً فَقَالَ الرَّجُلُ جِئْتُ بِعَظِيمٍ تَطْلُبُ بِنَخْلَتِكَ الْمَائِلَةِ أُرِيدُ نَخْلَةً ثُمَّ سَكَتَ عَنْهُ

Another one said to him, 'Do you want to sell it?' he said, 'No, except if you were to give with it what I don't think can be given'. He said, 'So what is your desired price?' He said, 'Forty palm trees'. The man said, 'You have come with a great demand for your inclining palm tree, forty palm trees!' Then he was silent from him.

فَقَالَ لَهُ أَنَا أُعْطِيكَ أَرْبَعِينَ نَخْلَةً فَقَالَ لَهُ أَشْهَدُ إِنْ كُنْتُ صَادِقًا فَمَرَّ إِلَى نَاسٍ فَدَعَاهُمْ فَأَشْهَدَ لَهُ بِأَرْبَعِينَ نَخْلَةً ثُمَّ ذَهَبَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ النَّخْلَةَ قَدْ صَارَتْ فِي مِلْكِي فَهِيَ لَكَ فَذَهَبَ رَسُولُ اللَّهِ ص إِلَى صَاحِبِ الدَّارِ فَقَالَ لَهُ النَّخْلَةُ لَكَ وَ لِعِيَالِكَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ اللَّيْلُ إِذَا يَعُشَى السُّورَةُ.

He (other man) said to him, 'I shall give you forty palm trees'. He said to him, 'If you are truthful, then testify for it'. So he went to the people and called them and testify to him with forty palm trees, then went to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! The palm tree has come to be in my possession, so it is (now) for you^{saww}'. Rasool-Allah^{saww} went to the owner of the house (of the poor man) and said to him: 'The palm tree is for you and for your dependants'. So, Allah^{azwj} the Exalted Revealed: **(I Swear) by the night when it overcomes [92:1] – the Chapter'**.

1 قب، المناقب لابن شهر آشوب الزجاج في المعاني و الثعلبي في الكشف و الزمخشري في الفائق و الواحدي في أسباب نزول القرآن و الثمالي في تفسيره و اللفظ له أنه قال عثمان لابن سلام نزل على محمد ص الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ فكيف هذه

From (the books) 'Al-Manaqib' of Ibn Shehr Ashub, Al-Zajaj in 'Al-Ma'any', and Al-Sa'alby in 'Al-Kahaf', and Al-Zamakhshari in 'Al-Faiq', and Al-Wahidy in 'Asbab Al-Nuzool Al-Quran (Non Shia sources), and Al-Sumali in his Tafseer, , 'Usman said to Ibn Salam, '(The Verse) was Revealed unto Muhammad^{saww}: **Those whom We have Given the Book are recognising him just as they are recognising their own sons; [2:146]**, so how is this?'

قال نعرف نبي الله بالنعت الذي نعته الله إذا رأيناه فيكم كما يعرف أحدنا ابنه إذا رآه بين الغلمان و اتم الله أنا محمد أشد معرفة مني بابني لأني عرفته بما نعته الله في كتابنا و أما ابني فأبني لا أدري ما أحدثت أمه.

He said, 'We recognise the Prophet^{saww} of Allah^{azwj} by the attributes which Allah^{azwj} Attributed him^{saww} when we see him among you, just as one of us recognises his own son between the boys, and I swear by Allah^{azwj}! I am or more recognition with Muhammad^{saww} than my recognition with my own son because I recognise him^{saww} with what Allah^{azwj} Attributed him^{saww} in our Books, and as for my own son, I don't know what his mother has come up with''¹.

¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 1

2- فس، تفسير القمي وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْكُمْ الْآيَةَ فَهُمْ قَوْمٌ مِنَ الْيَهُودِ وَ النَّصَارَى دَخَلُوا فِي الْإِسْلَامِ مِنْهُمْ النَّحَاشِيُّ وَ أَصْحَابُهُ.

Tafseer Al-Qummi - **And from the People of the Book there is one who believes in Allah and (in) that which has been Revealed to you [3:199]** – the Verse. They are a group from the Jews and the Christian who entered into Al-Islam, from them being Al-Najashy and his companions”.² (An opinion)

3- فس، تفسير القمي أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحاً مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجَنِّبِ وَ الطَّاغُوتِ الْآيَةَ قَالَ نَزَلَتْ فِي الْيَهُودِ حِينَ سَأَلَهُمْ مُشْرِكُو الْعَرَبِ فَقَالُوا أَدِينْنَا أَفْضَلُ أَمْ دِينُ مُحَمَّدٍ قَالُوا بَلْ دِينُكُمْ أَفْضَلُ.

Tafseer Al Qummi - **Have you not seen those Given a portion of the Book? They are believing in the false god and the tyrant, [4:51]** – the Verse. He said, ‘It was Revealed regarding the Jews when the Arab Polytheists asked them and they said, ‘Is our religion superior or the Religion of Muhammad^{saww}?’ They said, ‘But your religion is superior’”.³ (An opinion)

4- فس، تفسير القمي سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ الْآيَةَ نَزَلَتْ فِي غُصْنَةِ بَنِي غُصَيْنَةَ بْنِ حِصْنِ الْفَزَارِيِّ أَجَدَتْ بِأَلَدِهِمْ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص وَ وَادَعَهُ عَلَى أَنْ يَقِيمَ بَيْتُنَ نَحْلٍ وَ لَا يَتَعَرَّضَ لَهُ وَ كَانَ مُنَافِقاً مُلْعُوناً وَ هُوَ الَّذِي سَمَّاهُ رَسُولُ اللَّهِ ص الْأَحْمَقَ الْمُطَاعَ فِي قَوْمِهِ.

Tafseer Al Qummi - **You will be finding others wanting to be safe from you [4:91]** – the Verse. It was Revealed regarding Uyayna Bin Hisn al Fazary. Their cities had drought so he came to Rasool-Allah^{saww} and called him^{saww} upon that he would stay at the bottom of the palm tree and not exposed (danger) to him^{saww}; and he was a hypocrite, an accursed, and he is the whom Rasool-Allah^{saww} named him as ‘the obedient fool in his community’”.⁴ (An opinion)

5- فس، تفسير القمي الَّذِينَ يَتَرَبَّصُونَ بِكُمْ الْآيَةَ فَإِنَّهَا نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ أُبَيٍّ وَ أَصْحَابِهِ الَّذِينَ قَعَدُوا عَنْ رَسُولِ اللَّهِ ص يَوْمَ أُحُدٍ فَكَانَ إِذَا ظَفَرَ رَسُولُ اللَّهِ ص بِالْكَفَّارِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَ إِذَا ظَفَرَ الْكَفَّارُ قَالُوا أَلَمْ نَسْتَعِذْ عَلَيْكُمْ أَنْ نَعِينَكُمْ وَ لَمْ نَعِنْ عَلَيْكُمْ

Tafseer Al Qummi - **Those who are awaiting with you, [4:141]** – the Verse. It was Revealed regarding Abdullah Bin Abay and his companions, those who had sat back from Rasool-Allah^{saww} on the day of Ohad. So, if Rasool-Allah^{saww} were to win with the Kafirs, **they would be saying, ‘Did we not happen to be with you?’**, and if the Kafirs were to win, **they would be saying, ‘Did we not have mastery upon you and defended you from the Momineen?’**, and we did not assist against you’.

قَوْلُهُ وَ هُوَ خَادِعُهُمْ قَالَ الْخَدِيعَةُ مِنَ اللَّهِ الْعَذَابُ يُرَاوْنُ النَّاسَ أَنَّهُمْ يُؤْمِنُونَ لَا إِلَى هَؤُلَاءِ وَ لَا إِلَى هَؤُلَاءِ أَيُّ لَمْ يَكُونُوا مِنَ الْمُؤْمِنِينَ وَ لَا مِنَ الْيَهُودِ

His^{azwj} Words: **and He is Deceiving them [4:142]**, he said: ‘The deception from Allah^{azwj} is the Punishment, **showing off to the people**, they are believing. **neither towards these ones nor**

² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 2

³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 3

⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 4

towards those [4:143], i.e. they do not happen to be from the Momineen nor from the Jews.

ثُمَّ قَالَ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ أَبِي وَ جَرَتْ فِي كُلِّ مُنَافِقٍ مُشْرِكٌ.

Then he said, '**The hypocrites would be in the lowest Level [4:145]** – was Revealed regarding Abdullah Bin Abay and it flows regarding every hypocrite, Polytheist'.⁵ (An opinion)

6- فس، تفسير القمي لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ مِنْهَا جَاءَ قَالَ لِكُلِّ نَبِيٍّ شِرْعَةٌ وَ طَرِيقٌ وَ لَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ أَنِّي يَخْتِيرُكُمْ.

Tafseer Al Qummi - **For all of them We made a Law and a Manifesto, [5:48]** - he said, 'For every Prophet^{as} there is a Law and a method, **but it is to Try you regarding what He Gave you. [5:48]**'.⁶ (An opinion)

7- فس، تفسير القمي وَ إِذَا جَاؤُكُمْ قَالُوا آمَنَّا قَالَ نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ أَبِي لِمَا أَظْهَرَ الْإِسْلَامَ وَ قَدْ دَخَلُوا بِالْكَفْرِ قَالَ وَ هُمْ قَدْ خَرَجُوا بِهِ مِنَ الْإِيمَانِ.

Tafseer Al Qummi - **And when they come to you, they are saying, 'We believe!' [5:61]**. He said, 'It was Revealed regarding Abay when he manifested Al Islam'. **And they have entered with the Kufr**, he said, '**and they have exited with it**; - from the Eman'.⁷ (An opinion)

8- فس، تفسير القمي وَ لَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَ الْإِنْجِيلَ وَ مَا أَنْزَلَ إِلَيْهِمْ مِنْ رَحْمَةٍ يَغِي الْيَهُودَ وَ النَّصَارَى لَأَكَلُوا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ قَالَ مِنْ فَوْقِهِمُ الْمَطَرُ وَ مِنْ تَحْتِ أَرْجُلِهِمُ النَّبَاتُ.

Tafseer Al Qummi - **And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord**, - meaning the Jews and the Christians, **they would have eaten from their above and from beneath their legs. [5:66]**. He said, 'From above them being the rain, and from beneath their legs being the vegetation'.⁸ (An opinion)

9- فس، تفسير القمي يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنِكُمْ فَإِنَّهَا نَزَلَتْ فِي ابْنِ بِنْدِي وَ ابْنِ أَبِي مَارِيَةَ نَصْرَانِيَّيْنِ وَ كَانَ رَجُلٌ يُقَالُ لَهُ تَيْمٌ الدَّارِيُّ مُسْلِمٌ خَرَجَ مَعَهُمَا فِي سَفَرٍ وَ كَانَ مَعَ تَيْمٍ خُرْجٌ وَ مَتَاعٌ وَ آتِيَةً مَنْفُوشَةٌ بِالذَّهَبِ وَ قِلَادَةٌ أَخْرَجَهَا إِلَى بَعْضِ أَسْوَاقِ الْعَرَبِ لِيَبِيعَهَا فَلَمَّا مَرُّوا بِالْمَدِينَةِ اغْتَلَّ تَيْمٌ فَلَمَّا حَضَرَهُ الْمَوْتُ دَفَعَ مَا كَانَ مَعَهُ إِلَى ابْنِ بِنْدِي وَ ابْنِ أَبِي مَارِيَةَ وَ أَمَرَهُمَا أَنْ يُصَلَّاهُ إِلَى وَرَثَتِهِ

Tafseer Al Qummi - **O you who believe! Keep witness between you [5:106]**. It was Revealed regarding Ibn Bindy and Ibn Abu Mariya, two Christians, and there was a man called Tameem Al Dary, a Muslim who went out with them in a journey, and there was with Tameem Al-Dary some baggage in which were utensils engraved with gold and a necklace which he had brought out to one of the Arabs markets to be sold. Tameem Al-Dary was overcome with severe illness. So when the death presented itself, he handed over whatever

⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 5

⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 6

⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 7

⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 8

was with him, to Ibn Baydi and Ibn Abu Mariya, and instructed them both that they should deliver it to his inheritors.

فَقَدِمَا الْمَدِينَةَ فَأَوْصَلَا مَا كَانَ دَفَعَهُ إِلَيْهِمَا تَمِيمٌ وَ حَبَسَا الْأَيَّةَ الْمَنْقُوشَةَ وَ الْقِلَادَةَ فَقَالَ وَرَثَةُ الْمَيِّتِ هَلْ مَرَضَ صَاحِبُنَا مَرَضًا طَوِيلًا أَنْتَقَى فِيهِ نَفَقَةً كَثِيرَةً فَقَالُوا مَا مَرَضَ إِلَّا أَيَّامًا قَلِيلَةً قَالُوا فَهَلْ سُرِقَ مِنْهُ شَيْءٌ فِي سَفَرِهِ هَذَا قَالُوا لَا قَالُوا فَهَلْ اتَّجَرَ بِحَارَةً خَسِرَ فِيهَا قَالُوا لَا قَالُوا فَقَدْ افْتَقَدْنَا أَتْبَلُ شَيْءٍ كَانَ مَعَهُ آيَةٌ مَنْقُوشَةٌ بِالذَّهَبِ مُكَلَّلَةٌ وَ قِلَادَةٌ فَقَالُوا مَا دَفَعَهُ إِلَيْنَا قَدْ أَذَيْنَا إِلَيْكُمْ

They both proceeded to Al-Medina, and they had taken from the baggage, the utensils and the necklace, and delivered the rest of that to his inheritors. The people missed the utensils and the necklace, so the family of the Tameem said to them both, 'Was our companion ill for a long time for which he spent a lot of expenses?' They both said, 'No, he was not sick except for a few days'. They said, 'Was anything stolen from it during this journey of his'. They both said, 'No'. They said, 'Did he trade and incurred a loss in his trading?' They both said, 'No'. They said, 'We are missing the best things which were with him, utensils engraved with gold and jewellery and a necklace'. They both said, 'Whatever he handed over to us, so we have given it to you'.

فَقَدَّمُوهُمَا إِلَى رَسُولِ اللَّهِ ص فَأَوْجَبَ عَلَيْهِمَا الْيَمِينَ فَحَلَفَا وَ أَطْلَقَهُمَا ثُمَّ ظَهَرَتِ الْقِلَادَةُ وَ الْآيَةُ عَلَيْهِمَا فَأَخْبَرُوا رَسُولَ اللَّهِ ص بِذَلِكَ فَانْتَظَرَ الْحُكْمَ مِنَ اللَّهِ فَأَنْزَلَ آيَةَ إِلَى قَوْلِهِ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ يَعْنِي مِنْ أَهْلِ الْكِتَابِ فَأُطْلِقَ اللَّهُ شَهَادَةَ أَهْلِ الْكِتَابِ عَلَى الْوَصِيَّةِ فَقَطْ إِذَا كَانَ فِي سَفَرٍ وَ لَمْ يَجِدِ الْمُسْلِمَ

They brought them to Rasool-Allah^{saww} and he^{saww} Obligated the oath upon them both and freed them. Then the necklace and the utensils appeared upon them, and they informed Rasool-Allah^{saww} with that. He^{saww} awaited the Command from Allah^{azwj}, and the Verse was Revealed up to His^{azwj} Words: **or two other from others (non-Muslims). [5:106]** – meaning from the People of the Book. So, Allah^{azwj} Mighty and Majestic Allowed the testimony of the People of the Book upon the bequest only, when one was to be on a journey and does not find Muslims.

مِنْ بَعْدِ الصَّلَاةِ يَعْنِي بَعْدَ صَلَاةِ الْعَصْرِ فَيُقْسِمَانِ بِاللَّهِ إِلَى قَوْلِهِ إِنَّا إِذَا لَمِنَ الْآخَرَيْنِ فَهَذِهِ الشَّهَادَةُ الْأُولَى الَّتِي حَلَفَهَا رَسُولُ اللَّهِ ص

after the Salat – meaning after Salat Al Asr, **they should both swear by Allah** – up to His^{azwj} Words: **surely then we would be from the sinners' [5:106]**. So, these are the first testimonies which Rasool-Allah^{saww} (got people to) swear on oath'.

ثُمَّ قَالَ عَزَّ وَ جَلَّ فَإِنْ غُيِّرَ عَلَى أَتْنَهُمَا اسْتَحَقَّا إِنَّمَا أَيْ حَلَفَا عَلَى كَذِبٍ فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا يَعْنِي مِنْ أَوْلِيَاءِ الْمُدَّعِي فَيُقْسِمَانِ بِاللَّهِ أَيْ يَحْلِفَانِ بِاللَّهِ لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَ أَتْنَهُمَا قَدْ كَذَبَا فِيمَا حَلَفَا بِاللَّهِ

Then the Mighty and Majestic Said: **Then if it was stumbled upon that they both earned a sin [5:107]**, i.e., they have testified falsely, **two others should be standing in their places**, - meaning from the guardians of the claimant, **So they should swear by Allah**, - i.e. they should both swear by Allah^{azwj}, **'Our testimony is more rightful than their testimonies [5:107]**, and that they have lied regarding what they have sworn by Allah^{azwj}.

فَأَمَرَ رَسُولُ اللَّهِ ص أَوْلِيَاءَ تَمِيمِ الدَّارِيِّ أَنْ يَحْلِفُوا بِاللَّهِ عَلَى مَا أَمَرَهُمْ بِهِ فَأَخَذَ الْآيَةَ وَ الْقِلَادَةَ مِنْ ابْنِ بَنْدِيِّ وَ ابْنِ أَبِي مَارِيَةَ وَ رَدَّاهُمَا عَلَى أَوْلِيَاءِ تَمِيمِ.

Rasool-Allah^{saww} ordered the guardians of Tameem Al-Dary that they should swear by Allah^{azwj} upon what He^{azwj} had Commanded with. So they swore, and Rasool-Allah^{saww} seized the utensils and the necklace from Ibn Baydi and Ibn Abu Mariya, and returned both of these to the guardians of Tameem”.⁹ (An opinion)

10- فس، تفسیر القمي وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمُ الْآيَةَ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ كَانَ بِالْمَدِينَةِ قَوْمٌ فَقَرَاءُ مُؤْمِنُونَ يُسَمُّونَ أَصْحَابَ الصُّفَّةِ وَ كَانَ رَسُولُ اللَّهِ ص أَمَرَهُمْ أَنْ يَكُونُوا فِي صُفَّةٍ يَأْوُونَ إِلَيْهَا وَ كَانَ رَسُولُ اللَّهِ ص يَتَعَاهَدُهُمْ بِنَفْسِهِ وَ زِمَا حَمَلِ إِلَيْهِمْ مَا يَأْكُلُونَ وَ كَانُوا يَحْتَلِفُونَ إِلَى رَسُولِ اللَّهِ ص فَيَقْرُبُهُمْ وَ يَقْعُدُ مَعَهُمْ وَ يُؤْنِسُهُمْ

Tafseer Al Qummi - **And do not expel those who are supplicating to their Lord [6:52]** – the Verse. ‘The reason for its Revelation was that there was a group of people at Al-Medina of poor Momineen referred to as ‘The people of the platform’,¹⁰ and Rasool-Allah^{saww} had ordered them that they should happen to be in the platform taking shelter to it, and Rasool-Allah^{saww} used to frequently be with them himself^{saww}, and sometimes he^{saww} would carry over to them what they could eat, and they used to be differing to Rasool-Allah^{saww}. He^{saww} would draw them near and be seated with them, and be cordial to them.

وَ كَانَ إِذَا جَاءَ الْأَغْنِيَاءُ وَ الْمُتَرَفُّونَ مِنْ أَصْحَابِهِ يُنْكِرُونَ ذَلِكَ عَلَيْهِ وَ يَقُولُونَ لَهُ اطْرُدْهُمْ عَنْكَ

And it so happened that when the rich ones and the affluent from his^{saww} companions came, they used to criticise that upon him^{saww}, and they were saying to him^{saww}, ‘Expel them from you^{saww}!’

فَجَاءَ يَوْمًا رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ص وَ عِنْدَهُ رَجُلٌ مِنْ أَصْحَابِ الصُّفَّةِ قَدْ لَزِقَ بِرَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ ص يُحَدِّثُهُ فَقَعَدَ الْأَنْصَارِيُّ بِالْبُعْدِ مِنْهُمَا فَقَالَ لَهُ رَسُولُ اللَّهِ ص تَقَدَّمَ فَلَمْ تَفْعَلْ فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَعَلَّكَ خِفْتَ أَنْ يَلَزِقَ فَقَرُّهُ بِكَ

So, one day a man from the Helpers came to Rasool-Allah^{saww} and in his^{saww} presence was a man from the companions of the platform, and he had adhered to Rasool-Allah^{saww}, and Rasool-Allah^{saww} was narrating to him, and the Helper sat remotely from him. Rasool-Allah^{saww} said to him: ‘Come forward!’ But, he did not do so. Rasool-Allah^{saww} said to him: ‘Perhaps you fear that his poverty would get affixed with you!?’

فَقَالَ الْأَنْصَارِيُّ اطْرُدْ هَؤُلَاءِ عَنْكَ فَأَنْزَلَ اللَّهُ وَ لَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَ الْعَشِيِّ الْآيَةَ

The Helper said, ‘Expel them from you^{saww}’. So, Allah^{azwj} Revealed: **And do not expel those who are supplicating to their Lord in the morning and the evening [6:52]** – the Verse.

ثُمَّ قَالَ وَ كَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ أَيِ اخْتَبَرْنَا الْأَغْنِيَاءَ بِالْعَنَى لِنَنْظُرَ كَيْفَ مُوَاسَاتُهُمْ لِلْفُقَرَاءِ وَ كَيْفَ يُخْرِجُونَ مَا فَرَضَ اللَّهُ عَلَيْهِمْ فِي أَمْوَالِهِمْ لَهُمْ وَ اخْتَبَرْنَا الْفُقَرَاءَ لِنَنْظُرَ كَيْفَ صَبَرُهُمْ عَلَى الْفَقْرِ وَ عَمَّا فِي أَيْدِي الْأَغْنِيَاءِ لِيَقُولُوا أَيِ الْفُقَرَاءِ هَؤُلَاءِ الْأَغْنِيَاءُ مِنَ اللَّهِ عَلَيْهِمُ الْآيَةُ

Then He^{azwj} Said: **And like that We Try some of them with other, [6:53]** – i.e. We^{azwj} Test the rich ones with the riches in order to Look how is their consoling to the poor ones, and how

⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 9

¹⁰ The people living on a raised platform which was used by the Prophet^{saww} as a welcoming point for newcomers or destitute people. It was part of his^{saww} Masjid.

they are extracting what Allah^{azwj} had Obligated upon them regarding their wealth for them, and We Test the poor ones in order to Look how is their patience upon the poverty, and about what is in the hands of the rich, **so they are saying**, - i.e. the poor ones, **'Are they - the rich, the ones Allah has Conferred upon?'** [6:53] – the Verse.

ثُمَّ فَرَضَ عَلَى رَسُولِ اللَّهِ ص أَنْ يُسَلِّمَ عَلَى التَّوَّابِينَ الَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا فَقَالَ وَ إِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ لِمَنْ تَابَ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَ أَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ.

Then He^{azwj} Obligated upon Rasool-Allah^{saww} that he^{saww} should greet unto the repentants, those who had done evil deeds, then they repented, so He^{azwj} Said: **And when they come to you, those who are believing in Our Signs, then say: 'Peace be upon you'. Your Lord has Prescribed the Mercy upon Himself.** – meaning the Beneficent has Obligated for the ones who repent, and the evidence upon that are His^{azwj} Words: **It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54]**.¹¹ (An opinion)

11- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ الْآيَةَ نَزَلَتْ فِي أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ فَلَفِظُ الْآيَةِ عَامٌّ وَ مَعْنَاهَا خَاصٌّ وَ نَزَلَتْ فِي غَزْوَةِ بَنِي قُرَيْظَةَ فِي سَنَةِ خَمْسٍ مِنَ الْهَجْرَةِ وَ قَدْ كُتِبَتْ فِي هَذِهِ السُّورَةِ مَعَ أَخْبَارٍ بَدْرٍ وَ كَانَتْ بَدْرٌ عَلَى رَأْسِ سِتَّةَ عَشَرَ شَهْرًا مِنْ مَقْدَمِ رَسُولِ اللَّهِ ص الْمَدِينَةَ

Tafseer Al Qummi - **O you who believe! Do not betray Allah [8:27]** – the Verse. It was Revealed regarding Abu Lubaba Bin Abdul Munzar, so the Words of the Verse are general and their meaning is special, and it was Revealed during the military expedition of the clan of Qureyza during year five from the Emigration, and it has been Written in this Chapter along with the news of Badr, and Badr was at the beginning of the year, ten month from the arrival of Rasool-Allah^{saww} at Al Medina.

وَ نَزَلَتْ مَعَ الْآيَةِ الَّتِي فِي سُورَةِ التَّوْبَةِ قَوْلُهُ وَ آخِرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا الْآيَةَ نَزَلَتْ فِي أَبِي لُبَابَةَ فَهَذَا الدَّلِيلُ عَلَى أَنَّ التَّائِيلَ عَلَى خِلَافٍ مَا أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص.

And it was Revealed along with the Verse that which is in Surah Al Tawbah, His^{azwj} Words: **And others are acknowledging their sins, mingling one righteous deed and another evil one. [9:102]** – the Verse was Revealed regarding Abu Lubaba. So evidences upon that the compiler (of the Quran) is upon a differing from what Allah^{azwj} Revealed upon His^{azwj} Prophet^{saww}. (An opinion)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خِيَانَةُ اللَّهِ وَ رَسُولِهِ مَعْصِيَتُهُمَا وَ أَمَّا خِيَانَةُ الْأَمَانَةِ فَكُلُّ إِنْسَانٍ مَأْمُونٌ عَلَى مَا افْتَرَضَ اللَّهُ عَلَيْهِ.

And in a report of Abu Al Jaroud, from Abu Ja'far^{asws} having said: 'Betraying Allah^{azwj} and His^{azwj} Rasool^{saww} is disobeying them, and as for the betrayal of the entrustment, every human being is a trustee upon what Allah^{azwj} had Obligated upon him".¹²

¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 10

¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 11

12- فس، تفسير القمي إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ كَانَ سَبَبٌ نُّزُولَهَا أَنَّ رَجُلًا مِنْ كِنَانَةَ كَانَ يَقِفُ فِي الْمَوْسِمِ فَيَقُولُ قَدْ أَخْلَلْتُ دِمَاءَ الْمُحَلِّينَ طَيِّبٍ وَ خَتَمْتُ فِي شَهْرِ الْمُحَرَّمِ وَ أَنْسَأْتُهُ وَ حَرَّمْتُ بَدَلَهُ صَفَرَ فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ يَقُولُ قَدْ أَخْلَلْتُ صَفَرَ وَ أَنْسَأْتُهُ وَ حَرَّمْتُ بَدَلَهُ شَهْرَ الْمُحَرَّمِ فَتَنَزَّلَتْ الْآيَةُ.

Tafseer Al Qummi - **But rather, the postponement (of the Sacred months) increases in the Kufir, [9:37].** The reasons for its Revelation was that a man from the (clan of) Kanana had paused during the season (of Hajj), and he was saying, 'I have legalised the (shedding of) blood in the neighbourhood of Tayy and Khas'am during the Sacred months and have postponed it, and have sanctified (the month of) Safar instead. So when it was the next year he said, 'I have legalised Safar and postposed it, and have sanctified instead of it the month of Al Muharram. So, the Verse was Revealed".¹³ (An opinion)

13- فس، تفسير القمي وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنَّهَا نَزَلَتْ لَمَّا جَاءَتِ الصَّدَقَاتُ وَ جَاءَ الْأَعْيُنَاءُ وَ ظَنُّوا أَنَّ رَسُولَ اللَّهِ ص يَقْسِمُهَا بَيْنَهُمْ فَلَمَّا وَضَعَهَا رَسُولُ اللَّهِ ص فِي الْفُقَرَاءِ تَعَامَرُوا بِرَسُولِ اللَّهِ ص وَ لَمَزُوهُ وَ قَالُوا نَحْنُ الَّذِينَ نَقُومُ فِي الْحَرْبِ وَ نَعُزُّوهُ مَعَهُ وَ نُقَوِّي أَمْرَهُ ثُمَّ يَدْفَعُ الصَّدَقَاتِ إِلَى هَؤُلَاءِ الَّذِينَ لَا يُعِينُونَهُ وَ لَا يُعْتَنُونَ عَنْهُ شَيْئًا فَأَنْزَلَ اللَّهُ وَ لَوْ أَنَّكُمْ رَضُوا إِلَى قَوْلِهِ إِنَّا إِلَى اللَّهِ رَاغِبُونَ.

Tafseer Al Qummi - **And among them are ones who criticise you regarding the charities; [9:58].** It was Revealed when the charities came and the rich (people) came and they thought that Rasool-Allah^{saww} would distribute these between them. When Rasool-Allah^{saww} placed it among the poor, they thronged around Rasool-Allah^{saww} and criticised him^{saww} and they said, 'We are those who were standing during the war, and we battled alongside you^{saww}, and we strengthened His^{azwj} matter, then you^{saww} are handing over the charities to them, those who neither assisted Him^{azwj}, nor availed anything?' So, Allah^{azwj} Revealed: **And if only they had been pleased – up to His^{azwj} Words: surely to Allah do we are hoping'** [9:59].¹⁴ (An opinion)

14- فس، تفسير القمي قَوْلُهُ وَ لَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ أَيْ وَ لَوْ كَانُوا قَرَابَاتِهِمْ قَوْلُهُ رِجْسًا إِلَىٰ رِجْسِهِمْ أَيْ شَكًّا إِلَىٰ شَكِّهِمْ قَوْلُهُ أَنَّهُمْ يُفْتَنُونَ أَيْ يَمْرَضُونَ قَوْلُهُ ثُمَّ انْصَرَفُوا أَيْ تَفَرَّقُوا صَرَفَ اللَّهُ قُلُوبَهُمْ عَنِ الْحَقِّ إِلَىٰ الْبَاطِلِ بِاخْتِيَارِهِمُ الْبَاطِلَ عَلَىٰ الْحَقِّ.

Tafseer Al Qummi – His^{azwj} Words: **even if they are their relatives, [9:113],** i.e. and even if they were their near relatives. His^{azwj} Words: **it increases uncleanness to their uncleanness, [9:125],** i.e. doubts to their doubts. His^{azwj} Words: **they are being Tried [9:126],** i.e. becoming sick. His^{azwj} Words: **Then they disperse. [9:127],** i.e. separate, **Allah has Turned away their hearts [9:127],** from the Truth to the falsehood by their choosing the falsehood against the Truth".¹⁵ (An opinion)

15- فس، تفسير القمي أَلَا إِنَّهُمْ يَشْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ يَقُولُ يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بُغْضٍ عَلَيَّ ع فَقَالَ أَلَا حِينَ يَسْتَعْشُونَ ثِيَابَهُمْ فَإِنَّهُ كَانَ إِذَا حَدَّثَ بِشَيْءٍ مِنْ فَضْلِ عَلَيٍّ ع أَوْ تَلَا عَلَيْهِمْ مَا أَنْزَلَ اللَّهُ فِيهِ نَفَضُوا ثِيَابَهُمْ ثُمَّ قَامُوا يَقُولُ اللَّهُ يَعْلَمُ مَا يُسِرُّونَ وَ مَا يُغْلِبُونَ حِينَ قَامُوا إِنَّهُ عَلَيْهِمْ يَذَاتِ الصُّدُورِ.

¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 12

¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 13

¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 14

Tafseer Al Qummi - **Indeed! They are folding up their chests to conceal from Him; Indeed, (it is) when they are gathering their clothes. [11:5]** – it was so that whenever he^{saww} said something new from the merits of Ali^{asws} or recited to them what Allah^{azwj} had Revealed regarding him^{asws}, they would gather their clothes then they would stand up (to go away), **He Knows what they are keeping as secret and what they are making public.**, when they arose, **He is a Knower with the contents of the chests [11:5]**.¹⁶ (An opinion)

16- فس، تفسير القمي وَ الَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ كَانَ سَبَبَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا رَجَعَ مِنْ غَزْوَةِ تَبُوكَ حَاءَ إِلَيْهِ عُيْمِرُ بْنُ سَاعِدَةَ الْعَجَلَانِيُّ وَ كَانَ مِنَ الْأَنْصَارِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي زَنَى بِهَا شَرِيكَ بَنِي سَمْحَاءَ وَ هِيَ مِنْهُ حَامِلَةٌ

Tafseer Al Qummi - **And those who accuse their wives [24:6]** – the reason for that was that Rasool-Allah^{saww}, when he^{saww} returned from the military expedition of Tabuk, Uweymir Bin Saida Al Ajaly came to him^{saww}, and he was from the Helpers and he said, ‘Rasool-Allah^{saww}! My wife, Shaeek Bin Samha committed adultery with her and she is pregnant from him’.

فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص فَأَعَادَ عَلَيْهِ الْقَوْلَ فَأَعْرَضَ عَنْهُ حَتَّى فَعَلَ ذَلِكَ أَرْبَعَ مَرَّاتٍ فَدَخَلَ رَسُولُ اللَّهِ ص مَنْزِلَهُ فَتَنَزَّلَ عَلَيْهِ آيَةُ اللَّعَانِ وَ خَرَجَ رَسُولُ اللَّهِ ص وَ صَلَّى بِالنَّاسِ الْعَصْرَ وَ قَالَ لِعُيْمِرِ ابْنِي بِأَهْلِكَ فَقَدْ أَنْزَلَ اللَّهُ فِيكُمْ قُرْآنًا

Rasool-Allah^{saww} turned away from him. So, he repeated the words to him^{saww}, and he^{saww} turned away from him, until he had done that four times. Rasool-Allah^{saww} entered his^{saww} house and the Verse of the mutual cursing was Revealed unto him^{saww}, and Rasool-Allah^{saww} came out and prayed Salat Al Asr with the people and said to Uweymir: ‘Come to me^{saww} with your wife, for Allah^{azwj} has Revealed Quran (Verses) regarding both of you’.

فَحَاءَ إِلَيْهَا فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَدْعُوكِ وَ كَانَتْ فِي شَرَفٍ مِنْ قَوْمِهَا فَجَاءَ مَعَهَا جَمَاعَةٌ فَلَمَّا دَخَلَتِ الْمَسْجِدَ قَالَ رَسُولُ اللَّهِ ص لِعُيْمِرِ تَقَدَّمْ إِلَى الْمِنْبَرِ وَ اتَّعِنَا فَقَالَ كَيْفَ أَصْنَعُ فَقَالَ تَقَدَّمْ وَ قُلْ أَشْهَدُ بِاللَّهِ إِنِّي لَمِنَ الصَّادِقِينَ فِيمَا رَمَيْتُهَا بِهِ

He came to her and said, ‘Rasool-Allah^{saww} is calling you’, and she was with nobility from her people, so a group came with her. When she entered the Masjid, Rasool-Allah^{saww} said to Uweymir: ‘Proceed towards the pulpit and curse her’. He said, ‘How shall I do that?’ He^{saww} said: ‘Proceed and say, ‘I testify with Allah^{azwj} I am from the truthful ones regarding what I had accused her with’.

فَتَقَدَّمَ وَ قَالَهَا فَقَالَ رَسُولُ اللَّهِ ص أَعِدْهَا فَأَعَادَهَا ثُمَّ قَالَ أَعِدْهَا حَتَّى فَعَلَ ذَلِكَ أَرْبَعَ مَرَّاتٍ وَ قَالَ فِي الْخَامِسَةِ عَلَيْكَ لَعْنَةُ اللَّهِ إِنْ كُنْتَ مِنَ الْكَاذِبِينَ فِيمَا رَمَيْتُهَا بِهِ فَقَالَ فِي الْخَامِسَةِ إِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ فِيمَا رَمَاهَا بِهِ ثُمَّ قَالَ رَسُولُ اللَّهِ ص اللَّعْنَةُ مُوجِبَةٌ إِنْ كُنْتَ كَاذِبًا ثُمَّ قَالَ لَهُ تَنَحَّ فَتَنَحَّى

He went ahead and said it. Rasool-Allah^{saww} said: ‘Repeat it’. So he repeated it. Then he^{saww} said: ‘Repeat it’ – until he had done that four times, and he^{saww} said during the fifth: ‘Upon you be the Curse of Allah^{azwj} if you were from the liars regarding what you have accused her with’. He^{saww} said: ‘Upon him be the Curse of Allah^{azwj} if he was from the liars regarding what he has accused her with’. Then Rasool-Allah^{saww} said: ‘The Curse would be obligated if you were a liar’. Then he^{saww} said to him: ‘Move aside!’ He moved aside.

¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 15

ثُمَّ قَالَ لِزَوْجَتِهِ تَشْهَدِينَ كَمَا شَهِدَ وَ إِلَّا أَقَمْتُ عَلَيْكَ حَدَّ اللَّهِ فَظَرَرْتُ فِي وُجُوهِ قَوْمِهَا فَقَالَتْ لَا أَسْوَدُ هَذِهِ الْوُجُوهُ فِي هَذِهِ الْعَشِيَّةِ فَتَقَدَّمْتُ إِلَى الْمَنِيرِ وَ قَالَتْ أَشْهَدُ بِاللَّهِ أَنَّ عُوَيْمِرَ بْنَ السَّاعِدَةِ مِنَ الْكَاذِبِينَ فِي مَا زَمَانِي بِهِ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ أَعَادَتْهَا أَرْبَعَ مَرَّاتٍ

Then he^{saww} said to his wife: 'Testify just as he has testified or else I^{saww} shall established the Punishment of Allah^{azwj} upon you'. She looked at the faces of her people and she said, 'I will not blacken this face this evening'. She went ahead towards the pulpit and said, 'I testify with Allah^{azwj} that Uweymir Bin Al Sa'ada is from the liars regarding what he has accused me with'. Rasool-Allah^{saww} said to her: 'Repeat it'. She repeated it four times.

فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ صِ الْعَيِّ نَفْسِكَ فِي الْخَامِسَةِ إِنْ كَانَ مِنَ الصَّادِقِينَ فِي مَا زَمَانِي بِهِ فَقَالَتْ فِي الْخَامِسَةِ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ فِي مَا زَمَانِي بِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ صِ وَبِئْسَ مُوجِبَةٌ

Rasool-Allah^{saww} said to her: 'Curse yourself during the fight if he was from the truthful ones in what he has accused you with'. She said during the fifth that the Wrath of Allah^{azwj} be upon her if he was from the truthful ones during what he has accused me with'. Rasool-Allah^{saww} said: 'Woe be unto you, it is (now) Obligated (if he was truthful)'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ صِ لِزَوْجَتِهَا اذْهَبِي فَلَا تَحِلُّ لَكَ أَبَدًا قَالَ يَا رَسُولَ اللَّهِ فَمَالِي الَّذِي أُعْطِيتُهَا قَالَ إِنْ كُنْتُ كَاذِبًا فَهُوَ أَبْعَدُ لَكَ مِنْهُ وَ إِنْ كُنْتُ صَادِقًا فَهُوَ لَهَا بِمَا اسْتَخَلَّتْ مِنْ فَرْجِهَا

Then Rasool-Allah^{saww} said to her husband: 'Go, for she is no longer Permissible for you, ever!' He said, 'O Rasool-Allah^{saww}! So what is for me which I gave her?' He^{saww} said: 'If you were a liar, then it is your being distant from it, and if you were truthful, it would be for her due what you have permitted yourself from her private parts'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ إِنْ جَاءَتْ بِالْوَلَدِ أَحْمَشَ السَّاقَيْنِ أَنْفَسَ الْعَيْنَيْنِ جَعْدًا قَطَطًا فَهُوَ لِلْأُمِّ السَّيِّئِ وَ إِنْ جَاءَتْ بِهِ أَشْهَلُ أَصْهَبَ فَهُوَ لِأَبِيهِ فَيُقَالُ إِنَّهَا جَاءَتْ بِهِ عَلَى الْأُمِّ السَّيِّئِ.

Then Rasool-Allah^{saww} said: 'If she comes with the child being with thin legs, wide eyes, very frizzy hair, so he is for the evil matter (adultery), and if she comes with him being of red blonder hair, he is for his father'. It was said she came with being upon the evil matter"¹⁷.

17- فس، تفسير القمي فَإِذَا أُؤْذِيَ فِي اللَّهِ أَيَّ إِذَا آذَاهُ إِنْسَانٌ أَوْ أَصَابَهُ ضَرْرٌ أَوْ فَاقَةٌ أَوْ خَوْفٌ مِنَ الظَّالِمِينَ دَخَلَ مَعَهُمْ فِي دِينِهِمْ فَرَأَى أَنَّ مَا يَفْعَلُونَهُ هُوَ مِثْلُ عَذَابِ اللَّهِ الَّذِي لَا يَنْقُطُ.

Tafseer Al Qummi - **But when he is harmed in (the Way of) Allah, [29:10]**, i.e. when people hurt him or harm afflicts him or destitution or fear from the unjust ones, he would enter to be with them in their religion, and he views that what they are doing it is like a Punishment of Allah^{azwj} will not come to an end"¹⁸. (An opinion)

18- فس، تفسير القمي وَ إِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلَلِ يَعْنِي فِي الْبَحْرِ فَمِنْهُمْ مُقْتَصِدٌ أَيْ صَالِحٌ وَ الْخِتَارُ الْخَدَاغُ.

¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 16

¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 17

Tafseer Al Qummi - **And whenever a wave overwhelms them like a canopy, [31:32] – meaning in the sea, then from them are moderates ones [31:32], i.e. righteous, and the treacherous and the deceiver**".¹⁹ (An opinion)

19- فس، تفسیر القمی لَیْن لَمْ یَنْتَهِ الْمُنَافِقُونَ إِلَى قَوْلِهِ تَعَالَى إِلَّا قَلِيلًا فَإِنَّهَا نَزَلَتْ فِي قَوْمٍ مُنَافِقِينَ كَانُوا فِي الْمَدِينَةِ يُرْجِفُونَ رَسُولَ اللَّهِ ص إِذَا خَرَجَ فِي بَعْضِ غَزَوَاتِهِ يَقُولُونَ قُتِلَ وَ أُسِرَ فَيَعْتَمِدُ الْمُسْلِمُونَ لِذَلِكَ وَ يَشْكُونَ إِلَى رَسُولِ اللَّهِ ص فَأَنْزَلَ اللَّهُ فِي ذَلِكَ لَیْن لَمْ یَنْتَهِ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَيْ شَكٌّ لَمْ لَا يُجَاوِزُونَكَ فِيهَا إِلَّا قَلِيلًا أَيْ نَأْمُرُكَ بِإِخْرَاجِهِمْ مِنَ الْمَدِينَةِ إِلَّا قَلِيلًا.

Tafseer Al Qummi - **If the hypocrites do not desist, - up to the Words of the Exalted: except for a little while [33:60], it was Revealed regarding a group of hypocrites who were in Al Medina spreading rumours with Rasool-Allah^{saww}, when he^{saww} had gone out in one of his^{saww} military expeditions. They said, 'He^{saww} had been killed or captured', So, the Muslims were gloomy due to that and they companion to Rasool-Allah^{saww} and Allah^{azwj} Revealed regarding that: **If the hypocrites, and those in whose hearts is a disease – doubt, then they will not be in your vicinity except for a little while [33:60], i.e. We^{azwj} Command you^{saww} to expel them from Al Medina, except a few of them**". (An opinion)**

وَ فِي رَوَايَةٍ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَلْعُونِينَ فَوَجَبَتْ عَلَيْهِمُ اللَّعْنَةُ يَقُولُ اللَّهُ بَعْدَ اللَّعْنَةِ إِنَّمَا تُقْفُوا أَخَذُوا وَ قُتِلُوا نَفْسِيًّا.

And in a report of Abu Al Jaroud, from Abu Ja'far^{asws} having said: **(They are) Accursed!** – the Curse was Obligated upon them. Allah^{azwj} is Saying after the Curse: **Wherever they are found they shall be seized and killed with a massacre [33:61]**".²⁰

20- فس، تفسیر القمی وَ مِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ فَإِنَّهَا نَزَلَتْ فِي الْمُنَافِقِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص وَ مَنْ كَانَ إِذَا سَمِعَ شَيْئًا مِنْهُ لَمْ يُؤْمِنْ بِهِ وَ لَمْ يَبْعِهِ فَإِذَا خَرَجَ قَالَ لِلْمُؤْمِنِينَ مَاذَا قَالَ مُحَمَّدٌ أَنْفَاءً فَقَالَ اللَّهُ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ اتَّبَعُوا أَهْوَاءَهُمْ.

Tafseer Al Qummi - **And from them are ones who listen intently to you [47:16], it was Revealed regarding the hypocrites from the companions of Rasool-Allah^{saww}, and the one who, whenever he heard something from him^{saww}, did not believe in it and did not retain it. So, when he went out, he said to the hypocrites, 'What is that he – Muhammad^{saww} - said just now?' Allah^{azwj} Said: **They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**". (An opinion)**

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص كَانَ يَدْعُو أَصْحَابَهُ فَمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا سَمِعَ وَ عَرَفَ مَا يَدْعُو إِلَيْهِ وَ مَنْ أَرَادَ اللَّهُ بِهِ شَرًّا طَبَعَ عَلَى قَلْبِهِ فَلَا يَسْمَعُ وَ لَا يَعْقِلُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى حَتَّى إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنْفَاءً

It is narrated to us by Muhammad Bin Ahmad Bin Sabit, from Al Hassan Bin Muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww} used to call his^{saww} companions, so the one whom Allah^{azwj} Wanted good with him, heard and recognised what he was being called to, and the one whom Allah^{azwj} Wanted evil with him,

¹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 18

²⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 19

Sealed upon his hear, so he would neither listen nor understand, and it is the Word of Allah^{azwj} Blessed and Exalted: **until when they exit from your presence, so they are saying to the one Given the Knowledge, 'What is that he said just now?' [47:16].**

فَإِنَّمَا نَزَّلَتْ فِي الْمُنَافِقِينَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ وَ مَنْ كَانَ إِذَا سَمِعَ شَيْئاً مِنْهُ لَمْ يُؤْمِنْ بِهِ وَ لَمْ يَبْعِهِ فَإِذَا خَرَجَ قَالَ لِلْمُؤْمِنِينَ مَاذَا قَالَ رَسُولُ اللَّهِ أَنِفًا فَقَالَ أُولَئِكَ الَّذِينَ طَعِبَ اللَّهُ عَلَى قُلُوبِهِمْ وَ اتَّبَعُوا أَهْوَاءَهُمْ.

It was Revealed regarding the hypocrites from companions of Rasool-Allah^{saww}, and one who, when he heard something from him^{saww} did not believe in it and did not retain it. When he went out he said to the hypocrites, 'What is that which Rasool-Allah^{saww} said just now?' He^{azwj} Said: **They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**.²¹

21- فس، تفسير القمي وَ لَكِنْ قُولُوا أَسْلَمْنَا أَيَّ اسْتَسْلَمْتُمْ بِالسَّيْفِ لَا يَكُنْكُمْ أَيَّ لَا يَنْقُصُكُمْ.

Tafseer Al-Qummi - **But say, 'We submitted' [49:14]** – i.e. they were made to submit by the sword. **He will not Reduce [49:14]** – i.e. not deduct from them".²²

22- فس، تفسير القمي قَدْ سَمِعَ اللَّهُ الْآيَةَ قَالَ كَانَ سَبَبَ نُزُولِ هَذِهِ السُّورَةِ أَنَّهُ أَوَّلُ مَنْ ظَاهَرَ فِي الْإِسْلَامِ كَانَ رَجُلًا يُقَالُ لَهُ أَوْسُ بْنُ الصَّامِتِ مِنَ الْأَنْصَارِ وَ كَانَ شَيْحاً كَبِيراً فَغَضِبَ عَلَى أَهْلِهِ يَوْمًا فَقَالَ لَهَا أَنْتِ عَلَيَّ كَظْهَرِ أُمِّي ثُمَّ تَدِمَ عَلَى ذَلِكَ

Tafseer Al-Qummi - **Allah has Heard [58:1]** – Verse. He said, 'The reason of the Revelation of this Chapter is that the first one to do 'Zihaar' in Al-Islam was a man called Aws Bin Al-Samit from the Helpers, and he was an old man. He got angry upon his wife one day and said to her, 'You are unto me like the back of my mother'. Then he regretted upon that.

قَالَ وَ كَانَ الرَّجُلُ فِي الْجَاهِلِيَّةِ إِذَا قَالَ لِأَهْلِهِ أَنْتِ عَلَيَّ كَظْهَرِ أُمِّي حُرِّمَتْ عَلَيْهِ آخِرُ الْأَبَدِ فَقَالَ أَوْسُ لِأَهْلِهِ يَا خَوْلَةُ إِنَّا كُنَّا نَحْرُمُ هَذَا فِي الْجَاهِلِيَّةِ وَ قَدْ أَتَانَا اللَّهُ بِالْإِسْلَامِ فَأَذْهَبِي إِلَى رَسُولِ اللَّهِ ص فَاسْأَلِيهِ عَنْ ذَلِكَ

He said, 'And it was so that during the pre-Islamic period, whenever a man said to his wife, 'You are unto me like the back of my mother', she would be prohibited unto him up to the end, forever. So, Aws said to his wife, 'O Khawla! We used to prohibit by this during the pre-Islamic period, and Allah^{azwj} has Come to us with Al-Islam, so go to Rasool-Allah^{saww} and ask him^{saww} about that'.

فَأَتَتْ خَوْلَةَ رَسُولَ اللَّهِ ص فَقَالَتْ يَا أُمِّي يَا رَسُولَ اللَّهِ إِنَّ أَوْسَ بْنَ الصَّامِتِ هُوَ زَوْجِي وَ أَبُو وَلَدِي وَ ابْنُ عَمِّي فَقَالَ لِي أَنْتِ عَلَيَّ كَظْهَرِ أُمِّي وَ كُنَّا نَحْرُمُ ذَلِكَ فِي الْجَاهِلِيَّةِ وَ قَدْ أَتَانَا اللَّهُ بِالْإِسْلَامِ بِكَ.

Khawla came to Rasool-Allah^{saww} and she said, 'May my father and my mother be (sacrificed for) you^{saww}, O Rasool-Allah^{saww}! Aws Bin Al-Samit, he is my husband and father of my children and a son of my uncle. He said to me, 'You are unto me like the back of my mother', and would be prohibited by that during the pre-Islamic period, and Allah^{azwj} has Come to us with Islam through you^{saww}.

²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 20

²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 21

حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ امْرَأَةً مِنَ الْمُسْلِمَاتِ أَتَتْ النَّبِيَّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا زَوَّجَنِي قَدْ نَثَرْتُ لَهُ بَطْنِي وَاعْتَنَيْتُهُ عَلَى دُنْيَاهُ وَآخِرَتِهِ لَمْ يَرَ مِنِّي مَكْرُوهًا أَشْكُو مِنْهُ إِلَيْكَ

It was narrated to us by Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Mahboub, from Abu Wallad, from Humran,

‘From Abu Ja’far^{asws} having said: ‘A woman from the Muslims came to the Prophet^{saww} and said, ‘O Rasool-Allah^{saww}! So and so, my husband, I gave him my belly for the seeding (giving birth), and assisted him upon his world and his Hereafter. He did not see anything abhorrent from me. I complain to you about him’.

فَقَالَ فِيهِمْ تَشْكِينُهُ قَالَتْ إِنَّهُ قَالَ أَنْتِ عَلَيَّ حَرَامٌ كَظَهَرَ أُمِّي وَ قَدْ أَخْرَجَنِي مِنْ مَنْزِلِي فَأَنْظُرُ فِي أَمْرِي

He^{saww} said: ‘Regarding what are you complaining about him?’ She said, ‘He said, ‘You are prohibited unto me like the back of my mother’, and he has expelled me from my house, therefore look into my matter’.

فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَا أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيَّ كِتَابًا أَقْضِي فِيهِ بَيْنَكَ وَ بَيْنَ زَوْجِكَ وَ أَنَا أَكْرَهُ أَنْ أَكُونَ مِنَ الْمُتَكَلِّفِينَ فَجَعَلَتْ تَبْكِي وَ تَشْتَكِي مَا بِهَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى رَسُولِ اللَّهِ ص وَ انْصَرَفَتْ

Rasool-Allah^{saww} said: ‘Allah^{azwj} has not yet Revealed a Book to me^{saww} to judge with between you and your husband, and I^{saww} dislike that I^{saww} become from the pretenders’. She went on weeping and complaining of what was with her, to Allah^{azwj} and His^{azwj} Rasool^{saww}, and left.

قَالَ فَسَمِعَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُجَادِلَتَهَا لِرَسُولِ اللَّهِ ص فِي زَوْجِهَا وَ مَا شَكَتْ إِلَيْهِ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ قُرْآنًا قَدْ سَمِعَ اللَّهُ قَوْلَ النَّبِيِّ مُجَادِلُكَ فِي زَوْجِهَا الْآيَاتِ

He^{asws} said: ‘Allah^{azwj} Blessed and Exalted Heard her plea to Rasool-Allah^{saww} regarding her husband and what she had complained of to him^{saww}, and Allah^{azwj} Revealed Quran (Verses) regarding that: **Allah has Heard the words of she who pleaded you regarding her husband [58:1]** – the Verse.

قَالَ فَبَعَثَ رَسُولُ اللَّهِ ص إِلَى الْمَرْأَةِ فَأَتَتْهُ فَقَالَ لَهَا جِئِينِي بِزَوْجِكَ فَأَتَتْهُ بِهِ فَقَالَ لَهُ أَ قُلْتَ لِامْرَأَتِكَ هَذِهِ أَنْتِ عَلَيَّ حَرَامٌ كَظَهَرَ أُمِّي فَقَالَ قَدْ قُلْتَ لَهَا ذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص قَدْ أَنْزَلَ اللَّهُ فِيكَ وَ فِي امْرَأَتِكَ قُرْآنًا وَ قَرَأَ الْآيَاتِ فَضَمَّ إِلَيْكَ امْرَأَتَكَ فَإِنَّكَ قَدْ قُلْتَ مُنْكَرًا مِنَ الْقَوْلِ وَ زُورًا وَ قَدْ عَفَا اللَّهُ عَنْكَ وَ غَفَرَ لَكَ وَ لَا تَعُدْ

He^{asws} said: ‘Rasool-Allah^{saww} sent for the woman and she came to him. He^{saww} said to her: ‘Come to me with your husband’. She came with him. He^{saww} said to him: ‘Did you say to this wife of yours, ‘You are prohibited unto me like the back of my mother?’ He said, ‘I have said that to her’. Rasool-Allah^{saww} said: ‘Allah^{azwj} has Revealed Quran (Verses) regarding you and your wife. Hug your wife to you for you have said **the evil word and a falsity, [58:2]**, and Allah^{azwj} had Pardoned you and has Forgiven you, and you should not repeat’.

قَالَ فَأَنْصَرَفَ الرَّجُلُ وَ هُوَ نَادِمٌ عَلَى مَا قَالَ لِامْرَأَتِهِ وَ كَرِهَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لِلْمُؤْمِنِينَ بَعْدُ.

23- فس، تفسير القمي فَوَدُّهُ نَعَالَى فَتَمَنَّا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ قَالَ فِي التَّوْرَةِ مَكْتُوبٌ أَزْلِيَاءُ اللَّهُ يَمُنُّونَ الْمَوْتَ

قَوْلُهُ تَعَالَى **وَ إِذَا رَأَوْا تِجَارَةً أَوْ آيَةً** قَالَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي بِالنَّاسِ يَوْمَ الْجُمُعَةِ وَ دَخَلَتْ مِيرَّةٌ وَ بَيَّنَّ يَدَيْهَا قَوْمٌ يَضْرِبُونَ بِالْأُفُوفِ وَ الْمَلاهي فَتَرَكَ النَّاسُ الصَّلَاةَ وَ مَرُّوا يَنْظُرُونَ إِلَيْهِمْ فَأَنْزَلَ اللَّهُ وَ إِذَا رَأَوْا تِجَارَةً أَوْ هُمَا انْقَضُوا إِلَيْهَا وَ تَرَكُوا قَائِمًا.

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ وَ إِذَا رَأَوْا تِجَارَةً أَوْ هَمَوْا أَنْفَضُوا إِلَيْهَا وَ تَزَكَّوْكَ فَإِذَا فُلٌ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوَ وَ مِنَ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الْوَازِعِينَ.

24- فس، تفسیر القمی وَ إِنْ یَکَادُ الَّذِینَ کَفَرُوا قَالَ لَمَّا أَحْبَبَهُمْ رَسُولُ اللَّهِ ص بِفَضْلِ أَمِیرِ الْمُؤْمِنِینَ ع قَالُوا هُوَ یَجْتَنُ فَقَالَ اللَّهُ سُبْحَانَهُ وَ مَا هُوَ یَعْنِی أَمِیرَ الْمُؤْمِنِینَ إِلَّا ذِکْرٌ لِلْعَالَمِینَ.

25- ما، الأماي للشيخ الطوسي العُضَائِرِيُّ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْبَرَقَانِيِّ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلَامٌ مِنَ الْيَهُودِ يَأْتِي النَّبِيَّ ص كَثِيرًا حَتَّى اسْتَحْفَهُ وَ زَمَّا أُرْسِلَهُ فِي حَاجَةٍ وَ زَمَّا كَتَبَ لَهُ الْكِتَابَ إِلَى قَوْمٍ

²⁵ Bihar Al Anwaar – V 22. The book of our Prophet ^{saww}, P 3 Ch 37 H 24

'From Abu Ja'far^{asws} having said: 'There was a boy from the Jews who used to come to the Prophet^{saww} a lot until he would lighten (matters) for him^{saww}, and sometimes he^{saww} would send him regarding a need, and sometimes he would write a letter for him^{saww} to a people.

فَأَتَتْهُ أَيَّاماً فَسَأَلَ عَنْهُ فَقَالَ لَهُ قَائِلٌ تَرَكْتُهُ فِي آخِرِ يَوْمٍ مِنَ أَيَّامِ الدُّنْيَا فَأَتَاهُ النَّبِيُّ ص فِي نَاسٍ مِنْ أَصْحَابِهِ وَكَانَ لَهُ عِ بَرَكَةٌ لَا يُكَلِّمُ أَحَدًا إِلَّا أَجَابَهُ
فَقَالَ يَا فُلَانُ فَتَفَتَحْ عَيْنَهُ وَقَالَ لِنَبِيِّكَ يَا أَبَا الْقَاسِمِ

He^{saww} missed him for a few days, so he^{saww} asked about him. A speaker said to him^{saww}, 'I left him being in the last day of the days of the word'. The Prophet^{saww} went to him among some people from his^{saww} companions; and there used to be Blessing for him^{saww} that he^{saww} would not speak to anyone except he would answer him^{saww}. He^{saww} said: 'O so and so!' He opened his eyes and said, 'At your^{saww} service, O Abu Al-Qasim^{saww}'.

قَالَ فُلَانٌ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ فَتَنَظَّرَ الْعُلَامُ إِلَى أَبِيهِ فَلَمْ يَقُلْ لَهُ شَيْئاً ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ص ثَانِيَةً وَقَالَ لَهُ مِثْلَ قَوْلِهِ الْأَوَّلِ فَالْتَفَتَ
الْعُلَامُ إِلَى أَبِيهِ فَلَمْ يَقُلْ لَهُ شَيْئاً ثُمَّ نَادَاهُ رَسُولُ اللَّهِ ص الثَّالِثَةَ فَالْتَفَتَ الْعُلَامُ إِلَى أَبِيهِ فَقَالَ إِنَّ شَيْئاً فَقُلْ وَإِنْ شِئْتَ فَلَا

He^{saww} said: 'Say that there is no god except Allah^{azwj} and I^{saww} am a Rasool^{saww} of Allah^{azwj}'. The boy looked towards his father, and he did not say anything to him. Then Rasool-Allah^{saww} called out to him for a second time and said to him similar to his^{saww} first words. The boy turned around to his father, and did not say anything to him. Then Rasool-Allah^{saww} called out for a third time. The boy turned to his father, and he said, 'Say it if you so desire to, then don't'.

فَقَالَ الْعُلَامُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ مَاتَ مَكَانَهُ فَقَالَ رَسُولُ اللَّهِ ص لِأَبِيهِ اخْرُجْ عَنَّا ثُمَّ قَالَ عِ لِأَصْحَابِهِ اغْسِلُوهُ وَ كَفِّنُوهُ وَ أَتُونِي
بِهِ أَصْلِي عَلَيْهِ ثُمَّ خَرَجَ وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْجَى بِي الْيَوْمَ نَسَمَةً مِنَ النَّارِ.

The boy said, 'I testify that there is no god except Allah^{azwj} and you^{saww} are Rasool^{saww} of Allah^{azwj}', and he died in his place. Rasool-Allah^{saww} said to his father: 'Go out from us'. Then he^{saww} said to his^{saww} companions: 'Wash him, and enshroud him, and come with him to me^{saww}, I^{saww} shall pray Salat upon him'. Then he^{saww} went out and he^{saww} was saying: 'The Praise is for Allah^{azwj} Who Rescued a person today through me^{saww} from the Fire'²⁶.

26- فس، تفسير القمي إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ لَا تَكُنْ لِلْخَائِنِينَ خَصِيماً فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ قَوْمًا مِنَ
الْأَنْصَارِ مِنْ بَنِي أُبَيْرِيقٍ إِخْوَةٌ ثَلَاثَةٌ كَانُوا مُنَافِقِينَ بُشَيْرٌ وَ مُبَشَّرٌ وَ بُشَرٌ فَتَقَبَّلُوا عَلَى عَمِّ قَتَادَةَ بْنِ النُّعْمَانِ وَ كَانَ قَتَادَةُ بِدَرِيَاءَ وَ أَخْرَجُوا طَعَامًا كَانَ أَعَدَّهُ
لِعِيَالِهِ وَ سَيْفًا وَ دِرْعًا

Tafseer Al Qummi - ***We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105].*** The reason for its Revelation was that a group of the Helpers from the clan of Ubeyriq, three brothers, were hypocrites – Busheyr, and Mubasshir, and Bishr. They excavated (to steal) at an uncle of Qatadah Bin Al-Numan, and Qatadah was a (participant of battle of) Badr, and they brought out food which he had prepared it for his dependants, and a sword, and an armour.

²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 25

فَشَكَاَ قَتَادَةُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ قَوْمًا نَقَبُوا عَلَى عَمِّي وَ أَخَذُوا طَعَامًا كَانَ أَعَدَّهُ لِعِيَالِهِ وَ دِرْعًا وَ هُمْ أَهْلُ بَيْتِ سَوْءٍ وَ كَانَ مَعَهُمْ فِي الرَّأْيِ رَجُلٌ مُؤْمِنٌ يُقَالُ لَهُ لَبِيدُ بْنُ سَهْلٍ فَقَالَ بَنُو أُبَيْرِيقَ لِقَتَادَةَ هَذَا عَمَلُ لَبِيدِ بْنِ سَهْلٍ فَلَبَعَ ذَلِكَ لَبِيدًا فَأَخَذَ سَيْفَهُ وَ خَرَجَ عَلَيْهِمْ فَقَالَ يَا بَنِي أُبَيْرِيقَ أَ تَرْمُونَنِي بِالسَّرِقِ وَ أَنْتُمْ أَوْلَى بِهِ مِنِّي وَ أَنْتُمْ الْمُنَافِقُونَ تَهْجُونَ رَسُولَ اللَّهِ ص وَ تَنْسُبُونَهُ إِلَى فُرَيْشٍ لَتَبِيتُنَّ ذَلِكَ أَوْ لَأَمْلَأَنَّ سَيْفِي مِنْكُمْ

Qatadah complained of that to Rasool-Allah^{saww}. He said, 'O Rasool-Allah^{saww}! A group excavated (to steal) at my uncle and they seized food which he had prepared for his dependants, and an armour (and sword), and they are members of an evil family; and there was a Momin man called Labeed Bin Sahl with them regarding the opinion. The clan of Ubeyriq said to Qatadah, 'This is the word of Labeed Bin Sahl'. That reached Labeed, so he grabbed his word and went out to them and said, 'O clan of Ubeyriq! Are you accusing me with the theft and (although) you are foremost with it than I am, and you are hypocrites inciting Rasool-Allah^{saww} and attributing it to Quraysh to show that, or shall I fill my sword from you?'

فَدَارَوْهُ فَقَالُوا لَهُ انْجِعْ رَحِمَكَ اللَّهُ فَإِنَّكَ بَرِيءٌ مِنْ ذَلِكَ فَمَشَى بَنُو أُبَيْرِيقَ إِلَى رَجُلٍ مِنْ رَهْطِهِمْ يُقَالُ لَهُ أَسِيدُ بْنُ عُرْوَةَ وَ كَانَ مِنْطِقَةً بَلِيغًا فَمَشَى إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ قَتَادَةَ بْنَ التُّعْمَانِ عَمَدًا إِلَى أَهْلِ بَيْتٍ مِنَّا أَهْلٍ شَرَفٍ وَ حَسَبٍ وَ نَسَبٍ فَرَمَاهُمْ بِالسَّرِقِ وَ اتَّهَمَهُمْ بِمَا لَيْسَ فِيهِمْ

They surrounded him and said to him, 'Return, may Allah^{azwj} have Mercy on you, for you are disavowed from that'. The clan of Ubeyriq walked to a man from their tribe called Useyd Bin Urwa, and he was an eloquent speaker. He walked to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Qatadah Bin Al-Numan deliberated to a family from us, being people of nobility and family-tree and lineage and accused them with the theft and slandered them with what isn't regarding them'.

فَاعْتَمَّ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ وَ جَاءَ إِلَيْهِ قَتَادَةُ فَأَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ص فَقَالَ لَهُ عَمَدَتَ إِلَى أَهْلِ بَيْتِ شَرَفٍ وَ حَسَبٍ وَ نَسَبٍ فَرَمَيْتُهُمْ بِالسَّرِقَةِ فَعَاتَبَهُ عِتَابًا شَدِيدًا فَاعْتَمَّ قَتَادَةُ مِنْ ذَلِكَ وَ رَجَعَ إِلَى عَمِّهِ وَ قَالَ لَتَبِيتُ مِثُّ وَ لَمْ أَكَلَمْ رَسُولَ اللَّهِ ص فَقَدْ كَلَمَنِي بِمَا كَرِهْتُهُ فَقَالَ عَمُّهُ اللَّهُ الْمُسْتَعَانُ

Rasool-Allah^{saww} was gloomy from that and Qatadah came to him^{saww}. Rasool-Allah^{saww} faced towards him and said to him: 'You deliberated to a family of nobility and affiliation and lineages and accused them with the theft', and blamed him with a severe blame. Qatadah was gloomy from that and returned to his uncle and said, 'If only I had died and spoken to Rasool-Allah^{saww}, for he^{saww} spoken to me with what I dislike'. His uncle said, 'Allah^{azwj} is the Helper'.

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ عَلَى نَبِيِّهِ إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ لَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا وَ اسْتَغْفِرِ اللَّهُ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا وَ لَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَانًا أَثِيمًا يَسْتَخْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَخْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ يَعْنِي الْفِعْلَ فَوَقَعَ الْقَوْلُ مَقَامَ الْفِعْلِ

Allah^{azwj} Revealed regarding that on His^{azwj} Prophet^{saww}: ***We Revealed the Book to you with the Truth for you to judge between the people with what Allah Showed you; and do not become an advocate for the treacherous [4:105] And seek Forgiveness of Allah; surely Allah would always be Forgiving, Merciful [4:106] And do not plead on behalf of those who are deceiving themselves; surely Allah does not Love the one who was treacherous, sinful [4:107] They are concealing from the people, and they cannot conceal from Allah,***

and He is with them when they are spending the nights in what does not Please Him from the words; [4:108], meaning the deed, so the 'words' occurs in place of the deeds.

ثُمَّ قَالَ هَا أَنْتُمْ هَؤُلَاءِ إِلَى وَمَنْ يَكْسِبُ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا لَيْدٌ بِنَ سَهْلٍ.

Then He^{azwj} Said: **Behold! O You, Those [4:109] – up to: And the one who earns a vice or a sin, then he accuses an innocent one with it [4:112] – Labeed Bin Sahl'.**

وَفِي رِوَايَةٍ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَنَسًا مِنْ رَهْطِ بُشَيْرٍ الْأَذْنَنَ قَالُوا انْطَلِقُوا إِلَى رَسُولِ اللَّهِ ص نُكَلِّمُهُ فِي صَاحِبِنَا وَ نُعْذِرُهُ فَإِنَّ صَاحِبَنَا بَرِيءٌ فَلَمَّا أَنْزَلَ اللَّهُ يَسْتَحْفُونَ مِنَ النَّاسِ وَ لَا يَسْتَحْفُونَ مِنَ اللَّهِ وَ هُوَ مَعَهُمْ إِلَى قَوْلِهِ وَكِبَالًا

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} having said: 'Some people from the group of Busheir Al-Azneyn said, 'Let us go to Rasool-Allah^{saww} to speak to him^{saww} regarding our companions and have him excused for our companion is innocent'. When Allah^{azwj} Revealed: **They are concealing from the people, and they cannot conceal from Allah, and He is with them [4:108] – up to His^{azwj} Words: protector upon them? [4:109].**

فَأَقْبَلَتْ رَهْطُ بُشَيْرٍ فَقَالُوا يَا بُشَيْرُ اسْتَغْفِرِ اللَّهَ وَ ثُبِ مِنَ الذَّنْبِ فَقَالَ وَ الَّذِي أَخْلَفْتُ بِهِ مَا سَرَقَهَا إِلَّا لَيْدٌ فَتَنَزَلَتْ وَ مَنْ يَكْسِبُ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَ إِثْمًا مُبِينًا

The group of Busheyr came and said, 'O Busheyr, seek Forgiveness of Allah^{azwj} and repent from the sin'. He said, 'By the One^{azwj} Who I am swearing with, no one stole it except Labeed'. So, it was Revealed: **And the one who earns a vice or a sin, then he accuses an innocent one with it, so he has carried a burden of slander and a clear sin [4:112].**

ثُمَّ إِنَّ بُشَيْرًا كَفَرَ وَ لَحِقَ بِمَكَّةَ وَ أَنْزَلَ اللَّهُ فِي النَّفَرِ الَّذِينَ أَعْدَوْا بُشَيْرًا وَ أَتَوْا النَّبِيَّ ص لِيُعَذِّبُوهُ وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَ رَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَ مَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَضُرُّونَكَ مِنْ شَيْءٍ وَ أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَ الْحِكْمَةَ وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

Then Busheyr disbelieved and went to Makkah and Allah^{azwj} Revealed regarding the number of persons, those who excused Busheyr and had come to the Prophet^{saww} to get him excused: **And had it not been for the Grace of Allah upon you and His Mercy, a group of them would have resolved to stray you, and they would not have strayed anyone except for their own selves; and they will not harm you with anything; and Allah Revealed upon you the Book and the Wisdom and Taught you what you did not happen to know; and the Grace of Allah was great upon you [4:113].**

فَنَزَلَ فِي بُشَيْرٍ وَ هُوَ بِمَكَّةَ وَ مَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَ يَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّى وَ نُصْلِهِ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا.

It was Revealed regarding Busheyr, and he was in Makkah: **And whoever contends the Rasool after the Guidance has clarified to him, and he follows other than the way of the**

Momineen, We will Turn him to what he had turned towards and he will arrive to Hell; and it is an evil fate [4:115]"²⁷

27- يج، الخرائج و الجرائح رُوي عن أبي عبد الله ع قال: إِنَّ رَسُولَ اللَّهِ ص كَانَ يَسِيرُ فِي بَعْضِ مَسِيرِهِ فَقَالَ لِأَصْحَابِهِ يَطْلُعُ عَلَيْكُمْ مِنْ بَعْضِ هَذِهِ الْفَجَاحِ شَخْصٌ لَيْسَ لَهُ عَهْدٌ بِإِبْلِيسَ مُنْذُ ثَلَاثَةِ أَيَّامٍ

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'It is reported from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was in one of his^{saww} journeys and he^{saww} said to his^{saww} companion: 'A person will be emerging to you all from this mountain pass, there isn't for him any pact with Iblees^{la} since three days'.

فَمَا لَبِثُوا أَنْ أَقْبَلَ أَعْرَابِيٌّ قَدْ بَيَسَ جِلْدُهُ عَلَى عَظْمِهِ وَ عَارَتْ عَيْنَاهُ فِي رَأْسِهِ وَ اخْضَرَّتْ شَفَتَاهُ مِنْ أَكْلِ الْبَقْلِ فَسَأَلَ عَنِ النَّبِيِّ ص فِي أَوَّلِ الرَّفَاقِ حَتَّى لَقِيَهُ فَقَالَ لَهُ اعْرِضْ عَلَيَّ الْإِسْلَامَ فَقَالَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ قَالَ أَقْبَرْتُ

It was not long before a Bedouin came, his skin had dried up on his body, and his eyes had retreated into his head, and his lips had turned green from having eating the plants. He asked about the Prophet^{saww} among the first friends until he met him^{saww}. He said to him^{saww}, 'Present Islam to me'. He^{saww} said: 'Say, 'I testify that there is no god except Allah^{azwj} and that I^{saww} Muhammad^{saww} am Rasool^{saww} of Allah^{azwj}'. He said, 'I accept'.

قَالَ تُصَلِّيَ الْخَمْسَ وَ تَصُومُ شَهْرَ رَمَضَانَ قَالَ أَقْبَرْتُ قَالَ ع تَخُجُّ الْبَيْتَ الْحَرَامَ وَ تُؤَدِّي الزَّكَاةَ وَ تَتَّعِبِلُ مِنَ الْجَنَابَةِ قَالَ أَقْبَرْتُ فَتَخَلَّفَ بَعِيرُ الْأَعْرَابِيِّ وَ وَقَفَ النَّبِيُّ ص فَسَأَلَ عَنْهُ فَرَجَعَ النَّاسُ فِي طَلَبِهِ فَوَجَدُوهُ فِي آجِرِ الْعَسْكَرِ قَدْ سَقَطَ خُفُّ بَعِيرِهِ فِي حُفْرَةٍ مِنْ حُفْرِ الْجُرْذَانِ فَسَقَطَ فَاذْدَقَ عُقُقُ الْأَعْرَابِيِّ وَ عُقُقُ الْبَعِيرِ وَ هُمَا مَيِّتَانِ

He^{saww} said: 'You will pray the five (daily) Salats and you will Fast the month of Ramazan'. He said, 'I accept'. He^{saww} said: 'You will perform Hajj of the Sacred House (Kabah) and pay the Zakaat and wash from the sexual impurities'. He said, 'I accept'. Then the camel of the Bedouin stayed behind and the Prophet^{saww} paused. He^{saww} asked about him, and the people returned in seeking him, and they found him among the last of the soldiers, a shoe of his camel having had fallen into a pit of rats, and he had fallen and the neck of the Bedouin and the camel was broken and they were both dead.

فَأَمَرَ النَّبِيُّ ص فَضْرِبَتْ خِيَمَةٌ فَعُسِّلَ فِيهِ ثُمَّ دَخَلَ النَّبِيُّ ص فَكَفَّنَهُ فَسَمِعُوا لِلنَّبِيِّ ص حَرَكَةً فَخَرَجَ وَ جَبِينُهُ يَتَرَشَّحُ عَرَقًا وَ قَالَ إِنَّ هَذَا الْأَعْرَابِيَّ مَاتَ وَ هُوَ جَائِعٌ وَ هُوَ مِنْ أَمَنَ وَ لَمْ يَلَيْسَ إِيمَانُهُ بِظُلْمٍ فَابْتَدَرَهُ الْخَوَرُ الْعَيْنُ يَنْمَارُ الْجَنَّةَ يَحْشُونَ بِهَا شِدْقَهُ وَ هِيَ تَقُولُ يَا رَسُولَ اللَّهِ اجْعَلْنِي فِي أَزْوَاجِهِ.

The Prophet^{saww} ordered and a tent was struck. He^{saww} was washed in it, then the Prophet^{saww} entered and enshrouded him. Then they heard movement for the Prophet^{saww}, and he^{saww} came out and his^{saww} forehead was sweating profusely, and he^{saww} said: 'This Bedouin has died and he was hungry, and he was from the ones who had believed and his Eman had not been clothed with injustice, so the Maiden Hourie had rushed towards him with the fruits of the Paradise stuffing his cheeks with these and she was saying, 'O Rasool-Allah^{saww}! Make me to be among his wives"²⁸.

²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 26

²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 27

28- **يج، الخرائج و الجرائح رُوي** أَنَّ رَسُولَ اللَّهِ ص كَتَبَ إِلَى قَيْسِ بْنِ عُرْنَةَ الْبَجَلِيِّ يَأْمُرُهُ بِالْقُدُومِ عَلَيْهِ فَأَقْبَلَ وَ مَعَهُ خُوَيْلِدُ بْنُ الْحَارِثِ الْكَلْبِيُّ حَتَّى إِذَا دَنَا مِنَ الْمَدِينَةِ هَابَ الرَّجُلُ أَنْ يَدْخُلَ فَقَالَ لَهُ قَيْسٌ أَمَا إِذَا أَبَيْتَ أَنْ تَدْخُلَ فَكُنْ فِي هَذَا الْجَبَلِ حَتَّى آتِيَهُ فَإِنْ رَأَيْتَ الَّذِي تُحِبُّ أَذْعُوكَ فَأَتْبِعِي

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'It is reported that Rasool-Allah^{saww} wrote to Qays Bin Urana ordering him with the arriving to him^{saww}. He came and with him was Khuweyld Bin Al-Haris Al-Kalby. When he was near Al-Medina, the man dreaded entering. Qays said to him, 'When you are refusing to enter, then be in this mountain until I go to him^{saww}. If I see that which you live, I shall call you, and you can follow me'.

فَأَقَامَ وَ مَضَى قَيْسٌ حَتَّى إِذَا دَخَلَ عَلَى النَّبِيِّ ص الْمَسْجِدَ فَقَالَ يَا مُحَمَّدُ أَنَا آمِنٌ قَالَ نَعَمْ وَ صَاحِبُكَ الَّذِي تَخَلَّفَ فِي الْجَبَلِ قَالَ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ فَبَايَعَهُ وَ أَرْسَلَ إِلَى صَاحِبِهِ فَأَتَاهُ فَقَالَ لَهُ النَّبِيُّ ص يَا قَيْسُ إِنَّ قَوْمَكَ قَوْمِي وَ إِنَّهُمْ فِي اللَّهِ وَ فِي رَسُولِهِ خَلَفَاءُ.

He stayed and Qays went until when he entered the Masjid to see the Prophet^{saww}, he said, 'O Muhammad^{saww}! I am a believer'. He^{saww} said: 'Yes, and your companion whom you left behind in the mountain'. He said, 'I testify that there is no god except Allah^{azwj} and you^{saww} are a Rasool^{saww} of Allah^{azwj}', and he sent a message to his companion. He came to him, and the Prophet^{saww} said to him; 'O Qays! Your people are my^{saww} people, and that for them is a replacement regarding Allah^{azwj} and His^{azwj} Rasool^{saww}'.²⁹

29- **شا، الإرشاد** لَمَّا دَخَلَ أَبُو سُفْيَانَ الْمَدِينَةَ لِتَجْدِيدِ الْعَهْدِ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ قُرَيْشٍ عِنْدَ مَا كَانَ مِنْ بَنِي بَكْرٍ فِي خُرَاعَةٍ وَ قَتْلِهِمْ مَنْ قَتَلُوا مِنْهَا فَقَصَدَ أَبُو سُفْيَانَ لِيَتَأَلَّى الْفَارِطَ مِنَ الْقَوْمِ وَ قَدْ خَافَ مِنْ نُصْرَةِ رَسُولِ اللَّهِ ص لَهُمْ وَ أَشْفَقَ مِمَّا خَلَّ بِهِمْ يَوْمَ الْفَتْحِ

(The book) 'Al-Irshad' – 'When Abu Sufyan entered Al-Medina in order to renew the pact between Rasool-Allah^{saww} and Quraysh during what had happened from the clan of Bakr regarding Khuza'a, and their killing the ones they killed from it. Abu Sufyan aimed to remedy the breakdown from the people, and he feared from the victory of Rasool-Allah^{saww} over them and pitied from what had been released with them on the day of the conquest (of Makkah).

فَأَتَى النَّبِيَّ ص وَ كَلَّمَهُ فِي ذَلِكَ فَلَمْ يَرُدَّ عَلَيْهِ جَوَابًا فَقَامَ مِنْ عِنْدِهِ فَلَقِيَهُ أَبُو بَكْرٍ فَتَشَبَّثَ بِهِ وَ ظَلَّ أَنَّهُ يُوصِلُهُ إِلَى بُعْيِهِ مِنَ النَّبِيِّ ص فَسَأَلَهُ كَلَامَهُ لَهُ فَقَالَ مَا أَنَا بِفَاعِلٍ ذَلِكَ لِعِلْمِي أَبِي بَكْرٍ بِأَنَّ سُؤَالَهُ فِي ذَلِكَ لَا يُعْنِي شَيْعًا

He came to the Prophet^{saww} and spoke to him^{saww} regarding that, but he^{saww} did not respond an answer to him. He got up from his^{saww} presence and met Abu Bakr and clung with him, and he thought that he would help him to his transgression from the Prophet^{saww}. He asked him to speak to him for him, he said, 'I will not do that', due to the knowledge that if Abu Bakr were to ask him^{saww}, he may avail something from him^{saww}.

فَظَلَّ أَبُو سُفْيَانَ بِعَمَرٍ مَا ظَنَّهُ بِأَبِي بَكْرٍ فَكَلَّمَهُ فِي ذَلِكَ فَدَفَعَهُ بِغِلْظَةٍ وَ فُظَاظَةٍ كَادَتْ أَنْ يُفْسِدَ الرَّأْيَ عَلَى النَّبِيِّ ص فَعَدَلَ إِلَى بَيْتِ أَمِيرِ الْمُؤْمِنِينَ ع فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ وَ عِنْدَهُ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

Abu Sufyan thought with Umar what he had thought with Abu Bakr. He spoke to him regarding that, but he repelled him with harshness and obscenity, almost spoiling the

²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 28

opinion upon the Prophet^{saww}. He went to the house of Amir Al-Momineen^{asws} and sought permission to see him^{asws}. He permitted for him, and in his^{asws} presence was (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}.

فَقَالَ يَا عَلِيُّ إِنَّكَ أَمْسُ الْقَوْمِ بِي رَحْمًا وَ أَقْرَبُهُمْ مِنِّي قَرَابَةً وَ قَدْ جِئْتُكَ فَلَا أَرْجِعُ كَمَا جِئْتُ خَائِبًا اشْفَعْ لِي عِنْدَ رَسُولِ اللَّهِ ص فِيمَا قَصَدْتُه فَقَالَ لَهُ وَحُكَّ يَا أَبَا سُفْيَانَ لَقَدْ عَزَمَ رَسُولُ اللَّهِ ص عَلَى أَمْرٍ لَا نَسْتَطِيعُ أَنْ نَكْلَمَهُ فِيهِ

He said, 'O Ali^{asws}! you^{asws} are the smoothest of the people to me in mercy and their nearest to me in relationship, and I have come to you so do not return me just as I have come unsuccessful. Intercede for me in the presence of Rasool-Allah^{saww} regarding what I am aiming for'. He^{asws} said to him: 'Woe be unto you, O Abu Sufyan!' Rasool-Allah^{saww} has determined upon a matter, we are not able to speak to him^{saww} regarding it'.

فَالْتَفَتَ أَبُو سُفْيَانَ إِلَى فَاطِمَةَ ع فَقَالَ لَهَا يَا بِنْتُ مُحَمَّدٍ ص هَلْ لَكَ أَنْ تَأْمُرِي ابْنَتِكَ أَنْ يُجِيرَا بَيْنَ النَّاسِ فَيَكُونَا سَيِّدِي الْعَرَبِ إِلَى آخِرِ الدَّهْرِ فَقَالَتْ مَا بَلَغَ بُنَيَّاي أَنْ يُجِيرَا بَيْنَ النَّاسِ وَ مَا يُجِيرُ أَحَدٌ عَلَى رَسُولِ اللَّهِ ص

Abu Sufyan turned towards (Syeda) Fatima^{asws} and said to her^{asws}, 'O daughter^{asws} of Muhammad^{saww}! Can it be for you^{asws} to instruct your^{asws} two sons^{asws} that they^{asws} rescue (the matter) between the people so they^{asws} will become the chiefs of the Arabs up to the end of times?' She^{asws} said: 'My^{asws} sons^{asws} have yet to reach the age to rescue between the people, and no one can rescue against Rasool-Allah^{saww}'.

فَتَحَيَّرَ أَبُو سُفْيَانَ وَ اسْقَطَ فِي يَدَيْهِ ثُمَّ أَقْبَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَبَا الْحَسَنِ أَرَى الْأُمُورَ قَدْ التَّبَسَّثَ عَلَيَّ فَانصَحْ لِي فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ مَا أَرَى شَيْئًا يُغْنِي عَنْكَ وَ لَكِنَّكَ سَيِّدُ بَنِي كِنَانَةَ فَهُمْ وَ أَجْرُ بَيْنِ النَّاسِ ثُمَّ الْحَقُّ بِأَرْضِكَ قَالَ فَتَرَى ذَلِكَ مُغْنِيًا عَنِّي شَيْئًا قَالَ لَا وَ اللَّهُ مَا أَظُنُّ وَ لَكِنْ مَا أَجِدُ لَكَ غَيْرَ ذَلِكَ

Abu Sufyan was confused and regretted, then faced towards Amir Al-Momineen^{asws} and he said, 'O Abu Al-Hassan^{asws}! I view that the matters have become ambiguous upon me, so advise me'. Amir Al-Momineen^{asws} said to him: 'I^{asws} do not see anything availing you, but you are a chief of the clan of Kanana, so stand and rescue (the matters) between the people, then join up with your land'. He said, 'Do you^{asws} see that would avail me anything?' He^{asws} said: 'No, by Allah^{azwj}, I^{asws} do not think so, but I^{asws} do not find for you other than that'.

فَقَامَ أَبُو سُفْيَانَ فِي الْمَسْجِدِ فَقَالَ أَيُّهَا النَّاسُ إِنِّي قَدْ أَحَزْتُ بَيْنَ النَّاسِ ثُمَّ رَكِبَ بَعِيرَهُ وَ انْطَلَقَ فَلَمَّا قَدِمَ عَلَى قُرَيْشٍ قَالُوا مَا وَرَاءَكَ قَالَ جِئْتُ مُحَمَّدًا فَكَلَّمْتُهُ فَوَلَّى اللَّهُ مَا رَدَّ عَلَيَّ شَيْئًا ثُمَّ جِئْتُ إِلَى ابْنِ أَبِي قُحَافَةَ فَلَمْ أَجِدْ فِيهِ خَيْرًا ثُمَّ لَقِيتُ ابْنَ الْخَطَّابِ فَوَجَدْتُهُ قَطًّا غَلِيظًا لَا خَيْرَ فِيهِ

Abu Sufyan stood up in the Masjid and said, 'O you people! I have (tried to) rescue between the people'. Then he rode his camel and went away. When he arrived to Quraysh, they said, 'What is behind you'. He said, 'I went to Muhammad^{saww} and spoke to him^{saww}, but by Allah^{azwj}, he^{saww} did not respond anything to me. Then I went to Ibn Abu Quhafa, and I did not find good in him'. Then I met Ibn Al-Khattab and found him obscene, harsh, there being no good in him.

ثُمَّ جِئْتُ عَلِيًّا فَوَجَدْتُهُ أَلَيَّنَ الْقَوْمَ لِي وَ قَدْ أَشَارَ عَلَيَّ بِشَيْءٍ فَصَنَعْتُهُ فَوَلَّى اللَّهُ مَا أَذْرِي يُغْنِي عَنِّي شَيْئًا أَمْ لَا

Then I went to Ali^{asws} and found him^{asws} to be the most lenient of the people towards me and he^{saww} indicated something to me, so I did it. By Allah^{azwj}, I do not know whether it availed me something or not’.

قَالُوا يَا أَمْرَكَ قَالَ أَمَرَنِي أَنْ أُجِيرَ بَيْنَ النَّاسِ فَعَمَلْتُ فَقَالُوا هَلْ أَجَارَ ذَلِكَ مُحَمَّدٌ قَالَ لَا قَالُوا فَوَيْلَكَ فَوَ اللَّهُ إِنَّ زَادَ الرَّجُلُ عَلَى أَنْ لَعِبَ بِكَ فَمَا يُعْنِي عَنْكَ فَقَالَ أَبُو سُفْيَانَ لَا وَاللَّهِ مَا وَجَدْتُ غَيْرَ ذَلِكَ.

They said, ‘What did he^{asws} instruct you with?’ He said, ‘He^{asws} instructed me to seek rescue between the people. I did so’. They said, ‘Did Muhammad^{saww} allow that?’ He said, ‘No’. They said, ‘Woe be unto you! By Allah^{azwj}, the man has increased playing with you, and nothing will be availed from you’. Abu Sufyan said, ‘No, by Allah^{azwj}, I have not found other than that’.³⁰

30- قب، المناقب لابن شهر آشوب روي أنه أخذ بلال جمانة ابنة الزخاف الأشجعي فلما كان في وادي النعام هجمت عليه و ضربته ضربة بعد ضربة ثم جمعت ما كان يعز عليها من ذهب و فضة في سفره و ركبت حجرة من خيل أبيها و خرجت من العسكر تسير على وجهها إلى شهاب بن مازن الملقب بالكوكب الدري و كان قد خطبها من أبيها

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘It is reported that Bilal seized Jumana daughter of Al-Zihaf Al-Ashjaie. When he was in Al-Na’am valley, she attacked him and hit him strike after strike. Then she gathered whatever was dear to her from gold and silver in a journey and rode one of the horses of her father and went out from the army travelling to her direction to Shihab Bin Mazin, nicknamed as ‘the shining star’, and he had proposed to her from her father.

ثم إنه أنفذ النبي ص سلمان و صهيباً إليه لإبطائه فراهوا ملقى على وجه الأرض ميتاً و الدّم يجري من تحته فأتيا النبي ص و أخبراه بذلك فقال النبي ص كفوا عن البكاء ثم صلى ركعتين و دعا بدعوات ثم أخذ كفاً من الماء فرشه على بلال فوثب قائماً و جعل يقبل قدم النبي ص

And it was so that the Prophet^{saww} had sent Salman^{ra} and Suheyb to him (Bilal) due to his delay. They saw him having had been thrown down upon the surface of the ground dead and the blood was flowing from under him. They came to the Prophet and informed him with that. The Prophet^{saww} said: ‘Refrain from the crying’, then he^{saww} prayed two Cycles Salat and supplicated with supplication, then grabbed a handful of water and sprinkled it upon Bilal, and he leapt up standing and went on to kiss the feet of the Prophet^{saww}.

فقال له النبي ص من هذا الذي فعل بك هذا الفعالي يا بلال فقال جمانة بنت الزخاف و إني لها عاشق فقال أبشر يا بلال فسوف أنفذ إليها و آتي بها

The Prophet^{saww} said to him: ‘Who is the one who did this with you O Bilal?’ He said, ‘Jumanah Bint Al-Zihaf, and I am an admirer of hers’. He^{saww} said: ‘Receive glad tidings O Bilal, for soon I^{saww} shall send (someone) to her to bring her’.

³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 29

فَقَالَ النَّبِيُّ ص يَا أَبَا الْحُسَيْنِ هَذَا أَخِي جِبْرَائِيلُ يُخْبِرُنِي عَنْ رَبِّ الْعَالَمِينَ أَنَّ جُمَانَةَ لَمَّا قَتَلَتْ بِلَالَ مَضَتْ إِلَى رَجُلٍ يُقَالُ لَهُ شِهَابُ بْنُ مَازِنٍ وَكَانَ قَدْ خَطَبَهَا مِنْ أَبِيهَا وَ لَمْ يُنْعَمْ لَهُ بِزَوَاجِهَا وَ قَدْ شَكَّتْ خَالَهَا إِلَيْهِ وَ قَدْ سَارَ بِجُمُوعِهِ يَوْمَ حَزِينَا فَقُمَ وَ افْصِدْهُ بِالْمُسْلِمِينَ فَاللَّهُ تَعَالَى يَنْصُرُكَ عَلَيْهِ وَ هَا أَنَا رَاجِعٌ إِلَى الْمَدِينَةِ

The Prophet^{saww} said: 'O Abu Al-Hassan^{asws}! This my^{saww} brother Jibraeel^{as} informing me^{saww} from Lord^{azwj} of the worlds that when Jumana killed Bilal, she went to a man called Shihab Bin Mazin, and he had proposed to her from her father, and he did not confer to him with marrying her and she had complained of her state to him, and he has travelled with his forces to battle us. So, stand and aim for him with the Muslims and Allah^{azwj} the Exalted will Help you over him, and here I^{saww} am returning to Al-Medina'.

قَالَ فَعِنْدَ ذَلِكَ سَارَ الْإِمَامُ بِالْمُسْلِمِينَ وَ جَعَلَ يَجِدُ فِي السَّيْرِ حَتَّى وَصَلَ إِلَى شِهَابٍ وَ جَاهَدَهُ وَ نَصَرَ الْمُسْلِمِينَ فَأَسْلَمَ شِهَابٌ وَ أَسْلَمَتْ جُمَانَةُ وَ الْعَشْكُرُ وَ أَتَى بِهِمُ الْإِمَامُ إِلَى الْمَدِينَةِ وَ جَدُّوا الْإِسْلَامَ عَلَى يَدَيِ النَّبِيِّ ص فَقَالَ النَّبِيُّ ص يَا بِلَالُ مَا تَقُولُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ كُنْتُ مُحِبًّا لَهَا فَالآنَ شِهَابٌ أَحَقُّ بِهَا مِنِّي فَعِنْدَ ذَلِكَ وَهَبَ شِهَابٌ لِبِلَالٍ جَارِيَتَيْنِ وَ فَرَسَيْنِ وَ نَاقَتَيْنِ.

He (the narrator) said, 'During that, the Imam^{asws} travelled with the Muslims and went on to hurry in the journey until he^{asws} arrived to Shihab and fought him, and the Muslims were victorious. Shihab became a Muslim and Jumana became a Muslim and (so did) the army, and the Imam^{asws} came with them to Al-Medina, and they renewed their Islam upon the hands of the Prophet^{saww}. The Prophet^{saww} said: 'O Bilal! What do you say?' He said, 'O Rasool-Allah^{saww}! I was in love with her, but now Shihab is more rightful with her than I am'. During that, he^{saww} gifted to Shihab for (the sake of) Bilal, two maids, and two horses, and two camels''³¹.

31- م، تفسير الإمام عليه السلام قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَقَدْ بَعَثَ رَسُولُ اللَّهِ ص جَيْشًا ذَاتَ يَوْمٍ إِلَى قَوْمٍ مِنْ أَشْدَاءِ الْكُفَّارِ فَأَبْطَأَ عَلَيْهِمْ خَبَرُهُمْ وَ تَعَلَّقَ قَلْبُهُ بِهِمْ وَ قَالَ لَيْتَ لَنَا مَنْ يَتَعَرَّفُ أَخْبَارَهُمْ وَ يَأْتِينَا بِأَنْبَاءِهِمْ

Tafseer of the Imam (Hassan Al-Askari)^{asws} – 'Amir Al-Momineen^{asws} said: 'One day Rasool-Allah^{saww} sent an army to a people from the hardened *Kafirs*, and their news had been delayed to him and his^{saww} heart was concerned about them, so he^{saww} said: 'If only there was someone for us who could relate their news and come to us with their information'.

بَيْنَا هُوَ قَائِلٌ إِذْ جَاءَهُ الْبَشِيرُ بِأَنَّهُمْ قَدْ ظَفَرُوا بِأَعْدَائِهِمْ وَ اسْتَوْلَوْا وَ صَبَرُوهُمْ بَيْنَ قَتِيلٍ وَ حَرِيحٍ وَ أُسِيرٍ وَ انْتَهَبُوا أَمْوَالَهُمْ وَ سَبَّوْا ذُرِّيَّتَهُمْ وَ عِيَالَهُمْ

While he^{saww} was saying this, when the good news came that they had been victorious against their enemies and had sized them, and that they had become between the killed, and the injured, and captives, and their wealth had been seized and their offspring and their dependants had been made captives.

فَلَمَّا تَرَبَّ الْقَوْمُ مِنَ الْمَدِينَةِ خَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ص بِأَصْحَابِهِ يَتَلَقَّاهُمْ فَلَمَّا لَقِيَهُمْ وَ رَئِسَهُمْ زَيْدُ بْنُ خَارِثَةَ وَ كَانَ قَدْ أَمَرَهُ عَلَيْهِمْ فَلَمَّا رَأَى زَيْدُ رَسُولَ اللَّهِ ص نَزَلَ عَنْ نَاقَتِهِ وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص وَ قَبَّلَ رِجْلَهُ ثُمَّ قَبَّلَ يَدَهُ فَأَخَذَهُ رَسُولُ اللَّهِ ص وَ قَبَّلَ رَأْسَهُ

³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 30

So when the group (army) was near to Al-Medina, Rasool-Allah^{saww} went out to them along with his^{saww} companions to meet them. When he^{saww} did meet them, and their leader was Zayd Bin Harisa, and he^{saww} had made him the leader upon them, and when Zayd saw Rasool-Allah^{saww}, he descended from his she-camel and came over to Rasool-Allah^{saww} and kissed his^{saww} feet, then kissed his^{saww} hand. So Rasool-Allah^{saww} grabbed him and kissed his head.

ثُمَّ نَزَلَ إِلَى رَسُولِ اللَّهِ ص عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَقَبَّلَ رِجْلَهُ وَ يَدَهُ وَ ضَمَّهُ رَسُولُ اللَّهِ ص إِلَيْهِ

Then Abdullah Bin Rawaha descended unto Rasool-Allah^{saww} and kissed his^{saww} hand and his^{saww} left, and Rasool-Allah^{saww} embraced him to himself^{saww}.

ثُمَّ نَزَلَ إِلَيْهِ سَائِرُ الْجَيْشِ وَ وَقَفُوا يُصَلُّونَ عَلَيْهِ وَ رَدَّ عَلَيْهِمْ رَسُولُ اللَّهِ خَيْرًا ثُمَّ قَالَ هُمْ حَدَّثُونِي خَبْرَكُمْ وَ خَالَكُمْ مَعَ أَعْدَائِكُمْ

Then the rest of the army descended and they paused greeting upon him^{saww}, and Rasool-Allah^{saww} responded goodly to them, then said to them: 'Narrated to me your news, and you state with your enemies'.

وَ كَانَ مَعَهُمْ مِنْ أُسْرَاءِ الْقَوْمِ وَ ذُرَارِيِّهِمْ وَ عِيَالَتِهِمْ وَ أَمْوَالِهِمْ مِنَ الذَّهَبِ وَ الْفِضَّةِ وَ صُنُوفِ الْأَمْتِعةِ شَيْءٌ عَظِيمٌ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ عَلِمْتَ كَيْفَ خَالَنَا لَعَظَمَ تَعَجُّبُكَ

And there were with them from the captives of the people, and their offspring, and the dependants, and their wealth – from the gold, and the silver, and the kinds of belongings of great things. They said, 'O Rasool-Allah^{saww}! If you^{saww} get to know our state, your^{saww} wonder would be great'.

فَقَالَ رَسُولُ اللَّهِ ص لَمْ أَكُنْ أَعْلَمُ ذَلِكَ حَتَّى عَرَفْتَنِيهِ الْآنَ جَبْرِئِيلُ ع وَ مَا كُنْتُ أَعْلَمُ شَيْئًا مِنْ كِتَابِهِ وَ دِينِهِ أَيْضًا حَتَّى عَلَّمَنِيهِ رَبِّي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ إِلَى قَوْلِهِ صِرَاطٍ مُسْتَقِيمٍ وَ لَكِنْ حَدَّثُوا بِذَلِكَ إِخْوَانَكُمْ هَؤُلَاءِ الْمُؤْمِنِينَ لِأَصْدَقِّكُمْ فَقَدْ أَخْبَرَنِي جَبْرِئِيلُ ع

Rasool-Allah^{saww} said: 'I^{saww} did not happen to know that until Jibraeel^{as} just now informed me^{saww}, and I^{saww} did not know anything from His^{azwj} Book and His^{azwj} Religion as well until my^{saww} Lord^{azwj} Taught me^{saww}. **And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the Eman,** - up to His^{azwj} Words: **the Straight Path [42:52]**. But narrate with that to your brethren, these Momineen, so they would ratify you, for Jibraeel^{as} has informed me^{saww} (with your truthfulness)'.

فَقَالُوا يَا رَسُولَ اللَّهِ ص إِنَّا لَمَّا فَزَيْنَا مِنَ الْعَدُوِّ بَعَثْنَا عَيْنًا لَنَا لِنَعْرِفَ أَخْبَارَهُمْ وَ عَدَدَهُمْ لَنَا فَرَجَعَ إِلَيْنَا يُخْبِرُنَا أَنَّهُمْ قَدَرُ أَلْفِ رَجُلٍ وَ كُنَّا أَلْفِي رَجُلٍ وَ إِذَا الْقَوْمُ قَدْ خَرَجُوا إِلَى ظَاهِرِ بَلَدِهِمْ فِي أَلْفِ رَجُلٍ وَ تَرَكُوا فِي الْبَلَدِ ثَلَاثَةَ آلَافٍ يُوهُونَنَا أَنَّهُمْ أَلْفٌ

They said, 'O Rasool-Allah^{saww}! When we were close to the enemy, we sent a spy of ours to familiarise with their news and count (their number) for us. He returned to us informing us that they were approximately a thousand men, and we were two thousand men. And it was so that that the people had gone out to the back of their city among a thousand men, and they had left three thousand in the city which we were assuming that they were a thousand.

وَ أَخْبَرَنَا صَاحِبُنَا أَنَّهُمْ يَقُولُونَ فِي مَا بَيْنَهُمْ نَحْنُ أَلْفٌ وَ هُمْ أَلْفَانِ وَ لَسْنَا نَطِيقُ مَكَافَحَتَهُمْ وَ لَيْسَ لَنَا إِلَّا التَّحَاصُّ فِي الْبَلَدِ حَتَّى تَضِيقَ صُدُورُهُمْ مِنْ مُنَازَلَتِنَا فَيَنْصَرِفُوا عَنَّا

And our companion informed us that they were saying in between them, 'We are a thousand, and they are two thousand, and we would not be endure countering them, and there isn't (a way) for us except that we fortify ourselves inside the city, until their chests are constricted from our houses, so they would disperse from us'.

فَتَجَرَّأْنَا بِذَلِكَ عَلَيْهِمْ وَ رَحَفْنَا إِلَيْهِمْ فَدَخَلُوا بِلَدَّهُمْ وَ أَغْلَقُوا دُونَنَا بَابَهُ فَقَعَدْنَا نُنَازِلُهُمْ

We were encouraged by that against them, and we advanced towards them and entered their city, and we closed its gates behind us, and we sat awaiting them (for duel).

فَلَمَّا جَنَّ عَلَيْنَا اللَّيْلُ وَ صِرْنَا إِلَى نَصْفِهِ فَتَحُوا بَابَ بِلَدِهِمْ وَ نَحْنُ عَاثِرُونَ نَائِمُونَ مَا كَانَ فِيْنَا مُنْتَبِهٌ إِلَّا أَزْبَعَهُ نَعْرُ زَيْدُ بْنُ حَارِثَةَ فِي جَانِبٍ مِنْ جَوَانِبِ عَشْكِرِنَا يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ وَ قَتَادَةُ بْنُ النُّعْمَانِ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ

When the night shielded upon us and went we came to its half (midnight), they opened the gate of their city, while we were heedless, sleeping. There were no attentive ones among us except for four persons – Zayd Bin Harisa in one side from the sides of our soldiers, praying *Salat* and reciting the Quran; and Abdullah Bin Rawaha in another side, praying *Salat* and reciting the Quran; and Qatada Bin Al-Nu'man in another side, praying *Salat* and reciting the Quran; and Qays Bin Aasim in another side, praying and reciting the Quran.

وَ قَيْسُ بْنُ عَاصِمٍ فِي جَانِبٍ آخَرَ يُصَلِّي وَ يَقْرَأُ الْقُرْآنَ فَخَرَجُوا فِي اللَّيْلَةِ الظَّلَمَاءِ الدَّامِسَةِ وَ رَشَقُونَا بِبَنَائِهِمْ وَ كَانَ ذَلِكَ بِلَدَّهُمْ وَ هُمْ بِطَرَفِهِ وَ مَوَاضِعِهِ عَالِمُونَ وَ نَحْنُ بِهَا جَاهِلُونَ فَعَلْنَا فِيمَا بَيْنَنَا وَ بَيْنَهُمْ وَ أُوتِينَا هَذَا لَيْلٍ مُظْلِمٍ لَا يُمْكِنُنَا أَنْ نَتَّقِيَ النَّبَالَ لِأَنَّا لَا نُبْصِرُهَا

They came out in the intense darkness of the night and fired their arrows at us. And it was their city, and they were familiar with its ways and its places, and we were ignorant with these. We said between us, 'They are cunning with us and coming to us, in the darkness of this night. It is not possible for us to dodge the arrows because we cannot see these coming'.

فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ رَأَيْنَا ضَوْءاً خَارِجاً مِنْ فِي قَيْسِ بْنِ عَاصِمٍ الْمُنْقَرِي كَالنَّارِ الْمُشْتَعِلَةِ وَ ضَوْءاً خَارِجاً مِنْ فِي قَتَادَةَ بْنِ النُّعْمَانِ كَضَوْءِ الزُّهْرَةِ وَ الْمُسْتَرِي وَ ضَوْءاً خَارِجاً مِنْ فِي عَبْدِ اللَّهِ بْنِ رَوَاحَةَ كَشُعَاعِ الْقَمَرِ فِي اللَّيْلَةِ الْمُظْلِمَةِ وَ ثَوْرًا سَاطِعاً مِنْ فِي زَيْدِ بْنِ حَارِثَةَ أَضْوَأَ مِنَ الشَّمْسِ الطَّالِعَةِ

While we were like that when we saw an illumination coming out from the mouth of Qays Bin Aasim Al-Miqary, like the flaming fire; and an illumination coming out from the mouth of Qatada Bin Al-Nu'man like the illumination of the venues and the Jupiter; and an illumination coming out from the mouth of Abdullah Bin Awaha like rays of the moon in the dark night; and light spread out from the mouth of Zayd Bin Harisa, more illuminating than the emerging sun.

وَ إِذَا تِلْكَ الْأَنْوَارُ قَدْ أَضَاءَتْ مُعَشْكِرَنَا حَتَّى إِنَّهُ أَضْوَأُ مِنْ نَصْفِ النَّهَارِ وَ أَغْدَاؤُنَا فِي ظُلْمَةٍ شَدِيدَةٍ فَأَبْصَرْنَاهُمْ وَ عَمُوا عَنَّا فَفَرَّقَنَا زَيْدٌ عَلَيْهِمْ حَتَّى أَحْطَلْنَا بِهِمْ وَ نَحْنُ نُبْصِرُهُمْ وَ هُمْ لَا يُبْصِرُونَنَا فَنَحْنُ بُصْرَاءُ وَ هُمْ عُيَمِيَانُ فَوَضَعْنَا عَلَيْهِمُ السُّيُوفَ فَصَارُوا بَيْنَ قَيْلٍ وَ جَرِيحٍ وَ أَسِيرٍ

And it was so that those lights had illuminated our soldiers until it was brighter than the middle of the day, and our enemies were in intense darkness. We could see them, but they were blinded from us, and Zayd Bin Harisa separated us to go against them until we had surrounded them, and we could see them, but they could not see us, and we were seeing ones and they were blind ones. We unsheathed our swords upon them, and they came to be between the killed, and the injured, and the captive.

وَدَخَلْنَا بِلَدَّهُمْ فَاشْتَمَلْنَا عَلَى الذَّرَارِيِّ وَالْعِيَالِ وَالْأَنْثَاثِ وَالْأَمْوَالِ [وَأَ] هَذِهِ عِيَالُهُمْ وَذَرَارِيُّهُمْ وَهَذِهِ أَمْوَالُهُمْ وَمَا رَأَيْنَا يَا رَسُولَ اللَّهِ أَعْجَبَ مِنْ تِلْكَ الْأَنْوَارِ مِنْ أَفْوَاهِ هَؤُلَاءِ الْقَوْمِ الَّتِي عَادَتْ ظُلُمَةً عَلَى أَعْدَائِنَا حَتَّى مَكَّنَّا مِنْهُمْ

And we entered their city, so we rounded up the offspring and the dependants, and the belongings, and the wealth – and these are their dependants and their offspring, and this here is their wealth. And, O Rasool-Allah^{saww}! We have not seen anything more strange than those lights, from the mouths of these people, which returned the darkness upon our enemies until it enabled us from (being victorious over) them’.

فَقَالَ رَسُولُ اللَّهِ ص فَقُولُوا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا فَضَّلَكُمْ بِهِ مِنْ شَهْرِ شَعْبَانَ هَذِهِ كَانَتْ غُرَّةُ شَعْبَانَ وَ قَدْ انْسَلَخَ عَنْهُمْ الشَّهْرُ الْحَرَامُ وَ هَذِهِ الْأَنْوَارُ بِأَعْمَالِ إِخْوَانِكُمْ هَؤُلَاءِ فِي غُرَّةِ شَعْبَانَ وَ أُسْلِفُوا لَهَا أَنْوَارًا فِي لَيْلَتِهَا قَبْلَ أَنْ يَقَعَ مِنْهُمْ الْأَعْمَالُ

Rasool-Allah^{saww} said: ‘Say, ‘The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds’, upon what He^{azwj} has Graced you all with from the month of Shaban. This was the night of the first of Shaban, and the Sacred month had passed away from them, these are the lights with the deeds of these brothers of yours during the first of Shaban. They sent forth the lights during its nights, before the deeds had even occurred from them’.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا تِلْكَ الْأَعْمَالُ لِيُنَابَ عَلَيْهَا

They said, ‘O Rasool-Allah^{saww}! And what are those deeds so we can be habitual upon it?’

قَالَ رَسُولُ اللَّهِ ص أَمَّا قَيْسُ بْنُ عَاصِمٍ الْمِنْقَرِيُّ فَإِنَّهُ أَمَرَ بِمَعْرُوفٍ فِي يَوْمِ غُرَّةِ شَعْبَانَ وَ قَدْ نَهَى عَنْ مُنْكَرٍ وَ دَلَّ عَلَى خَيْرٍ فَلِذَلِكَ قُدِّمَ لَهُ النُّورُ فِي بَارِحَةِ يَوْمِهِ عِنْدَ قِرَاءَتِهِ الْقُرْآنَ

Rasool-Allah^{saww} said: ‘As for Qays Bin Aasim Al-Miqary, so he enjoined with the goodness during the day of the first of Shaban, and he had forbidden from evil, and pointed upon goodness. Therefore, due to that, the light preceded for him during the previous night of his day – with his recitation of the Quran.

وَ أَمَّا قَتَادَةُ بْنُ النُّعْمَانِ فَإِنَّهُ قَضَى دَيْنًا كَانَ عَلَيْهِ فِي يَوْمِ غُرَّةِ شَعْبَانَ فَلِذَلِكَ أُسْلِفَهُ اللَّهُ النُّورَ فِي بَارِحَةِ يَوْمِهِ

And as for Qatada Bin Al-Nu’man, so he fulfilled the debt which was upon him during the day of the first of Shaban, therefore, due to that, Allah^{azwj} Sent forth the light during the previous night of his day.

وَأَمَّا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَإِنَّهُ كَانَ بَرًّا بِوَالِدَيْهِ فَكَثُرَتْ غَنِيمَتُهُ فِي هَذِهِ اللَّيْلَةِ فَلَمَّا كَانَ مِنْ غَدِهِ قَالَ لَهُ أَبُوهُ إِنِّي وَ أُمُّكَ لَكَ حُبَّانٍ وَ إِنَّ امْرَأَتَكَ فَلَانَّةٌ تُؤْذِينَا وَ تَعِيبُنَا وَ إِنَّا لَا نَأْمَنُ مِنَ انْقِلَابٍ فِي بَعْضِ هَذِهِ الْمَشَاهِدِ وَ لَسْنَا نَأْمَنُ أَنَّ تُسْتَشْهَدَ فِي بَعْضِهَا فَتُدَاجِلَنَا هَذِهِ فِي أَمْوَالِكَ وَ يَزْدَادَ عَلَيْنَا بِغَيْهَا وَ غَيْهَا

And as for Abdullah Bin Rawaha, so he was righteous with his parents, and his booty was a lot during this night. When it was the morning, his father said to him, 'I and your mother are both beloved to you, and your wife so and so, is hurting us and tiring us. And we are not secure of you being harmed during one of these confrontations, and we are not secure that you might be martyred in one of these, so you would include us in this wealth and she would increase her rebellion and her curses upon us'.

فَقَالَ عَبْدُ اللَّهِ مَا كُنْتُ أَعْلَمُ بِغَيْهَا عَلَيْكُمْ وَ كَرَاهِيَتِكُمَا لَهَا وَ لَوْ كُنْتُ عَلِمْتُ ذَلِكَ لَأَبْتَنُهَا مِنْ نَفْسِي وَ لَكِنِّي قَدْ أَبْتَنُهَا الْآنَ لِتَأْمَنَّا مَا نَحْذَرَانِ فَمَا كُنْتُ بِالَّذِي أُحِبُّ مَنْ تَكْرَهَانِ فَلِذَلِكَ أَسْلَفَهُ اللَّهُ النُّورَ الَّذِي رَأَيْتُمْ

Abdullah said, 'I did not know of her rebellion upon you, and her disliking you both, and had I known that I would have irrevocably divorced her from myself. But, I hereby irrevocably divorce her right now for you to be secure from what you are both cautious of, for I don't want to be the one who loves the one who abhors you both'. Therefore, due to that, Allah^{azwj} Sent forth the light which you saw.

وَأَمَّا زَيْدُ بْنُ حَارِثَةَ الَّذِي كَانَ يَخْرُجُ مِنْ فِيهِ نُورٌ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ وَ هُوَ سَيِّدُ الْقَوْمِ وَ أَفْضَلُهُمْ فَلَقَدْ عَلِمَ اللَّهُ مَا يَكُونُ مِنْهُ فَاخْتَارَهُ وَ فَضَّلَهُ عَلَى عِلْمِهِ بِمَا يَكُونُ مِنْهُ إِنَّهُ فِي الْيَوْمِ الَّذِي وَلِيَ هَذِهِ اللَّيْلَةَ الَّتِي كَانَ فِيهَا ظَفَرُ الْمُؤْمِنِينَ بِالشَّمْسِ الطَّالِعَةِ مِنْ فِيهِ حَاءَةٌ رَجُلٍ مِنْ مُنَافِقِي عَشِكْرِهِمْ يُرِيدُ التَّضَرُّبَ بَيْنَهُ وَ بَيْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ إِفْسَادَ مَا بَيْنَهُمَا

And as for Zayd Bin Harisa, that which came out from his mouth, light more illuminating than the emerging sun – he was the chief of the people and their superior, and Allah^{azwj} had Known what was be happening from him. So He^{azwj} Hose him and Graced him upon his knowledge with what would be happening from him during the day which was to follow this night – in which the *Momineen* were victorious in – with the emerging sun from his mouth. A man from the hypocrites of his soldiers came over intending the souring of relations between him and Ali^{asws} Bin Abu Talib^{asws}, and spoiling whatever was between them.

فَقَالَ لَهُ بَحْ بَحْ لَكَ أَصْبَحْتَ لَا تَطِيرَ لَكَ فِي أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص وَ صَحَابَتِهِ وَ هَذَا بَلَاؤُكَ وَ هَذَا الَّذِي شَاهَدْنَاهُ نُورُكَ

He said to him, 'Congratulations, congratulations! You come to the morning and there is no match for you among the People^{asws} of the Household of Rasool-Allah^{saww} and his^{saww} companions. This plague is your doing, and this light of yours which we witnessed'.

فَقَالَ لَهُ زَيْدُ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَ لَا تُعْرِطْ فِي الْمَقَالِ وَ لَا تَرْفَعْنِي فَوْقَ قَدْرِي فَإِنَّكَ بِذَلِكَ مُخَالِفٌ وَ بِهِ كَافِرٌ وَ إِنِّي إِنْ تَلَقَّيْتُ مَقَالَكَ هَذِهِ بِالْقَبُولِ كَذَلِكَ

Zayd said to him, 'O servant of Allah^{azwj}! Fear Allah^{azwj} and do not exaggerate in the speech, nor raise me above my worth, for you would be opposing Allah^{azwj} with that and would be a *Kafir* due to it, and so would I, if I were to accept this speech of your with the acceptance, that I was like that.

يَا عَبْدَ اللَّهِ أَلَا أُحَدِّثُكَ بِمَا كَانَ فِي أَوَائِلِ الْإِسْلَامِ وَ مَا بَعْدَهُ حَتَّى دَخَلَ رَسُولُ اللَّهِ ص الْمَدِينَةَ وَ زَوْجَهُ فَاطِمَةَ ع وَ وَلَدَتِ الْحُسَيْنَ وَ الْحُسَيْنَ ع قَالَ بَلَى

O Abdullah! Shall I narrate to you with what was during the beginning of Al-Islam and what was after it, until Rasool-Allah^{azwj} entered Al-Medina, and got (Syeda) Fatima^{asws} married, and she^{asws} was Blessed with Al-Hassan^{asws} and Al-Husayn^{asws}? He said, 'Yes'.

قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ لِي شَدِيدَ الْمَحَبَّةِ حَتَّى تَبَنَّنِي لِذَلِكَ فُكُنْتُ أُدْعَى زَيْدَ بْنَ مُحَمَّدٍ إِلَى أَنْ وُلِدَ لِعَلِيِّ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَكُرِهْتُ ذَلِكَ لِأَجْلِهِمَا وَ قُلْتُ لِمَنْ كَانَ يَدْعُونِي أَحِبُّ أَنْ تَدْعُونِي زَيْدًا مَوْلَى رَسُولِ اللَّهِ ص فَإِنِّي أَكْرَهُ أَنْ أَضَاهِيَ الْحُسَيْنَ وَ الْحُسَيْنَ

He said, 'Rasool-Allah^{saww} had intense love for me to the extent that he^{saww} considered me as a son due to that. I used to be called, 'Zayd son of Muhammad^{saww}, until (such time as) Ali^{asws} was blessed with Al-Hassan^{asws} and Al-Husayn^{asws}. I disliked that for their^{asws} reason, and I said to the one who was calling me as such, 'I would love it if you could call me, 'Zayd, slave of Rasool-Allah^{saww}, for I dislike it that I should be (called) equalled to Al-Hassan^{asws} and Al-Husayn^{asws}.

فَلَمْ يَزَلْ ذَلِكَ حَتَّى صَدَّقَ اللَّهُ طَيِّبِي وَ أَنْزَلَ عَلَى مُحَمَّدٍ ص مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي خَوْفِهِ يَغْنِي قَلْبًا يُحِبُّ مُحَمَّدًا وَ آلَهُ وَ يُعْظَمُهُمْ وَ قَلْبًا يُعْظَمُ بِهِ غَيْرُهُمْ كَتَعْظِيمِهِمْ أَوْ قَلْبًا يُحِبُّ بِهِ أَعْدَاءَهُمْ بَلْ مَنْ أَحَبَّ أَعْدَاءَهُمْ فَهُوَ يُبْغِضُهُمْ وَ لَا يُحِبُّهُمْ

I did not cease to be like that until Allah^{azwj} Ratified my thinking and Revealed unto Muhammad^{saww}: **Allah has not Made for any man two hearts within him [33:4]** – meaning a heart which loves Muhammad^{saww} and his^{saww} Progeny^{asws} and reveres them^{asws}, and a heart revering others with it like their^{asws} reverence; or a heart revering their^{asws} enemies with it. But, the one who loves their^{asws} enemies, so he is (actually) hating them^{asws} and does not love them^{asws}, (and the one who equates them^{asws} with their^{asws} friends, so he (actually) hates them and does not love them^{asws}).

ثُمَّ قَالَ وَ مَا جَعَلَ أَرْوَاحَكُمْ اللَّامِي نُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ يَغْنِي الْحُسَيْنُ وَ الْحُسَيْنُ ع أَوْلَى بِبُيُوتِ رَسُولِ اللَّهِ ص فِي كِتَابِ اللَّهِ وَ فَرَضِهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أُولِيَائِكُمْ مَعْرُوفًا إِحْسَانًا وَ إِكْرَامًا لَا يَبْلُغُ ذَلِكَ مَحَلَّ الْأَوْلَادِ كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا

Then He^{azwj} Said: **nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He Made those whom you assert to be your sons as your real sons [33:4]** – up to His^{azwj} Words **and the possessors of relationships some of them are closer to others in the Book of Allah [33:6]** - meaning Al-Hassan and Al-Husayn^{asws} are foremost with the sonship of Rasool-Allah^{saww} in the Book of Allah^{azwj} and His^{azwj} Obligations **than the Believers and the Emigrants except that you should do good to your friends** – doing favours and be honouring. That does not reach a position of the children, **that was in the Written Book [33:6]**.

فَعَرِّكُوا ذَلِكَ وَ جَعَلُوا يَقُولُونَ زَيْدٌ أَخُو رَسُولِ اللَّهِ ص فَمَا زَالَ النَّاسُ يَقُولُونَ لِي هَذَا وَ أَكْرَهُهُ حَتَّى أَعَادَ رَسُولُ اللَّهِ ص الْمُبَاخَاةَ بَيْنَهُ وَ بَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

They left that (calling me as the son of Muhammad^{saww}) – and went on saying, ‘Zayd, brother of Rasool-Allah^{saww}’. The people did not cease to be saying this for me and I disliked it, until Rasool-Allah^{azwj} established the brotherhood between him^{saww} and Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ زَيْدٌ يَا عَبْدَ اللَّهِ إِنَّ زَيْدًا مَوْلَى عَلِيٍّ بَنِ أَبِي طَالِبٍ كَمَا هُوَ مَوْلَى رَسُولِ اللَّهِ ص فَلَا تَجْعَلْهُ نَظِيرَهُ وَلَا تَرْفَعْهُ فَوْقَ قَدْرِهِ فَتَكُونَ كَالنَّصَارَى لَمَّا رَفَعُوا عِيسَى ع فَوْقَ قَدْرِهِ فَكَفَرُوا بِاللَّهِ الْعَظِيمِ

Then Zayd said, ‘O servant of Allah^{azwj}! Zayd is a slave of Ali^{asws} Bin Abu Talib^{asws} just as he^{asws} is a slave of Rasool-Allah^{saww}, therefore do not make him (Zayd) to be his^{asws} peer, nor raise him to be above his worth, for you would become like the Christians when they raised Isa^{as} above his^{as} worth, they disbelieving in Allah^{azwj}, the Exalted, the Magnificent’.

قَالَ رَسُولُ اللَّهِ ص فَلِذَلِكَ فَضَّلَ اللَّهُ زَيْدًا بِمَا رَأَيْتُمْ وَ شَرَّفَهُ بِمَا شَاهَدْتُمْ

Rasool-Allah^{saww} said: ‘Thus, due to that, Allah^{azwj} Graced Zayd with what you saw, and Ennobled him with what you witnessed.

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ الَّذِي أَعَدَّهُ اللَّهُ لِزَيْدٍ فِي الْآخِرَةِ لَيَصْغُرُ فِي جَنْبِهِ مَا شَهِدْتُمْ فِي الدُّنْيَا مِنْ نُورٍ إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ وَ نُورُهُ يَسِيرُ أَمَامَهُ وَ خَلْفَهُ وَ يَمِينُهُ وَ يَسَارُهُ وَ فَوْقَهُ وَ تَحْتَهُ مِنْ كُلِّ جَانِبٍ مَسِيرَةٌ مِائَتِي أَلْفِ سَنَةٍ.

By the One^{azwj} Whom Sent me^{saww} with the Truth as a Prophet^{saww}! That which Allah^{azwj} has Prepared for Zayd in the Hereafter would make pale into insignificance in his side what you saw in the world from his light. He would come on the Day of Judgment and his light would spread in front of him, and behind him, and his right, and his left, and above him, and beneath him, from every side to a travel distance of a thousand years”.³²

32- كَأ، الكافي العدة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَبُّوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَتَبَسَّمَ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ رَأَيْتَكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ فَتَبَسَّمْتَ قَالَ نَعَمْ عَجِبْتُ لِمَلَكَيْنِ هَبَطَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ يَتَمَسَّكَانِ عَبْدًا مُؤْمِنًا صَالِحًا فِي مُصَلًّى كَانَ يُصَلِّي فِيهِ لِيَكْتُبَا لَهُ عَمَلَهُ فِي يَوْمِهِ وَ لِيَلِيَهُ فَلَمْ يَجِدَاهُ فِي مُصَلَّاهُ

Al Kafi – The number, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} raised his^{saww} head towards the sky and he^{saww} smiled. So it was said to him^{saww}, ‘O Rasool-Allah^{saww}! We saw you^{saww} raising your^{saww} head towards the sky’. So he^{saww} smiled and said: ‘Yes. I^{saww} was astounded at two Angels who had descended from the sky to the earth, seeking a righteous believing servant in a Prayer mat, which he used to pray *Salaat* in, in order to record his deeds for him for his day and his night. But they did not find him to be on his Prayer mat.

فَعَرَجَا إِلَى السَّمَاءِ فَقَالَا رَأَيْنَا عَبْدَكَ فَلَا نَ الْمُؤْمِنُ التَّمَسَّاهُ فِي مُصَلَّاهُ لِيَكْتُبَ لَهُ عَمَلَهُ لِيَوْمِهِ وَ لِيَلِيَهُ فَلَمْ نُصِبْهُ فَوَجَدْنَاهُ فِي جِبَالِكَ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ اكْتُبَا لِعَبْدِي مِثْلَ مَا كَانَ يَعْمَلُهُ فِي صَحَّتِهِ مِنَ الْحَيِّثُ فِي يَوْمِهِ وَ لِيَلِيَهُ مَا دَامَ فِي جِبَالِي فَإِنَّ عَلَيَّ أَنْ أَكْتُبَ لَهُ أَجْرَ مَا كَانَ يَعْمَلُهُ إِذَا حَبَسْتُهُ عَنْهُ.

³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 31

So, they ascended to the sky and said: ‘Our Lord^{azwj}! Your^{azwj} believing servant, so and so, we sought him on his prayer-mat in order for us to record his deeds for him for his day and his night, but we did not come across him, and we found him in Your^{azwj} ropes (i.e. tied down by illness)’. Allah^{azwj} Mighty and Majestic Said: “Write down for My^{azwj} servant the likes of what he would have doing during his well-being, from the goodness during his day and his night, for as long as he is in My^{azwj} ropes (Illness from Me^{azwj}), for it is upon Me^{azwj} that I^{azwj} Write for him a Recompense of what he would have done during his well-being when I^{azwj} Reckon from him”³³.

33- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي سَعِيدٍ الْمَكَارِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَسُولَ اللَّهِ ص وَفُتِدَ مِنَ الْيَمَنِ وَ فِيهِمْ رَجُلٌ كَانَ أَعْظَمَهُمْ كَلَاماً وَ أَشَدَّهُمْ اسْتِغْصَاءً فِي مُحَاجَّةِ النَّبِيِّ فَغَضِبَ النَّبِيُّ ص حَتَّى التَوَى عِرْقَ الْعُضْبِ بَيْنَ عَيْنَيْهِ وَ تَرَبَّدَ وَجْهُهُ وَ أَطْرَقَ إِلَى الْأَرْضِ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Saeed Al Mukari, from a man,

‘From Abu Abdullah^{asws} having said: ‘There came to Rasool-Allah^{saww} a delegation from Al-Yemen, and among them was a man who was their greatest speaker, and the most intense of interrogation in argumentation with the Prophet^{saww}. The Prophet^{saww} got angered until a ‘vein of the tension’ strained between his^{saww} eyes, and his^{saww} face glowered, and looked down to the ground.

فَأَتَاهُ جَبْرِئِيلُ ع فَقَالَ رُبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذَا رَجُلٌ سَخِيٌّ يُطْعِمُ الطَّعَامَ فَسَكَنَ عَنِ النَّبِيِّ ص الْعُضْبُ وَ رَفَعَ رَأْسَهُ وَ قَالَ لَهُ لَوْ لَا أَنَّ جَبْرِئِيلَ أَخْبَرَنِي عَنِ اللَّهِ عَزَّ وَ حَلَّ أَنَّكَ سَخِيٌّ تُطْعِمُ الطَّعَامَ شَدَّدْتَ بِكَ وَ جَعَلْتَنكَ حَدِيثاً لِمَنْ خَلْفَكَ

Jibraeel^{as} came unto him^{saww} and said: ‘Your^{saww} Lord^{azwj} Conveys His^{azwj} Greeting and is Saying to you^{saww}: “This is a generous man. He feeds the food”’. So the anger subsided from the Prophet^{saww}, and he^{saww} raised his^{saww} head and said to him: ‘Had Jibraeel^{as} not informed me^{saww} from Allah^{azwj} Mighty and Majestic that you are a generous one, feeding the food, I^{saww} would have expelled you and made you as a discussion for the ones behind you’.

فَقَالَ لَهُ الرَّجُلُ وَ إِنَّ رَبَّكَ لَيُحِبُّ السَّخَاءَ فَقَالَ نَعَمْ قَالَ إِنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا زِدْتُ عَنْ مَا لِيَ أَحَدًا.

The man said to him^{saww}, ‘And your^{saww} Lord^{azwj} Loves the generosity?’ So he^{saww} said: ‘Yes’. So he said, ‘I hereby testify that there is no god except for Allah^{azwj} and you^{saww} are Rasool-Allah^{saww}; and by the One^{azwj} Who Sent you^{saww} with the Truth, I shall not be repelling anyone from my wealth”³⁴.

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from a man,

‘From Abu Abdullah^{asws} having said: ‘

34- كَا، الكافي الْعَدَّةُ عَنِ الرِّجَالِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ إِنِّي شَيْخٌ كَثِيرُ الْعِيَالِ ضَعِيفُ الرِّكْنِ قَلِيلُ الشَّيْءِ فَهَلْ مِنْ مَغُونَةٍ عَلَى زَمَانٍ فَتَنْظُرَ رَسُولُ اللَّهِ ص إِلَى أَصْحَابِهِ وَ نَظَرَ إِلَيْهِ أَصْحَابُهُ وَ قَالَ قَدْ أَسْمَعْنَا الْقَوْلَ وَ أَسْمَعُكُمْ

³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 32

³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 33

A man came over to the Prophet^{saww}, so he said: 'I am an old man with a lot of dependants, weak of health, with few things. So, is there an assistance upon my time?' Rasool-Allah^{saww} looked at his^{saww} companions, and his^{saww} companions looked at him^{saww} and he^{saww} said, 'He made us^{saww} to hear the speech, and made you all to hear it'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ كُنْتُ مِثْلَكَ بِالْأَمْسِ فَذَهَبَ بِهِ إِلَى مَنْزِلِهِ فَأَعْطَاهُ مِرْوَدًا مِنْ نَبَرٍ وَكَانُوا يَتَبَايَعُونَ بِالنَّبَرِ وَهُوَ الذَّهَبُ وَ الْفِضَّةُ فَقَالَ الشَّيْخُ هَذَا كُلُّهُ قَالَ نَعَمْ فَقَالَ الشَّيْخُ أَقْبَلْ نَبْرَكَ فَإِنِّي لَسْتُ بِجِنِّي وَ لَا إِنْسِيَّ وَ لَكِنِّي رَسُولٌ مِنَ اللَّهِ لِأَتْلُوكَ فَوَجَدْتُكَ شَاكِرًا فَحَزَاكَ اللَّهُ خَيْرًا.

A man stood up and he said, 'I was like you yesterday'. He went away with him to his house and gave him an ingot, and they used to be trading with the ingot, and it was the gold and the silver. The old man said, 'This is all of it (for me)?' He said, 'Yes'. So the old man said, 'I accept your ingot, and I am neither a jinn nor a human, but I am a messenger from Allah^{azwj} to test you, so you have been found to be grateful. May Allah^{azwj} Recompense you goodly'.³⁵

35- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعًا عَنْ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ عَلَنِي قَالَ أَذْهَبَ وَ لَا تَغْضَبْ فَقَالَ الرَّجُلُ قَدْ اكْتَفَيْتُ بِذَلِكَ فَمَضَى إِلَى أَهْلِهِ فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدْ قَامُوا صُفُوفًا وَ لَبِسُوا السَّلَاحَ

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad and Ali Bin Muhammad, from Salih Bin Abu Hammad altogether from Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja, from Moalla Bin Khunays,

'From Abu Abdullah^{asws} having said: 'A man said to the Prophet^{saww}, 'O Rasool-Allah^{saww}! Teach me (something)'. He^{saww} said: 'Go and don't be angry'. So, the man said, 'I have suffice with that'. He went to his family and he found that there was a battle in between his people, and they had lined up in rows and wearing the weapons.

فَلَمَّا رَأَى ذَلِكَ لَبَسَ سِلَاحَهُ ثُمَّ قَامَ مَعَهُمْ ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص لَا تَغْضَبْ فَرَمَى السَّلَاحَ ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ فَقَالَ يَا هَؤُلَاءِ مَا كَانَتْ لَكُمْ مِنْ جِرَاحَةٍ أَوْ قَتْلٍ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَثَرُ فَعَلَيْ فِي مَالِي أَنَا أُوْفِيكُمْوه فَقَالَ الْقَوْمُ فَمَا كَانَ فَهُوَ لَكُمْ نَحْنُ أُولَى بِذَلِكَ مِنْكُمْ

When he saw that, he (also) wore his weapon, then stood along with them. Then he remembered the words of Rasool-Allah^{saww}, 'Don't be angry'. He threw down the weapon, then went walking over to the people who were the enemies of his people, and he said, 'O you all! Whatever injuries were with you, or (if) a killing, or a strike in which there were no effects, so upon me is (the compensation for it) from my wealth. I shall fulfil it'. The people said, 'So whatever it was, it is for you, (although) we are foremost for it with that than you are (i.e. we don't want anything)'.

قَالَ فَاصْطَلَحَ الْقَوْمُ وَ ذَهَبَ الْعُضْبُ.

He^{asws} said: 'So the people reconciled and the hostility was gone'.³⁶

³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 34

³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 35

36- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِمَادٍ الْبَرْبَرِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ لَقَبَ أَبِيهِ دَاهِرَ الرَّازِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْوُدِّ عَنْ الْأَعْمَشِ عَنْ مُوسَى بْنِ السَّيْفِ عَنْ سَالِمِ بْنِ الْجَعْدِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص الْوَلِيدُ بْنُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ إِلَى بَنِي وَلِيعَةَ قَالَ وَكَانَتْ بَيْنَهُ وَ بَيْنَهُمْ شَحْنَاءٌ فِي الْجَاهِلِيَّةِ قَالَ فَلَمَّا بَلَغَ إِلَى بَنِي وَلِيعَةَ اسْتَقْبَلُوهُ لِيَنْظُرُوا مَا فِي نَفْسِهِ

Tafseer Furaat Bin Ibrahim – Muhammad Bin Ahmad, from Muhammad bin Imad al barbari, from Muhammad Bin Yahya, and a nickname of his father is ‘Dahir Al Razy’, from Abdullah Bin Abdul Quddous, from Al Amsh, from Musa Bin Al Sayf, from salim Bin Al Ja’d, from Jabir Bin Abdullah Al Ansary who said,

‘Rasool-Allah^{saww} sent Al-Waleed Bin Uqba Bin Abu Mueet to the clan of Walia, and between him and them used to be enmity during the pre-Islamic period. When he reached to the clan of Walia they welcomed him in order to look at what is in himself.

قَالَ فَخَشِيَ الْقَوْمَ فَرَجَعَالِ النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ بَنِي وَلِيعَةَ أَرَادُوا قَتْلِي وَ مَعُونِي الصَّدَقَةَ فَلَمَّا بَلَغَ بَنِي وَلِيعَةَ الَّذِي قَالَ لَهُمُ الْوَلِيدُ بْنُ عُقْبَةَ عِنْدَ رَسُولِ اللَّهِ ص لَقُوا رَسُولَ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ لَقَدْ كَذَبَ الْوَلِيدُ وَ لَكِنْ كَانَ بَيْنَنَا وَ بَيْنَهُ شَحْنَاءٌ فِي الْجَاهِلِيَّةِ فَخَشِينَا أَنْ يُعَاقِبَنَا بِالَّذِي بَيْنَنَا وَ بَيْنَهُ

He (the narrator) said, ‘He feared the people and returned to the Prophet^{saww} and said, ‘O Rasool-Allah^{saww}! The clan of Walia were intending to kill me and they prevented the charities from me’. When it reached the clan of Walia that which Waleed Bin Uqba had said of them in the presence of Rasool-Allah^{saww}, they met Rasool-Allah^{saww} and said, ‘O Rasool-Allah^{saww}! Waleed has lied, but there used to be enmity between us and him during the pre-Islamic period, so he feared us that we might retaliate for that which was between us and him’.

قَالَ فَقَالَ النَّبِيُّ ص لَتَنْتَهَنَّ يَا بَنِي وَلِيعَةَ أَوْ لَأُبْعَثَنَّ إِلَيْكُمْ رَجُلًا عِنْدِي كَنَفْسِي فَقَتَلَ مُقَاتِلِيكُمْ وَ سَبَى دَرَارِيَكُمْ هُوَ هَذَا حَيْثُ تَرَوْنَ ثُمَّ صَرَبَ يَدِهِ عَلَى كَتِفِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَنْزَلَ اللَّهُ فِي الْوَلِيدِ هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ.

He (the narrator) said, ‘The Prophet^{saww} said: ‘End (what you are doing), O clan of Walia, or else I^{saww} shall send to you a man from me^{saww} like myself^{saww}, and he will kill your fighters and capture your offspring. He is this one where you are seeing’, and he^{saww} struck his^{saww} hand upon a shoulder of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and Allah^{azwj} Revealed regarding Waleed, this Verse: ***O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]***’.³⁷

37- كا، الكافي علي بن أبيه عن ابن محبوب عن أبي حميلة عن سعد الإسكافي عن أبي جعفر ع قال: مر النبي ص في سوق المدينة بطعام فقال لصاحبه ما أرى طعامك إلا طيباً و سأله عن سعيه فأوحى الله عز و حل إليه أن يذس يده في الطعام ففعل فأخرج طعاماً ردياً فقال لصاحبه ما أراك إلا و قد جمعت حياناً و غشاً للمسلمين.

Al Kafi – Ali, from his father, from Ibn Mahboub, from Abu Jameela, from Sa’ad Al Iskaaf,

‘From Abu Ja’far^{asws} having said: ‘The Prophet^{saww} passed by a food stall in the market of Medina. He^{saww} said to its owner: ‘I^{saww} do not see your foodstuff except as good’, and asked

³⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 36

him about its price. Allah^{azwj} Mighty and Majestic Revealed to him^{saww} to insert his^{saww} hand in the food stuff. He^{saww} did so and it came out decayed. He^{saww} said to its owner: 'I^{saww} do not see you^{saww} except and you have gathered betrayal and cheating for the Muslims'.³⁸

38- مع، معاني الأخبار أبي عن محمد العطار عن الأشعري عن موسى بن عمار عن موسى بن بكر عن رجل عن أبي عبد الله ع قال: أتى النبي ص أعزبي فقال له أ لست خيرنا أباً و أما و أكرمنا عقياً و رئيساً في الجاهلية و الإسلام

(The book) 'Ma'ani Al Akhbaar' – 'My father, from Muhammad Al Attar, from Al Ash'ari, from Musa Bin Umar, from Musa Bin Bakr, from a man,

'From Abu Abdullah^{asws} having said: 'A Bedouin came to the Prophet^{saww} and said to him^{saww}, 'Aren't you^{saww} the best of us of father and mother and most honourable of us in posterity and our chief during the pre-Islamic period and Al-Islam?'

فَعَضِبَ النَّبِيُّ ص وَ قَالَ يَا أَعْرَابِي كَمْ دُونَ لِسَانِكَ مِنْ حِجَابٍ قَالَ اثْنَانِ شَفَتَانِ وَ أَسْنَانٌ فَقَالَ ص أ مَا كَانَ فِي أَحَدٍ هَذَيْنِ مَا يَرُدُّ عَنَّا غَرِبَ لِسَانِكَ هَذَا أَمَا إِنَّهُ لَمْ يُعْطَ أَحَدٌ فِي دُنْيَاهُ شَيْئاً هُوَ أَضَرُّ لَهُ فِي آخِرَتِهِ مِنْ طَلَاقَةِ لِسَانِهِ يَا عَلِيُّ قُمْ فَاقْطَعْ لِسَانَهُ فَظَلَّ النَّاسُ أَنَّهُ يَقْطَعُ لِسَانَهُ فَأَعْطَاهُ دِرَاهِمَ.

The Prophet^{saww} was angered and he^{saww} said: 'O Bedouin! How many veils are there for your tongue?' He said, 'Two lips and teeth'. He^{saww} said: 'But was there in anyone of these two what you can limit this tongue of yours from us^{saww}? But no one has been given in his world anything more harmful to him regarding his Hereafter than freedom of his tongue. O Ali^{asws}! Arise and cut off his tongue!' The people thought he^{asws} would cut off his tongue, but he^{asws} gave him Dirhams (money)".³⁹

39- دَعَا الرَّوَانْدِيَّ، عَنْ رِبْعَةَ بْنِ كَعْبٍ قَالَ: قَالَ لِي ذَاتَ يَوْمٍ رَسُولُ اللَّهِ ص يَا رِبْعَةَ خَدَمْتَنِي سَبْعَ سِنِينَ أ فَلَا تَسْأَلُنِي حَاجَةً فَقُلْتُ يَا رَسُولَ اللَّهِ أَمْهَلْنِي حَتَّى أَفَكِّرَ

(The book) 'Da'waat' of Al-Rawandy – 'From Rabie Bin Ka'ab who said, 'One day Rasool-Allah^{saww} said to me: 'O Rabie! You have served me^{saww} for seven years, and you did not ask me^{saww} for a need?' I said, 'O Rasool-Allah^{saww}! Respite me until I think'.

فَلَمَّا أَصْبَحْتُ وَ دَخَلْتُ عَلَيْهِ قَالَ لِي يَا رِبْعَةُ هَاتِ حَاجَتَكَ فَقُلْتُ تَسْأَلُ اللَّهَ أَنْ يَدْخِلَنِي مَعَكَ الْجَنَّةَ فَقَالَ لِي مَنْ عَلَّمَكَ هَذَا فَقُلْتُ يَا رَسُولَ اللَّهِ مَا عَلَّمَنِي أَحَدٌ لَكِنِّي فَكَّرْتُ فِي نَفْسِي وَ قُلْتُ إِنْ سَأَلْتُهُ مَا لَا كَانَ إِلَيَّ نَفَادٍ وَ إِنْ سَأَلْتُهُ عُمراً طويلاً وَ أَوْلَاداً كَانَ عَاقِبَتُهُمُ الْمَوْتُ

When it was, morning and I went to him^{saww}, he^{saww} said to me: 'O Rabie! Give your need'. I said, 'Can you^{saww} ask Allah^{azwj} to Enter me into the Paradise along with you^{saww}'. He^{saww} said to me: 'Who taught you this?' I said, 'O Rasool-Allah^{saww}! No one has taught me, but I thought within myself and said, 'If I were to ask him^{saww} for wealth, it would be up to depletion, and if I were to ask him^{saww} for long life and children, their end result would be the death'.

قَالَ رِبْعَةُ فَتَكَسَّ رَأْسَهُ سَاعَةً ثُمَّ قَالَ أَفْعَلُ ذَلِكَ فَأَعْيَى بِكَتَرِ السُّجُودِ.

³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 37

³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 38

Rabie said, 'He^{saww} lowered his^{saww} head for a while, then said: 'I^{saww} shall do that, so assist me^{saww} with the abundance of the Sajdahs''.⁴⁰

40- كُنْزُ الْكَرَاجِكِيِّ، قَالَ: كَانَ أَكْثَمُ بْنُ صَيْفِي الْأَسَدِيِّ حَكِيمًا مُقَدِّمًا عَاشَ ثَلَاثِمِائَةَ سَنَةٍ وَ ثَلَاثِينَ وَ كَانَ مِنْ أَذْرَكَ الْإِسْلَامَ وَ آمَنَ بِالنَّبِيِّ ص وَ مَاتَ قَبْلَ أَنْ يَرَاهُ

(The book) 'Kunz' of al Karajaky who said, 'Aksam Bin Sayfi Al-Asady was wise, old, having lived for three hundred and thirty years, and he was from the ones who came across and believed in the Prophet^{saww} and died before he could see him^{saww}.

و رُوِيَ أَنَّهُ لَمَّا سَمِعَ بِهِ ص بَعَثَ إِلَيْهِ ابْنَهُ وَ أَوْصَاهُ بِوَصِيَّةٍ حَسَنَةٍ وَ كَتَبَ مَعَهُ كِتَابًا يَقُولُ فِيهِ بِاسْمِكَ اللَّهُمَّ مِنَ الْعَبْدِ إِلَى الْعَبْدِ فَأَلْبِغْنَا مَا بَلَّغَكَ فَقَدْ أَتَانَا عَنْكَ خَبْرٌ لَا نَدْرِي مَا أَصْلُهُ فَإِنْ كُنْتَ أَرَيْتَ فَأَرِنَا وَ إِنْ كُنْتَ عَلِمْتَ فَعَلِّمْنَا وَ أَشْرِكْنَا فِي كُنْزِكَ وَ السَّلَامُ

And it is reported that when he heard of him^{saww}, sent his son to him^{saww} and bequeathed to him with a goodly bequest and wrote a letter with him saying in it, 'In Your^{azwj} Name, O Allah^{azwj}. From the servant to the servant. It has reached us what reached you^{saww}. Good has come to us from you^{saww}, we do not know what its origin is. So, if you^{saww} can show it, then show us, and if you^{saww} know, then let us know, and participate us in your^{saww} treasure, and the greetings (be on you^{saww})'.

فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ص بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى أَكْثَمَ بْنِ صَيْفِيٍّ أَحْمَدُ اللَّهُ إِلَيْكَ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقُولَ لَا إِلَهَ إِلَّا اللَّهُ أَقُولُهَا وَ أَمَرَ النَّاسَ بِمَا خَلَقَ خَلْقَ اللَّهِ وَ الْأَمْرُ كُلُّهُ لِلَّهِ خَلَقَهُمْ وَ أَمَانَهُمْ وَ هُوَ يَنْشُرُهُمْ وَ إِلَيْهِ الْمَصِيرُ أَذْبَحْتُكُمْ بِأَدَابِ الْمُرْسَلِينَ وَ لَسْتُ أَلَنْ عَنِ النَّبِيِّ الْعَظِيمِ وَ لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ

Rasool-Allah^{saww} wrote to him: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, to Aksam Bin Sayfi. I^{saww} praise Allah^{azwj} to you that Allah^{azwj} has Commanded me^{saww} that I^{saww} should say that there is no god except Allah^{azwj}. I^{saww} should be saying it and instruct the people with it, the creatures Allah^{azwj} Created, and the Command, all of it is for Allah^{azwj}. He^{azwj} Creates them and Causes them to die, and He^{azwj} will be Resurrecting them, and to Him^{azwj} is the destination. I^{saww} am educating you all with the education of the Messengers^{as}, and you asked **About the Magnificent News, [78:2] And you will come to know his News after a while [38:88].**

فَلَمَّا وَصَلَ كِتَابُ رَسُولِ اللَّهِ ص إِلَيْهِ جَمَعَ بَنِي تَمِيمٍ وَ وَعَظَهُمْ وَ حَثَّهُمْ عَلَى الْمَسِيرِ مَعَهُ إِلَيْهِ وَ عَرَفَهُمْ وَجُوبَ ذَلِكَ عَلَيْهِمْ فَلَمْ يُجِيبُوهُ وَ عِنْدَ ذَلِكَ سَارَ إِلَى رَسُولِ اللَّهِ ص وَحْدَهُ وَ لَمْ يَتَّبِعْهُ غَيْرُ بَنِيهِ وَ بَنِي بَنِيهِ وَ مَاتَ قَبْلَ أَنْ يَصِلَ إِلَيْهِ ص.

When the letter of Rasool-Allah^{saww} arrived to him, he gathered the clan of Tameem and preached to them and urged them upon the travelling with him to him^{saww}, and made them understand the Obligation of that upon them, but they did not answer him, and during that he travelled to Rasool-Allah^{saww} alone and no one followed him apart from his sons and the sons of his sons, and he died before he could arrive to him^{saww}.⁴¹

⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 39

⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 40

41- أَقُولُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي قَوْلِهِ تَعَالَى وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أَوْلَئِكَ زُفِيحًا قِيلَ نَزَلَتْ فِي ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ص وَ كَانَ شَدِيدَ الْحُبِّ لِرَسُولِ اللَّهِ ص قَلِيلَ الصَّبْرِ عَنْهُ

I (Majlisi) am saying, 'Al-Tabarsi said regarding the Words of the Exalted: **And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they!** [4:69] – 'It is said that it was Revealed regarding Sowban, a slave of Rasool-Allah^{saww}, and he was with intense love for Rasool-Allah^{saww}, of little patience from (staying away from) him^{saww}.

فَأَتَاهُ ذَاتَ يَوْمٍ وَ قَدْ تَغَيَّرَ لَوْنُهُ وَ تَحَلَّى جَسْمُهُ فَقَالَ ص يَا ثَوْبَانُ مَا غَيَّرَ لَوْنَكَ فَقَالَ يَا رَسُولَ اللَّهِ مَا بِي مِنْ مَرَضٍ وَ لَا وَجَعٍ غَيْرُ أَنِّي إِذَا لَمْ أَرَكَ اشْتَمْتُ إِلَيْكَ حَتَّى أَلْفَاكَ ثُمَّ دَكَنْتُ الْآخِرَةَ فَأَخَافُ أَنْ لَا أَرَكَ هُنَاكَ لِأَنِّي عَرَفْتُ أَنَّكَ تَرْفَعُ مَعَ النَّبِيِّينَ وَ أَنِّي إِنْ أُذْخِلْتُ الْجَنَّةَ كُنْتُ فِي مَنْزِلَةٍ أَدْنَى مِنْ مَنْزِلَتِكَ وَ إِنْ لَمْ أُذْخَلِ الْجَنَّةَ فَلَا أَحْسِبُ أَنْ أَرَكَ أَبَدًا

One day he came to him^{saww} and his complexion had changed and his body had slimmed. He^{saww} said: 'O Sowban! What changed your colour?' He said, 'O Rasool-Allah^{saww}! There is no illness with me nor pain apart from that I, when I do not see you^{saww}, I yearn to you^{saww} until I meet you^{saww}. Then you^{saww} mention the Hereafter and I fear that I may not see you^{saww} over there, because I recognise that you^{saww} will be high up with the Prophets^{as}, and I when I enter the Paradise would be in a lower position from your^{saww} position, and if I do not enter the Paradise, then I do not reckon that I will see you^{saww}, ever!'

فَنَزَلَتْ الْآيَةُ ثُمَّ قَالَ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنَنَّ عَبْدٌ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ أَبَوَيْهِ وَ أَهْلِهِ وَ وَلَدِهِ وَ النَّاسِ أَجْمَعِينَ

So, the Verse was Revealed. Then he^{saww} said: 'By the One^{azwj} in Whose hand is my^{saww} soul! No servant has believed until I^{saww} happen to be more beloved to him than himself, and his father, and his wife, and his son, and the people altogether'.

وَ قِيلَ إِنَّ أَصْحَابَ رَسُولِ اللَّهِ ص قَالُوا مَا يَتَّبِعُنِي لَنَا أَنْ نُفَارِقَكَ فَإِنَّا لَا نَرَكَ إِلَّا فِي الدُّنْيَا فَأَمَّا فِي الْآخِرَةِ فَإِنَّكَ تُرْفَعُ فَوْقَنَا بِفَضْلِكَ فَلَا نَرَكَ فَنَزَلَتْ الْآيَةُ- عَنْ قَتَادَةَ وَ مَسْرُوقٍ.

And it is said that the companions of Rasool-Allah^{saww} said, 'It is not befitting for us that we separate from you^{saww}, so we will not see you^{saww} except in the world. As for in the Hereafter, you^{saww} will be raised above us due to your^{saww} merit, so we will not see you^{saww}'. So, the Verse was Revealed – from Qatadah and Masrouq"⁴².

42- كا، الكافي الحسين بن محمد عن المولى و علي عن أبيه جميعاً عن جعفر بن محمد الأشعري عن القداح عن أبي عبد الله ع قال: كَانَ بِالْمَدِينَةِ رَجُلَانِ يُسَمَّى أَحَدُهُمَا هَيْتَ وَ الْآخَرُ مَانِعٌ فَقَالَا لِرَجُلٍ وَ رَسُولُ اللَّهِ ص يَسْمَعُ إِذَا افْتَتَحْتُمُ الطَّائِفَ إِنْ شَاءَ اللَّهُ فَعَلَيْكَ بِإِنَّةٍ غَيَّالَانَ التَّقْفِيَّةِ فَإِنَّهَا سَمْعٌ بَخْلَاءُ مُبْتَلَأٌ هَيْفَاءُ شَبَّاءُ إِذَا جَلَسْتَ تَفَنَّتْ وَ إِذَا تَكَلَّمْتَ غَنَّتْ تُقْبَلُ بِأَنْتِ وَ تُدْبِرُ بِمَانٍ بَيْنَ رَجُلَيْهَا مِثْلُ الْقَدَحِ

Al Kafi – 'Al Husayn Bin Muhammad, from Al Moalla and Ali, from his father, altogether from Ja'far Bin Muhammad Al Ashari, from Al Qadah,

⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 41

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: "There were two men in Al-Medina, one of them was called Hayt and the other one Mani'e. So they both said to a man, and Rasool-Allah^{saww}, 'When you go to Al-Taif, Allah^{azwj} Willing, so upon you is a daughter of Gaylan Al-Saqafy for she is a candle of the miserly, moist, slender, sweet. Whenever she sits, she bends, and when she speaks, she sings. She comes with four and goes back with eight; between her legs is the likeness of the cup'.

فَقَالَ النَّبِيُّ ص لَا أَرَاكُمْ مِنْ أُولَى الْإِزْنَةِ مِنَ الرِّجَالِ فَأَمَرَ بِهَا رَسُولُ اللَّهِ ص فَعَزَبَ بِهَا إِلَى مَكَانٍ يُقَالُ لَهُ الْغَرَابَا وَكَانَ يَتَسَوَّقَانِ فِي كُلِّ جُمُعَةٍ.

The Prophet^{saww} said: 'I^{saww} do not view the two of you as the ones devoid of physical desire from the men'. So Rasool-Allah^{saww} ordered with the two of them and they were exiled with to a place called Al-Garaba, and they were both trading during every Friday".⁴³

43- لي، الأمايلي للصدوق ماجيلويه عن أبيه عن النبي عن أبيه عن خالد بن حماد الأسدي عن أبي الحسن العبدي عن الأعمش عن سالم بن أبي الجعد قال: سئل جابر بن عبد الله الأنصاري عن علي بن أبي طالب ع فقال ذلك خير خلق الله من الأولين والآخين ما خلا النبيين والمرسلين إن الله عز وجل لم يخلق خلقاً بعد النبيين والمرسلين أكرم عليه من علي بن أبي طالب والأئمة من ولده بعده

(The book) 'Al Amaali' of Al Sadouq – 'Majaylawiya, from his father, from Al Barqy, from his father, from Khalid Bin Hammad Al Asady, from Abu Al Hassan Al Abdy, from Al Amsh, from Salim Bin Abu Al Ja'ad who said,

'Jabir Bin Abdullah Al-Ansari was asked about Ali^{asws} Bin Abu Talib^{asws}, so he said, 'That one is the best of the creatures of Allah^{azwj}, from the former ones and the latter ones, apart from the Prophets^{as} and the Messengers^{as}. Allah^{azwj} Mighty and Majestic did not Created any creatures after the Prophets^{as} and Messengers^{as}, more Prestigious to Him^{azwj} than Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from his^{asws} sons^{asws} after him^{asws}.

فُلْتُ فَمَا تَقُولُ فِيمَنْ يُبْغِضُهُ وَ يَنْتَقِصُهُ فَقَالَ لَا يُبْغِضُهُ إِلَّا كَافِرٌ وَ لَا يَنْتَقِصُهُ إِلَّا مُنَافِقٌ

I said, 'So what are you saying regarding the ones who hate him^{asws} and reduce him^{asws}?' He said, 'None will hate him^{asws} except a Kafi nor reduce him^{asws} except a hypocrite'.

فُلْتُ فَمَا تَقُولُ فِيمَنْ يَتَوَلَّى الْأَئِمَّةَ مِنْ وَلَدِهِ بَعْدَهُ فَقَالَ إِنَّ شِيعَةَ عَلِيٍّ ع وَ الْأَئِمَّةَ مِنْ وَلَدِهِ هُمْ الْفَائِزُونَ الْآمِنُونَ يَوْمَ الْقِيَامَةِ

I said, 'So what are you saying regarding the ones who befriend him^{asws} and befriend the Imams^{asws} from his^{asws} sons^{asws} after him^{asws}?' He said, 'The Shias of Ali^{asws} and of the Imams^{asws} from after him^{asws} will be the successful ones and the secured ones on the Day of Qiyamah'.

ثُمَّ قَالَ مَا تَزَوُّونَ لَوْ أَنَّ رَجُلًا خَرَجَ يَدْعُو النَّاسَ إِلَى ضَلَالَةٍ مِنْ كَانَ أَقْرَبَ النَّاسِ مِنْهُ قَالُوا شِيعَتُهُ وَ أَنْصَارُهُ قَالَ فَلَوْ أَنَّ رَجُلًا خَرَجَ يَدْعُو النَّاسَ إِلَى هُدًى مِنْ كَانَ أَقْرَبَ النَّاسِ مِنْهُ قَالُوا شِيعَتُهُ وَ أَنْصَارُهُ قَالَ فَكَذَلِكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَبْدُو لَوَاءَ الْحَمْدِ يَوْمَ الْقِيَامَةِ أَقْرَبُ النَّاسِ مِنْهُ شِيعَتُهُ وَ أَنْصَارُهُ.

Then he said, 'What are your views if a man were to go out calling the people to the straying, who would be the closest of the people from him^{asws}?' They said, 'His^{asws} shias and his^{asws} helpers'. He said, 'If a man were to go out calling the people to guidance, who would

⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 42

be the closest of the people from him^{asws}? They said, 'His^{asws} Shias and his^{asws} helpers'. He said, 'Like that is Ali^{asws} Bin Abu Talib^{asws}. In his^{asws} hand would be the Flag of Praise on the Day of Qiyamah, the closes of the people from him^{asws} would be his^{asws} Shias and his^{asws} helpers".⁴⁴

44- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَ لَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا

Tafseer Al Qummi - ***O you who believe! When you strike (swords) in the Way of Allah, distinguish, and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? [4:94].***

فَإِنَّهَا نَزَلَتْ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ خَيْبَرَ وَ بَعَثَ أَسَامَةَ بْنَ زَيْدٍ فِي خَيْلٍ إِلَى بَعْضِ قُرَى الْيَهُودِ فِي نَاحِيَةِ فَدَاكَ لِيَدْعُوهُمْ إِلَى الْإِسْلَامِ وَ كَانَ رَجُلٌ مِنَ الْيَهُودِ يُقَالُ لَهُ مِرْدَاسُ بْنُ هَيْكٍ الْفَدَاكِيُّ فِي بَعْضِ الْقُرَى فَلَمَّا أَحْسَسَ بِخَيْلِ رَسُولِ اللَّهِ ص جَمَعَ أَهْلَهُ وَ مَالَهُ وَ صَارَ فِي نَاحِيَةِ الْجَبَلِ فَأَقْبَلَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

'It was Revealed when Rasool-Allah^{saww} returned from the military expedition of Khyber, and he^{saww} sent Asama Bin Zayd among a cavalry to one of the Jewish towns around the area of Fadak, in order to invite them to Al-Islam. And there was a man from the Jews called Mardas Bin Naheyk Al-Fadaky in one of the towns. So when he sensed the cavalry of Rasool-Allah^{saww}, he gathered his family and his wealth and came to be near the mountain, and faced saying, 'I testify that there is no god except Allah^{azwj} and Muhammad^{saww} is Rasool-Allah^{saww}.

فَمَرَّ بِهِ أَسَامَةُ بْنُ زَيْدٍ فَطَعَنَهُ وَ قَتَلَهُ فَلَمَّا رَجَعَ إِلَى رَسُولِ اللَّهِ ص أَخْبَرَهُ بِذَلِكَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص قَتَلْتَ رَجُلًا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهُ تَعَوُّدًا مِنَ الْقَتْلِ

Asama Bin Zayd passed by him, so he stabbed him and killed him. When he returned to Rasool-Allah^{saww}, he informed him^{saww} with that. So Rasool-Allah^{saww} said to him: 'You killed a man who testified that there is no god except Allah^{azwj} and I^{saww} am Rasool-Allah^{saww}? He said, 'O Rasool-Allah^{saww}! But rather, he said it in order to seek refuge from being killed'.

فَقَالَ رَسُولُ اللَّهِ ص فَلَا شَقَقْتَ الْعِطَاءَ عَنْ قَلْبِهِ لَا مَا قَالَ بِلِسَانِهِ قِيلَتْ وَ لَا مَا كَانَ فِي نَفْسِهِ عَلِمَتْ

Rasool-Allah^{saww} said: 'But you neither removed the cover from his heart, nor did you accept what he said by his tongue, nor did you know what was within himself'.

فَخَلَفَ أَسَامَةُ بَعْدَ ذَلِكَ أَنَّهُ لَا يَقْتُلُ أَحَدًا شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَتَخَلَّفَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حُرُوبِهِ

Asma vowed after that the he will not kill anyone who testified that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}. Thus, he stayed behind from Amir Al-Momineen^{asws} during his^{asws} battles.

وَ أَنْزَلَ اللَّهُ فِي ذَلِكَ وَ لَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا.

⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 43

So Allah^{azwj} the Exalted Revealed regarding that: **and do not be saying for the one who casts the peace towards you, 'He isn't a Momin'. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94]**.⁴⁵

45- فس، تفسير القمي أ لم تر إلى الذين يزعمون أنهم آمنوا بما أنزل إليك وما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به فاتهم نزلت في الزبير بن العوام فإنه نازع رجلاً من اليهود في حديقة فقال الزبير نرضى بإبن شيبه اليهودي وقال اليهودي نرضى بمحمد

Tafseer Al Qummi - **Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him, and the Satan intends to stray them with a far strayin [4:60].** It was Revealed regarding Al-Zubeyr Bin Al-Awwam. He contended with a man from the Jews regarding a garden. Al-Zubeyr said, 'Are you pleased with Ibn Shayba the Jew (for decision)?' And the Jew said, 'Are you pleased with Muhammad^{saww}?'

و أنزل الله أ لم تر إلى الذين يزعمون أنهم آمنوا بما أنزل إليك وما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به و يريد الشيطان أن يضلهم ضلالاً بعيداً و إذا قيل لهم تعالوا إلى ما أنزل الله و إلى الرسول رأيت المنافقين يصدون عنك صدوداً و هم أعداء آل محمد كلهم جرت فيهم هذه الآية.

And Allah^{azwj} Revealed: **Have you not seen those who are alleging that they do believe in what is Revealed unto you and what was Revealed from before you? They are intending to summon each other to the judgment of the tyrant, although they have been Commanded to disbelieve in him, and the Satan intends to stray them with a far straying [4:60] And when it is said to them: 'Come to what Allah has Revealed and to the Rasool', you will see the hypocrites hindering (people) from you in aversion [4:61], and they are enemies of the Progeny^{asws} of Muhammad^{saww}, this Verse flows regarding all of them**.⁴⁶ (An opinion)

46- فس، تفسير القمي و آخرون اعترفوا بدنوبهم خلطوا عملاً صالحاً و آخر سيئاً عسى الله أن يتوب عليهم إن الله غفور رحيم نزلت في أبي لبابة بن عبد المنذر و كان رسول الله ص لما حاصر بني قريظة قالوا له ابعث إلينا أبا لبابة نستشيره في أمرنا فقال رسول الله ص يا أبا لبابة انت خلفاءك و مواليك

Tafseer Al-Qummi - **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102].** 'It was revealed regarding Abu Lababa Bin Abdul Munzar, and it so happened that Rasool-Allah^{saww}, when he^{saww} besieged the clan of Qureyza, they said to him^{saww}, 'For us it is Abu Lababa. We will consult him regarding our matter'. So Rasool-Allah^{saww} said: 'O Abu Lababa! Bring your allies and your friends'.

⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 44

⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 45

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He said, 'O Rasool-Allah^{saww}! Can I give all of my wealth in charity?' He^{saww} said: 'No'. He said, 'So two-thirds of it?' He^{saww} said: 'No'. He said, 'So half of it?' He^{saww} said: 'No'. He said, 'So a third of it?' He^{saww} said: 'Yes'.

فَأَنْزَلَ اللَّهُ وَ آخِرُونَ اغْتَرَفُوا بِدُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً إِلَى قَوْلِهِ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ يَأْخُذُ الصَّدَقَاتِ وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ.

Allah^{azwj} Revealed: **And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102] Take charity from their wealth, you will cleanse them and purify them by it, and pray Salat upon them. Surely your Salat would be a tranquillity for them, and Allah is Hearing, Knowing [9:103] Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]**"⁴⁷.

47- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع قال: الْمُؤَلَّفَةُ قُلُوبُهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ بْنُ أُمَيَّةَ وَ سُهِيلُ بْنُ عَمْرِو وَ هُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَ هَمَامُ بْنُ عَمْرِو وَ أَخُوهُ وَ صَفْوَانُ بْنُ أُمَيَّةَ بْنِ خَلْفِ الْقُرَشِيِّ ثُمَّ الْجُمَحِيُّ وَ الْأَفْزَعِيُّ بْنُ حَابِسِ التَّمِيمِيِّ ثُمَّ أَحَدُ بَنِي حَازِمٍ وَ عُيَيْنَةُ بْنُ حِصْنِ الْفَزَارِيِّ وَ مَالِكُ بْنُ عَوْفٍ وَ عَلْقَمَةُ بْنُ غَلَانَةَ بَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ص كَانَ يُعْطِي الرَّجُلَ مِنْهُمْ مِائَةً مِنَ الْإِبِلِ وَ رِعَاقًا وَ أَكْثَرَ مِنْ ذَلِكَ وَ أَقَلَّ.

Tafseer Al-Qummi – 'In a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: **'the ones (recently) inclined of their hearts (to Al-Islam) [9:60]**, Abu Sufyan Bin Harb bin Umayya, and Suheyl Bin Amro and he was from the clan of Aamir Bin Luway, and Hamam Bin Amro and his brother, and Safwan Bin Umayya Bin Khalaf Al Qurshi, then Al Jumahy and Al Aqru Bin Habis Al Tameemi, then one of the clan of Hazim, and Uyayna Bin Hisn Al Fazari, and Malik Bin Awf, and Alqama Bin Alqama. It has reached me^{saww} that Rasool-Allah^{saww} had given each man from them, one hundred from the camels and their pastures, and more than that, and less"⁴⁸.

48- فس، تفسير القمي وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ عَبْدَ اللَّهِ بْنَ نُفَيْلٍ كَانَ مُنَافِقًا وَ كَانَ يُعْطَى إِلَى رَسُولِ اللَّهِ ص فَيَسْمَعُ كَلَامَهُ وَ يُنْقَلُهُ إِلَى الْمُنَافِقِينَ وَ يُنْمِ عَلَيْهِ فَنَزَلَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَجُلًا مِنَ الْمُنَافِقِينَ يُنْمِ عَلَيْكَ وَ يُنْقَلُ حَدِيثُكَ إِلَى الْمُنَافِقِينَ

Tafseer Al-Qummi - **And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. [9:61]**. 'The reason for its Revelation was that Abdullah Bin Nufayl was a hypocrite, and he used to sit around Rasool-Allah^{saww} and he would hear his^{saww} speech and transmit it to the hypocrites, and he would betray upon him^{saww}. So Jibraeel^{as} descended unto Rasool-Allah^{saww} and he^{as} said: 'O Muhammad^{saww}! A man from the hypocrites is betraying you^{asws}, and he is transmitting your^{saww} Hadeeth to the hypocrites'.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هُوَ فَقَالَ الرَّجُلُ الْأَسْوَدُ كَثِيرُ شَعْرِ الرَّأْسِ يَنْظُرُ بَعَيْنَيْنِ كَأَنَّهُمَا قِدْرَانِ وَ يَنْطَلِقُ بِلِسَانِ شَيْطَانٍ فَدَعَاهُ رَسُولُ اللَّهِ فَأَخْبَرَهُ فَخَلَفَ أَنَّهُ لَمْ يَفْعَلْ فَقَالَ رَسُولُ اللَّهِ ص قَدْ قَبِلْتُ مِنْكَ فَلَا تَعْعُدْ

⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 46

⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 47

Rasool-Allah^{saww} said: 'Who is he?' He^{as} said: 'O Rasool-Allah^{saww}! (It is) the man with the black face, a lot of hair on the head. He looks with his eyes as if they are ogling, and he speaks with the tongue of satan^{la}'. Rasool-Allah^{saww} called him and informed him, but he swore on oath that he did not do so. Rasool-Allah^{saww} said: 'I^{saww} have accepted from you, but do not sit (repeat)'.

فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ إِنَّ مُحَمَّدًا أَذُنٌ أَخْبَرَهُ اللَّهُ أَنِّي أَنَّمُ عَلَيْهِ وَ أَتْلُو أَخْبَارَهُ فَقِيلَ

But he returned to his companions and he said, 'Surely, Muhammad^{saww} is a hearer. Allah^{azwj} Informed him^{saww} that I betrayed upon him^{saww} and transmitted his^{saww} Hadeeth, and he^{saww} accepted. And I informed him^{saww} and I did not do that, and he^{saww} accepted'.

وَ أَخْبَرْتُهُ أَنِّي لَمْ أَفْعَلْ فَقِيلَ فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ مِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَ يَقُولُونَ هُوَ أَذُنٌ فَلَمَّا أَذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ أَنِّي يُصَدِّقُ اللَّهُ فِيمَا يَقُولُ لَهُ وَ يُصَدِّقُكَ فِيمَا تَعْتَذِرُ إِلَيْهِ فِي الظَّاهِرِ وَ لَا يُصَدِّقُكَ فِي الْبَاطِنِ قَوْلُهُ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ يَغْنِي الْمُؤْمِنِينَ بِالْإِيمَانِ مِنْ غَيْرِ اغْتِنَادٍ.

Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: '**And from them are those who are hurting the Prophet and they are saying, 'He is (only) a hearer'. Say: 'A hearer of good for you all. He believes in Allah and has faith in the Momineen [9:61]** - i.e., he^{saww} ratifies Allah^{azwj} regarding whatever He^{azwj} is Saying to him^{saww}, and he^{saww} ratifies you all regarding whatever excuses you are presenting to him^{saww} regarding Al-Zihaar, and he^{saww} is not ratifying you in the esoteric''.⁴⁹

49- فس، تفسير القمي يَخْلُقُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ قَالَ نَزَلَتْ فِي الَّذِينَ تَحَالَفُوا فِي الْكُفَّةِ أَنْ لَا يَرْدُّوا هَذَا الْأَمْرَ فِي بَنِي هَاشِمٍ فَهِيَ كَلِمَةُ الْكُفْرِ

Tafseer Al-Qummi - **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam [9:74]**. He said, 'It was Revealed regarding those who had sworn in the Kabah that they will not let this command (of Religion) return to the clan of Hashim^{asws}, so it is the word of Kufr.

ثُمَّ قَعَدُوا لِرَسُولِ اللَّهِ ص فِي الْعَقَبَةِ وَ هُمَا يَقْتُلُهُ وَ هُوَ قَوْلُهُ وَ هُمَا بِمَا لَمْ يَنَالُوا

Then they said in wait for Rasool-Allah^{saww} in the Kaaba and plotted to kill him^{saww}, and it is His^{azwj} Word: **and they planned with what they could not attain [9:74]**.

ثُمَّ ذَكَرَ الْبُخْلَاءَ وَ سَمَّاهُمْ مُنَافِقِينَ وَ كَاذِبِينَ فَقَالَ وَ مِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَانَا مِنْ فَضْلِهِ إِلَى قَوْلِهِ وَ بِمَا كَانُوا يَكْذِبُونَ.

Then He^{azwj} Mentioned the misers and Named them as hypocrites and liars. He^{azwj} Said: **And from them is one who vowed to Allah, 'If He Gives us from His Grace, [9:75]** – up to His^{azwj} Words: **and due to their lying [9:77]**'.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هُوَ نَعْلَبَةُ بْنُ خَاطِبٍ بْنِ عَمْرِو بْنِ عَوْفٍ كَانَ مُحْتَاجًا نَعَاهَدَ اللَّهَ فَلَمَّا آتَاهُ اللَّهُ بَخَلَ بِهِ ثُمَّ ذَكَرَ الْمُنَافِقِينَ فَقَالَ أ لَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَ نَجْوَاهُمْ الْآيَةَ

⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 48

And in a report of Abu Al Jaroud, from Abu Ja'far^{asws} having said: 'It is Sa'albat Bin Hatib Bin Amro Bin Awf. He used to be a needy person, so he made a pact with Allah^{azwj}. But when Allah^{azwj} Gave him, he was stingy from it. Then the hypocrites are Mentioned: **Are they not knowing that Allah Knows their secrets and their whisperings, [9:78]** – the Verse.

وَأَمَّا قَوْلُهُ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ فَوَاءَ سَالِمُ بْنُ عُمَيْرٍ الْأَنْصَارِيُّ بِصَاعٍ مِنْ تَمْرٍ فَقَالَ يَا رَسُولَ اللَّهِ كُنْتُ لِيَلْبِئِ أَخْبِرْ لِحَرْبٍ حَتَّى نَلْتُ صَاعَيْنِ تَمْرًا أَمَا أَخَذْتُمَا فَأَمْسَكْتُمَا وَ أَمَا الْآخِرُ فَأَقْرَضْتُهُ رَبِّي

And as for His^{azwj} Words: And he^{as} said: 'And as for His^{azwj} Words: **Those who are taunting the ones from the Momineen who give the charities willingly, and those who are not finding except for their efforts, so they are ridiculing them [9:79]**. Saalim Bin Umeyr Al-Ansary came with a 'Sa'a' (a unit of measurement) of dates and said, 'O Rasool-Allah^{saww}! I worked for a wage last night until I got two 'Sa'as' of dates. As for one of them, so I have kept it, and as for the other, so I give it for (the Sake of) my Lord^{azwj}'.

فَأَمَرَ رَسُولُ اللَّهِ ص أَنْ يَنْشُرَهُ فِي الصَّدَقَاتِ فَسَخِرَ مِنْهُ الْمُنَافِقُونَ فَقَالُوا وَاللَّهِ إِنْ كَانَ اللَّهُ يُغْنِي عَنْ هَذَا الصَّاعِ مَا يَصْنَعُ اللَّهُ بِصَاعِهِ شَيْئًا وَ لَكِنَّ أَبَا عَقِيلٍ أَرَادَ أَنْ يَذْكُرَ نَفْسَهُ لِيُعْطَى مِنَ الصَّدَقَاتِ فَقَالَ سَخِرَ اللَّهُ مِنْهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

Rasool-Allah^{saww} ordered for it to be distributed as charity, and the hypocrites from among them started mocking, and they said, 'By Allah^{azwj}! Allah^{azwj} is Needless of this Sa'a (of dates). Allah^{azwj} cannot do anything with his Sa'a!' But Abu Aqeel wanted to remind himself to be given from the charities. So he said, **Allah would Ridicule them, and for them would be a painful Punishment [9:79]**'.

قَوْلُهُ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ إِنَّهَا نَزَلَتْ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ مَرَضَ عَبْدُ اللَّهِ بْنُ أَبِي وَ كَانَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ مُؤْمِنًا فَجَاءَ إِلَى رَسُولِ اللَّهِ ص وَ أَبُوهُ يَجُودُ بِنَفْسِهِ فَقَالَ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي إِنَّكَ إِنْ لَمْ تَأْتِ أَبِي كَانَ ذَلِكَ عَارًا عَلَيْنَا

His^{azwj} Words: **Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]**.

Ali Bin Ibrahim said, 'It was Revealed when Rasool-Allah^{saww} returned to Al-Medina, and Abdullah Bin Ubay became ill and his son Abdullah Bin Abdullah was a Momin. So he came to Rasool-Allah^{saww} and his father was struggling with his soul. He said, 'O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{saww}! If you^{saww} do not come to my father, that would be a shame upon us'.

فَدَخَلَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ الْمُنَافِقُونَ عِنْدَهُ فَقَالَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ يَا رَسُولَ اللَّهِ اسْتَغْفِرِ اللَّهَ لَهُ فَاسْتَغْفَرَ لَهُ فَقَالَ عُمَرُ أَمْ لَمْ يَنْهَكَ اللَّهُ يَا رَسُولَ اللَّهِ أَنْ تُصَلِّيَ عَلَيْهِمْ أَوْ تَسْتَغْفِرَ لَهُمْ فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ص وَ أَعَادَ عَلَيْهِ فَقَالَ لَهُ وَبَلَّكَ إِنِّي خَيْرْتُ فَاخْتَرْتُ إِنَّ اللَّهَ يَقُولُ اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Rasool-Allah^{saww} entered to see him and the hypocrites were in his presence. His son Abdullah Bin Abdullah said, 'O Rasool-Allah^{saww}! Seek Forgiveness of Allah^{azwj} for him'. He^{saww} sought Forgiveness for him. Umar said, 'Hasn't Allah^{azwj} Forbidden you^{saww}, O Rasool-Allah^{saww}, to pray upon them or seek Forgiveness for them?' Rasool-Allah^{saww} turned away from him, and he re-iterated to him^{saww}. He^{saww} said to him: 'Woe be unto you! I^{saww} have a

choice and I^{saww} have chosen. Allah^{azwj} is Saying: ***'Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80].***

فَلَمَّا مَاتَ عَبْدُ اللَّهِ جَاءَ ابْنُهُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا أَبَتِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ إِنْ رَأَيْتَ أَنَّ تَحْضُرَ جَنَازَتَهُ فَحَضَرَ رَسُولَ اللَّهِ ص وَ قَامَ عَلَى قَبْرِهِ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ أَمْ يَنْهَكَ اللَّهُ أَنْ تُصَلِّيَ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَ أَنْ تَقُومَ عَلَى قَبْرِهِ

When Abdullah died, his son came to Rasool-Allah^{saww} and said, 'May my father and my mother be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}! If you^{saww} could attend his funeral'. So, Rasool-Allah^{saww} attended and stood at his grave. Umar said to him^{saww}, 'O Rasool-Allah^{saww}! Hasn't Allah^{azwj} Forbidden you^{saww} from praying upon anyone of them who dies, ever, and from standing upon his grave?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص وَبِئْسَ مَا قُلْتَ إِنَّمَا قُلْتَ اللَّهُمَّ احْشُ قَبْرَهُ نَارًا وَ خُوفَهُ نَارًا وَ أَصْلِهِ النَّارَ فَبَدَا مِنْ رَسُولِ اللَّهِ ص مَا لَمْ يَكُنْ يُحِبُّ

Rasool-Allah^{saww} said to him: 'Woe be unto you! And do you know what I^{saww} said? But rather I^{saww} said: 'O Allah^{azwj} Fill his grave with fire, and his interior with fire, and his origin with fire'. Thus, it appeared from Rasool-Allah^{saww} what he^{saww} did not happen to like.

قَالَ وَ لَمَّا قَدِمَ النَّبِيُّ ص مِنْ ثُبُوكَ كَانَ أَصْحَابُهُ الْمُؤْمِنُونَ يَتَعَرَّضُونَ لِلْمُنَافِقِينَ وَ يُؤْذِنُونَهُمْ فَكَانُوا يَخْلِفُونَ هُمْ أَنَّهُمْ عَلَى الْحَقِّ وَ لَيْسَ هُمْ بِمُتَافِقِينَ لَكِنِّي يُعْرِضُوا عَنْهُمْ وَ يَرْضَوْنَ عَنْهُمْ فَأَنْزَلَ اللَّهُ سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِيُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجَسٌ وَ مَا وَاهِمُ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ يَخْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

He (the narrator) said, 'And when the Prophet^{saww} arrived from Tabuk, his^{saww} Momineen companions were confronting the hypocrites and bothering them, and they were swearing to them that they are upon the Truth and that they weren't hypocrites, lest they turn away from them, and be pleased from them. So Allah^{azwj} Revealed: ***They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95] They will swear to you for you to be pleased from them. So even if you are pleased from them, Allah will not be Pleased from the mischief-making people [9:96].***

ثُمَّ وَصَفَ الْأَعْرَابَ فَقَالَ الْأَعْرَابُ أَشَدُّ حُمْرًا وَ نِفَاقًا إِلَى قَوْلِهِ إِنَّ اللَّهَ عَمُورٌ رَحِيمٌ.

Then He^{azwj} Described the Bedouins. He^{azwj} Said: ***'The Bedouins are more intense in Kufr and hypocrisy [9:97] – up to His^{azwj} Words: surely Allah is Forgiving, Merciful [9:99]'***.⁵⁰

50- فس، تفسير القمي أبي عن يحيى بن عمران عن يونس عن أبي الطيَّار قال قال أبو عبد الله ع المُرْجُونَ لِأَمْرِ اللَّهِ قَوْمٌ كَانُوا مُشْرِكِينَ قَتَلُوا حِمْرَةَ وَ جَعَفَرًا وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ دَخَلُوا بَعْدَ ذَلِكَ فِي الْإِسْلَامِ فَوَحَّدُوا اللَّهَ وَ تَزَكَّوْا الشَّرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنَّةُ

Tafseer Al Qummi – 'My father, from Yahya Bin Imran, from Yunus, from Abu Al Tayyar who said,

⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 49

'Abu Abdullah^{asws} said: **'And others are waiting hopefully for the Command of Allah. [9:106].** 'A group who used to be Polytheists, and they killed the likes of Hamza^{asws}, and Ja'far^{asws}, and the likes of these two^{asws} from the Momineen, then they entered into Al-Islam. So, they acknowledged Allah^{azwj} and left the Shirk (Polytheism) but did not recognise the Emān by their hearts. So they came to be from the Momineen for the Paradise to be Obligated for them.

وَلَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَجِبُ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالَةِ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ.

And they did not happen to be upon their rejection, so they were committing Kufr and the Fire would be Obligated for them. Thus, they were upon that, **Either He would Punish them or He would Turn to them (Mercifully) [9:106]**".⁵¹

51- فس، تفسير القمي وَ لَكِنْ مِنْ شَرَحٍ بِالْكَفْرِ صَدْرًا فَهُوَ عَبْدُ اللَّهِ بْنُ سَعْدٍ بْنُ أَبِي سَرْحٍ بْنِ الْحَارِثِ مِنْ بَنِي لُؤَيٍّ يَقُولُ اللَّهُ فَعَلَيْهِمْ عَصَبَتْ مِنَ اللَّهِ وَ هُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَ أَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ذَلِكَ بِأَنَّ اللَّهَ خَتَمَ عَلَى سَمْعِهِمْ وَ أَبْصَارِهِمْ وَ قُلُوبِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ لَا حَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

Tafseer Al-Qummi - **but the one who opens his chest with the Kufr, [16:106]**, it is Abdullah Bin Sa'ad Bin Abu Sarh Bin Al-Haris from the clan of Luway. Allah^{azwj} is Saying: **so upon them is the Wrath from Allah, and for them is a grievous Punishment [16:106]**, that is because they loved the life of the world over the Hereafter and that Allah^{azwj} does not Guide the unjust people, that is because Allah^{azwj} Sealed upon their hearing, and their sight, and their hearts and they are from the heedless. There is no doubt they, in the Hereafter, would be from the losers.

هَكَذَا فِي قِرَاءَةِ ابْنِ مَسْعُودٍ هَذَا كُتِبَ فِي عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ كَانَ غَافِلًا لِعُثْمَانَ بْنِ عَفَّانَ عَلَى مِصْرَ وَ نَزَلَ فِيهِ أَيْضًا وَ مَنْ قَالَ سَأُنْزِلَ مِثْلَ مَا أَنْزَلَ اللَّهُ وَ لَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ.

That is how it is in the recitation of Ibn Masoud. All of this is regarding Abdullah Bin Sa'ad Bin Abu Sarh. He was an office bearer for Usman Bin Affan upon Egypt, and it was Revealed regarding him as well: **or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; and if you could see the unjust one during the agonies of the death, [6:93]**".⁵² (An Opinion)

52- فس، تفسير القمي قَوْلُهُ وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا إِلَى قَوْلِهِ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ. فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ عُثْمَانَ وَ ذَلِكَ أَنَّهُ كَانَ بَيْنَهُمَا مُنَازَعَةٌ فِي حَدِيثَةٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَرْضَى بِرَسُولِ اللَّهِ ص فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ لِعُثْمَانَ لَا تُحَاكِمَهُ إِلَى رَسُولِ اللَّهِ ص فَإِنَّهُ يَحْكُمُ لَهُ عَلَيْكَ وَ لَكِنْ حَاكِمُهُ إِلَى ابْنِ شَيْبَةَ الْيَهُودِيِّ

Tafseer Al-Qummi – His^{azwj} Words: **And they are saying, 'We believe in Allah and in the Rasool and we obey!'** – up to His^{azwj} Words: **and they are not with the Momineen [24:47]**. It has been narrated to me by my father, from Ibn Abu Umeyr, from Ibn Sinan, from Abu Abdullah^{asws} having said: 'This Verse was revealed regarding Amir Al-Momineen^{asws} and Usman. and that was when there was a dispute between them regarding a garden. Amir Al-

⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 50

⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 51

Momineen^{asws} said: 'Are you happy with Rasool-Allah^{saww} (as a judge)?' So Adul Rahman Bin Awf said to him, 'I do not (accept) Rasool-Allah^{saww} as a judge for he^{saww} would judge against me, but I (accept) as a judge Ibn Shayba, the Jew.

فَقَالَ عُثْمَانُ لِأَمِيرِ الْمُؤْمِنِينَ ع لَا أَرْضَى إِلَّا بِابْنِ شَيْبَةَ الْيَهُودِيِّ فَقَالَ ابْنُ شَيْبَةَ لِعُثْمَانَ تَأْتِمُنُونِ مُحَمَّدًا عَلَى وَحْيِ السَّمَاءِ وَ تَتَّهِمُونَهُ فِي الْأَحْكَامِ

But Usman said to Amir Al-Momineen^{asws}: 'I^{asws} am not happy with Ibn Shayba. So Ibn Shayba said, 'You are trusting that Revelation descends upon Rasool-Allah^{saww} from the sky, but you are not trusting him^{saww} in matters of judgement?'

فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِلَى قَوْلِهِ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ.

Thus, Allah^{azwj} Revealed upon His^{azwj} Rasool^{saww}: **And when they are called to Allah and His Rasool for him to judge between them [24:48] But these, they are the unjust ones [24:50]**.⁵³

53- فس، تفسير القمي أبي عن حماد عن حريز عن أبي جعفر ع قال: سئل عن جابر فقال رحمه الله جابراً بلغ من فقهه أنه كان يعرف تأويل هذه الآية إن الذي فرض عليك القرآن لرادك إلى معاد يغني الرجعة.

Tafseer Al Qummi – My father, from Hammad, from Hareyz,

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} was asked about Jabir, so he^{asws} said: 'May Allah^{azwj} have Mercy on Jabir. He reached from his understanding (such a level) that he was understanding the interpretation of this Verse: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]** – meaning Raj'at (The Return)'.⁵⁴

54- فس، تفسير القمي قال رسول الله ص لما مر بعمر بن العاص و عتبة بن أبي معيط و هما في حائط يشتران و يُغنيان بهذا البيت في حزة بن عبد المطلب حين قيل

كَمْ مِنْ حَوَارِيٍّ تَلَوَّحَ عِظَامُهُ وَرَاءَ الْحَرْبِ عَنْهُ أَنْ يُجَرَّ فَيُغْبَرَا

Tafseer Al Qummi – 'Rasool-Allah^{saww} said: 'When he^{saww} passed by Amro Bin Al-Aas and Uqba Bin Abu Mueet, and they were both in a garden drinking (wine) and singing with this couplet regarding Hamza Bin Abdul Muttalib^{asws} when he^{asws} was killed, 'How many a disciple his bones have appeared after the war, and dragged and buried'.

فَقَالَ النَّبِيُّ ص اللَّهُمَّ الْعَنَهُمَا وَ ارْكُسْهُمَا فِي الْفِتْنَةِ رُكْسًا وَ دَعْهُمَا إِلَى النَّارِ دَعَاءً.

The Prophet^{saww} said: 'O Allah^{azwj}! Curse them both and Throw them into the strife with a Throwing and Call them to the Fire with a Calling'.⁵⁵

⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 52

⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 53

⁵⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 54

55- فس، تفسير القمي فَإِذَا اسْتَأْذَنُوكَ لِيَعْضِي شَأْنِهِمْ فَأَذَّنْ لِمَنْ شِئْتَ مِنْهُمْ قَالَ نَزَلَتْ فِي حَنْظَلَةَ بْنِ أَبِي عَامِرٍ وَ ذَلِكَ أَنَّهُ نَزَّحَ فِي اللَّيْلَةِ الَّتِي كَانَ فِي صُبْحِهَا حَرْبٌ أُحْدٍ فَاسْتَأْذَنَ رَسُولَ اللَّهِ ص أَنْ يُقِيمَ عِنْدَ أَهْلِهِ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فَأَذَّنْ لِمَنْ شِئْتَ مِنْهُمْ

Tafseer Al-Qummi - **So when they seek your permission for some of their occupations, then give permission to ones you like to from them, [24:62]**. He said, 'It was Revealed regarding Hanzala Bin Abu Aamir, and that is that he got married during the night in which in the morning was the battle of Ohad. So, Rasool-Allah^{saww} permitted him to remain with his wife, and Allah^{azwj} Revealed this Verse: **then give permission to ones you like to from them, [24:62]**.

فَأَقَامَ عِنْدَ أَهْلِهِ ثُمَّ أَصْبَحَ وَ هُوَ جُنُبٌ فَخَضَرَ الْقِتَالُ فَاسْتُشْهِدَ فَقَالَ رَسُولُ اللَّهِ ص رَأَيْتُ الْمَلَائِكَةَ تُغَسِّلُ حَنْظَلَةَ بِمَاءِ الْمُنَى فِي صِحَافٍ فَضَّةٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَكَانَ يُسَمَّى غَسِيلَ الْمَلَائِكَةِ.

So he stayed with his wife, then he woke up in the morning and he was with sexual impurity. He attending the battle and was martyred. Rasool-Allah^{saww} said: 'I^{saww} saw the Angels washing Hanzala with was in a silver container between the sky and the earth'. Thus he was named as 'One washed by the Angels'.⁵⁶

56- فس، تفسير القمي فَأَمَّا مَنْ أُعْطِيَ وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى قَالَ نَزَلَتْ فِي رَجُلٍ مِنَ الْأَنْصَارِ كَانَتْ لَهُ نُخْلَةٌ فِي دَارِ رَجُلٍ فَكَانَ يَدْخُلُ عَلَيْهِ بِغَيْرِ إِذْنٍ فَشَكَا ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص لِصَاحِبِ النُّخْلَةِ بَغِي نَخْلِكَ هَذِهِ بِنَخْلَةٍ فِي الْجَنَّةِ فَقَالَ لَا أَفْعَلُ

Tafseer Qummi - **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]**, he said: 'It was Revealed regarding a man from the Helpers who had a palm tree in the house of another man, and he used to enter it without permission. So he complained about that to the Rasool-Allah^{saww}, and Rasool-Allah^{saww} said to the owner of the palm tree: 'Sell me^{saww} this palm tree of yours to me for a palm tree in the Paradise'. He said, 'I will not do it'. He^{saww} said: 'Will you sell it to me^{saww} for a garden in the Paradise?' He said, 'I will not do it'.

قَالَ فَبِغْيَئِهَا بِحَدِيقَةٍ فِي الْجَنَّةِ فَقَالَ لَا أَفْعَلُ وَ انْصَرَفَ فَمَضَى إِلَيْهِ أَبُو الدَّخْدَاحِ وَ اشْتَرَاهَا مِنْهُ وَ أَتَى النَّبِيَّ ص فَقَالَ أَبُو الدَّخْدَاحِ يَا رَسُولَ اللَّهِ خُذْهَا وَ اجْعَلْ لِي فِي الْجَنَّةِ الَّتِي قُلْتَ لِهَذَا فَلَمْ يَقْبَلْهُ فَقَالَ رَسُولُ اللَّهِ ص لَكَ فِي الْجَنَّةِ حَدَائِقُ وَ حَدَائِقُ

He left. Abu Al-Dahdaah went to him and bought it from him, and came to the Prophet^{saww}. He said, 'O Rasool-Allah^{saww}! Take it, and allocate for me the garden in the Paradise which you^{saww} said would be for this one, but he did not accept it'. Rasool-Allah^{saww} said: 'For you, in the Paradise are gardens and gardens'.

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ فَأَمَّا مَنْ أُعْطِيَ وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى بِغِي أَبِي الدَّخْدَاحِ

Then Allah^{azwj} Revealed with regards to that: **So, as for one who gives and fears And ratifies the most excellent [92:6]**, meaning Abu Al-Dahdaah'.

فَسَنُيَسِّرُهُ لِلْيُسْرَى وَ أَمَّا مَنْ بَخِلَ وَ اسْتَعْنَى وَ كَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى وَ مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى بِغِي إِذَا مَاتَ

⁵⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 55

So We will be Facilitating him to the ease [92:7] And as for one who is stingy and (considers himself) needless [92:8] And belies the most excellent [92:9] So We will be Facilitating him to the difficulties [92:10] And his wealth will not avail him when he falls [92:11] – meaning when he dies.

إِنَّ عَلَيْنَا لِلْهُدَى قَالَ عَلَيْنَا أَنْ نُبَيِّنَ لَهُمْ قَوْلَهُ فَأَنْذَرْتُمْكُمْ نَارًا تَلَطَّى أَيُّ تُلْتَهَبُ عَلَيْهِمْ لَا يَصْلَاهَا إِلَّا الْأَشْقَى يَعْنِي هَذَا الَّذِي بَخِلَ عَلَى رَسُولِ اللَّهِ ص وَ سَيَجْنِبُهَا الْأَتَقَى الَّذِي قَالَ أَبُو الدَّحْدَاحِ

Surely, upon Us is to Guide [92:12] – He said, ‘Upon us is that we explain to them His^{azwj} Words: *So I warn you of a Fire set ablaze [92:14]* – i.e., inflamed upon them, **None shall arrive to it except the most wretched [92:15] – meaning that which was withheld from Rasool-Allah^{saww}, **And the pious would be kept away from it [92:17]** – He said, ‘Abu Al-Dahdaa’.**

وَقَالَ اللَّهُ وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى قَالَ لَيْسَ لِأَحَدٍ عِنْدَ اللَّهِ يَدْعِي رَبَّهُ بِمَا فَعَلَهُ لِنَفْسِهِ وَ إِنَّ حَازَاهُ فَيَمُضِلِهِ يَفْعَلُ وَ هُوَ قَوْلُهُ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَ لَسَوْفَ يَرْضَى أَيُّ يَرْضَى عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ يَرْضَوْنَ كَذَا عَنْهُ.

And Allah^{azwj} Said: **And there is no favour for anyone with him to be Recompensed for [92:19]** – He said, ‘There is no favour for anyone in the Presence he can claim to his Lord^{azwj} with what he had done for himself and that He^{azwj} would Recompense him^{asws} by His^{azwj} Grace due to his^{asws} deed, and it is His^{azwj} Word: **Except (he is) seeking the Face of his Lord, the most Exalted [92:20] And soon he will be pleased [92:21]** – i.e. He^{azwj} would be Pleased from Amir Al Momineen^{asws} and they (people) would be pleased from him^{asws}’.⁵⁷

57- فس، تفسير القمي فليدع ناديه قَالَ لَمَّا مَاتَ أَبُو طَالِبٍ فَنَادَى أَبُو جَهْلٍ وَ الْوَلِيدُ عَلَيْهِمَا لَعَائِنُ اللَّهِ هَلُمَّ فَاقْتُلُوا مُحَمَّدًا فَقَدْ مَاتَ الَّذِي كَانَ نَاصِرَهُ فَقَالَ اللَّهُ فليدع ناديه سَدَّعَ الرَّبَّانِيَّةَ قَالَ كَمَا دَعَا إِلَى قَتْلِ رَسُولِ اللَّهِ ص نَحْنُ أَيْضًا نَدْعُ الرَّبَّانِيَّةَ.

Tafseer Al-Qummi - **So let him call a calling [96:17]**. He said, ‘When it was after the expiry of Abu Talib^{asws}, Abu Jahl^{la} and Al-Waleed, may the Curse of Allah^{azwj} be on them, called out, ‘Come and kill Muhammad^{saww}, for the one who used to help him^{saww} has died!’ Allah^{azwj} Said: **So let him call a calling [96:17] We would be Calling the Angels of Hell [96:18]**. He^{azwj} Said just as he^{la} called to kill Rasool-Allah^{saww}, We^{azwj} as well will call the Angels of Hell’.⁵⁸

58- ب، قرب الإسناد ابن عيسى عَنِ الْبَرْزَنْطِيِّ قَالَ سَمِعْتُ الرَّضَا ع يَقُولُ فِي تَفْسِيرِ وَ اللَّيْلِ إِذَا يَغْشَى قَالَ إِنَّ رَجُلًا مِنَ الْأَنْصَارِ كَانَ لِرَجُلٍ فِي حَائِطِهِ نَخْلَةً وَ كَانَ يُضِرُّ بِهِ فَشَكَا ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَدَعَاهُ فَقَالَ أُعْطِنِي نَخْلَتَكَ بِنَخْلَةٍ فِي الْجَنَّةِ فَأَبَى

(The book) ‘Qurb Al Asnaad’ – ‘Ibn Isa, from Al Bazanty who said,

‘I heard Al-Reza^{asws} saying regarding the interpretation of: **And the night when it covers it, [91:4]**. He^{asws} said: ‘A man from the Helpers, in his garden there was a palm tree for (another) man and was bothered by it. He complained of that to Rasool-Allah^{saww}. He^{saww} called him and said: ‘Give me^{saww} your palm tree for a palm tree in the Paradise’. He refused.

⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 56

⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 57

فَبَلَغَ ذَلِكَ رَجُلًا مِّنَ الْأَنْصَارِ يُكْنَى أَبُو الدَّحْدَاحِ حَاءٌ إِلَى صَاحِبِ النَّخْلَةِ فَقَالَ بَعْضِي نَخْلَتَكَ بِحَائِطِي فَبَاعَهُ فَحَاءٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ قَدْ اشْتَرَيْتُ نَخْلَةً فَلَانَ بِحَائِطِي

That reached the man from the Helpers, teknonymed as Abu Al-Dahaah. He came to the owner of the palm tree and said, 'Sell me your palm tree for my (whole) garden'. He sold it to him. He came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! I have bought the palm tree of so and so for my garden'.

قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص فَلَكَ بِذَلِكَ نَخْلَةٌ فِي الْجَنَّةِ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى نَبِيِّهِ ص وَ مَا خَلَقَ الذَّكَرَ وَ الْأُنْثَى إِنَّ سَعْيَكُمْ لَشَتَّى فَأَمَّا مَنْ أُعْطِيَ بَعْضِي النَّخْلَةَ وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى بِوَعْدِ رَسُولِ اللَّهِ ص فَسَنَسِرُهُ لِيُسْرَى.. وَ مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى إِنَّ عَلَيْنَا لَلْهُدَى

He^{asws} said: 'Rasool-Allah^{saww} said to him:' Then for you in replacement of it would be a palm tree in the Paradise'. Allah^{azwj} Blessed and Exalted Revealed unto His^{azwj} Prophet^{saww}: **And what is Created of the male and the female [92:3] Surely, your striving is various [92:4] So, as for one who gives – meaning the palm tree, and fears [92:5] And ratifies the most excellent [92:6] – the promise of Rasool-Allah^{saww}, So We will be Facilitating him to the ease [92:7] . . . And his wealth will not avail him when he falls [92:11] Surely, upon Us is to Guide [92:12]'**.

فَقُلْتُ لَهُ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ عَلَيْنَا لَلْهُدَى قَالَ اللَّهُ يَهْدِي مَنْ يَشَاءُ وَ يُضِلُّ مَنْ يَشَاءُ

I said to him^{asws}, 'The Words of Allah^{azwj} Blessed and Exalted: **Surely, upon Us is to Guide [92:12]**'. He^{saww} said: 'Allah^{azwj} Guides the one He^{azwj} so Desires to and Lets stray the one He^{azwj} so Desires to'.

فَقُلْتُ لَهُ أَصْلَحَكَ اللَّهُ إِنَّ قَوْمًا مِّنَ أَصْحَابِنَا يَزْعُمُونَ أَنَّ الْمَعْرِفَةَ مُكْتَسَبَةٌ وَ أَنَّهُمْ إِذَا نَظَرُوا مِنْ وَجْهِ النَّظَرِ أَذْرَكُوا

I said to him^{asws}, 'I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! There is a group from our companions who are thinking that the recognition, is acquired, and they are of the view that if they were to look from a particular perspective, they would realise?'

فَأَنْكَرَ ذَلِكَ وَ قَالَ فَمَا هَؤُلَاءِ الْقَوْمُ لَا يَكْتَسِبُونَ الْخَيْرَ لِأَنْفُسِهِمْ لَيْسَ أَحَدٌ مِّنَ النَّاسِ إِلَّا وَ هُوَ يُحِبُّ أَنْ يَكُونَ هُوَ خَيْرًا مِّمَّنْ هُوَ مِنْهُ

But he^{asws} denied that, and said: 'What is it with these people that they are not acquiring the good for themselves? There isn't anyone from the people except that he loves to become better than one who is already better than him.

هَؤُلَاءِ بَنِي هَاشِمٍ مَوْضِعُهُمْ مَوْضِعُهُمْ وَ قَرَابَتُهُمْ قَرَابَتُهُمْ وَ هُمْ أَحَقُّ بِهَذَا الْأَمْرِ مِنْكُمْ أَ فَتَرَوْنَ أَنَّهُمْ لَا يَنْظُرُونَ لِأَنْفُسِهِمْ وَ قَدْ عَرَفْتُمْ وَ لَمْ يَعْرِفُوا

These, the clan of Hashim^{asws}, their position is their position, and their relationship is their relationship, and they are more deserving of this command than you all. Can't you see that they are looking at themselves, and you recognised and they did not recognise?'

قَالَ أَبُو جَعْفَرٍ ع لَوْ اسْتَطَاعَ النَّاسُ لِأَحَبُّونَا.

Abu Ja'far^{asws} said: 'If the people could, they would (all) love us^{asws}'.⁵⁹

59- ب، قرب الإسناد عَنْ حَنَانٍ قَالَ: سَأَلَ صَدَقَهُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اللَّهِ عَ وَ أَنَا عَنْهُ فَقَالَ مِنَ الشَّاهِدِ عَلَى فَاطِمَةَ بِأَنَّهَا لَا تَرِثُ أَبَاهَا

(The book) 'Qurb Al Asnaad' – 'From the two of them, from Hanan who said,

'Sadaqa Bin Muslim asked Abu Abdullah^{asws} and I was in his^{asws} presence, he said, 'Who testified against (Syeda) Fatima^{asws} that she^{asws} cannot inherit her^{asws} father^{sawww}?'

فَقَالَ شَهِدَتْ عَلَيْهَا عَائِشَةُ وَ حُفْصَةُ وَ رَجُلٌ مِنَ الْعَرَبِ يُقَالُ لَهُ أَوْسُ بْنُ الْحَدَثَانِ مِنْ بَنِي نَصْرِ شَهِدُوا عِنْدَ أَبِي بَكْرٍ بِأَنَّ رَسُولَ اللَّهِ ص قَالَ لَا أَوْرَثَ فَمَنْعُوا فَاطِمَةَ عَ مِيرَاثِهَا مِنْ أَبِيهَا.

He^{asws} said: 'Ayesha and Hafsa and a man from the Arabs came Aws Bin Al-Hadasam from the clan of Nasr testified against her^{asws}. They testified in the presence of Abu Bakr with that Rasool-Allah^{sawww} said: 'I^{sawww} will not be inherited'. Thus, they prevented (Syeda) Fatima^{asws} of her^{asws} inheritance from her^{asws} father^{sawww}'.⁶⁰

60- ل، الخصال عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: ثَلَاثَةٌ كَانُوا يَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ص أَبُو هُرَيْرَةَ وَ أَنَسُ بْنُ مَالِكٍ وَ امْرَأَةٌ.

(The book) 'Al-Khisaa' – 'From Ja'far^{asws} Bin Muhammad^{asws} having said; 'Three have lied upon Rasool-Allah^{sawww} – Abu Hureyra, and Anas Bin Malik, and a woman (Ayesha)'.⁶¹

61- ل، الخصال اَلْهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ وَ الْبَزْطِيِّ مَعًا عَنْ أَبَانَ الْأَخْمَرِ عَنْ جَمَاعَةٍ مَشِيخَةٍ قَالُوا اخْتَارَ رَسُولُ اللَّهِ ص مِنْ أُمَّتِهِ اثْنَيْ عَشَرَ نَقِيبًا أَشَارَ إِلَيْهِمْ جَبْرِئِيلُ وَ أَمَرَهُ بِاخْتِيَارِهِمْ كَعِدَّةِ نُعْبَاءِ مُوسَى تِسْعَةً مِنَ الْخَزْرَجِ وَ ثَلَاثَةً مِنَ الْأَوْسِ

(The book) 'Al Khisaa' – Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr and Al Bazanty both together from Aban Al Ahmar, from a group of elders who said,

'Rasool-Allah^{sawww} chose twelve captains from his^{sawww} community. Jibraeel^{as} had indicated to them and instructed him^{sawww} with choosing them like the number of captains of Musa^{as} – nine from Al-Kharaj and three from Al-Aws.

فَمِنْ الْخَزْرَجِ أَسْعَدُ بْنُ زُرَّارَةَ وَ الْبَرَاءُ بْنُ مُعَاوِيَةَ وَ عَبْدُ الرَّحْمَنِ بْنُ حَمَّامٍ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ رَافِعُ بْنُ مَالِكٍ وَ سَعْدُ بْنُ عُبَادَةَ وَ الْمُنْذِرُ بْنُ عَمْرٍو وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ سَعْدُ بْنُ الرَّبِيعِ

From Al-Khazraj were – As'ad Bin Zurara, and Al-Bara'a Bin Muawiya, and Abdul Rahman Bin Hammam, and Jabir Bin Abdullah, and Rafie Bin Mali, and Sa'ad Bin Ubada, and Al-Munzir Bin Amro, and Abdullah Bin Rawaha, and Sa'ad Bin Al-Rabie.

وَ مِنَ الْقَوَافِلِ عُبَادَةُ بْنُ الصَّامِتِ وَ مَعْنَى الْقَوَافِلِ أَنَّ الرَّجُلَ مِنَ الْعَرَبِ كَانَ إِذَا دَخَلَ يَتَرَبَّعُ نَجِيءٍ إِلَى رَجُلٍ مِنْ أَشْرَافِ الْخَزْرَجِ فَيَقُولُ لَهُ أَجِزْنِي مَا دُمْتُ بِهَا مِنْ أَنَّ أَظْلَمَ فَيَقُولُ قَوْلًا حَيْثُ شِئْتَ فَأَنْتَ فِي جَوَارِي فَلَا يَتَعَرَّضُ لَهُ أَحَدٌ

⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 3 Ch 37 H 58

⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 3 Ch 37 H 59

⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 3 Ch 37 H 60

And from the Qawafil was Ubadah Bin Al-Samit; and meaning of 'Qawafil' is that the man from the Arabs, when he entered Yasrib, would come to a man from the nobles of Al-Khazraj and say to him, 'Save me for as long as I am at it from being oppressed'. He would say, 'Wander wherever you like for you are in my vicinity'. So, no one would object to him.

وَمِنْ الْأَوْسِ أَبُو الْهَيْثَمِ بْنِ التَّيْهَانِ وَ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَعْدُ بْنُ خَيْثَمَةَ.

And from Al-Aws were Abu Al-Haysam Bin Al-Tayhan, and Aseyd Bin Huzeyr, and Sa'ad Bin Khaysama".⁶²

62- ماء، الأمايلي للشيخ الطوسي المفيض عن علي بن محمد الكاتب عن الحسن بن علي الرضائي عن إبراهيم بن محمد الثقفي عن محمد بن علي عن العباس بن عبد الله العنزي عن عبد الرحمن بن الأسود الشكري عن عون بن عبد الله عن أبيه عن جدّه أبي رافع قال: دخلت على رسول الله ص يوماً وهو نائم وحيّ في جانب البيت فكرهت أن أفتلها فأوقظ النبي ص فظننت أنه يوحى إليّ فاضطجعت بينه وبين الحية فقلت إن كان منها سوء كان إليّ دونه

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad al Saqafy, from Muhammad Bin Ali, from Al Abbas Bin Abdullah Al Anzy, from Abdul Rahman Bin Al Aqwad Al Yashkury, from Awn Bin Ubeydullah, from his father, from his grandfather, from Abu Rafie who said,

'I went to Rasool-Allah^{saww} one day and he^{saww} was sleeping and there was a snake by the side of the House (Kabah) and I disliked killing it and waking up the Prophet^{saww}. I thought that it would be Revealed unto him^{saww}, so I lied down between him^{saww} and the snake. I said (to myself), 'If there is evil from it, it would be to me, besides him^{saww}.

فَمَكَّنْتُ هَنِيئَةً فَاسْتَيْقَظَ النَّبِيُّ ص وَهُوَ يَقْرَأُ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا حَتَّى أَتَى عَلَى آخِرِ آيَةِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَمَّمَ لِعَلِّي نِعْمَتَهُ وَ هَنِيئاً لَهُ بِفَضْلِ اللَّهِ الَّذِي آتَاهُ

I stayed for a while and the Prophet^{saww} woke up and he^{saww} recited: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]**, until he^{saww} came to the end of the Verse. Then he^{saww} said: 'The Praise is for Allah^{azwj} Who Completed His^{azwj} Favours for Ali^{asws}, and congratulations to him^{asws} for the Grace of Allah^{azwj} which He^{azwj} has Given him^{asws}.

ثُمَّ قَالَ لِي مَا لَكَ هَاهُنَا فَأَخْبَرْتُهُ بِخَبَرِ الْحَيَّةِ فَقَالَ لِي أَفْتَلُهَا فَفَعَلْتُ ثُمَّ قَالَ يَا أَبَا رَافِعٍ كَيْفَ أَنْتَ وَ قَوْمٌ يُقَاتِلُونَ عَلِيّاً وَ هُوَ عَلَى الْحَقِّ وَ هُمْ عَلَى الْبَاطِلِ جِهَادُهُمْ حَقٌّ لِلَّهِ عَزَّ اسْمُهُ فَمَنْ لَمْ يَسْتَطِعْ فِقْلَهُ لَيْسَ وَرَاءَهُ شَيْءٌ

Then he^{saww} said: 'What is matter you are over here?' I informed him^{saww} with the news of the snake. He^{saww} said to me: 'Kill it!' I did so. Then he^{saww} said: 'O Abu Rafie! How would it be with you and the people fighting against Ali^{asws}, and he^{asws} is upon the Truth and they are upon the falsehood. Fighting them is a Right of Allah^{azwj}, Mighty is His^{azwj} Name. So the one who is not able, then with his heart. There is nothing after it'.

فَقُلْتُ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي إِنَّ أَدْرَكْتُهُمْ أَنْ يُقَوِّبَنِي عَلَى قَتَالِهِمْ قَالَ فَدَعَا النَّبِيُّ ص وَ قَالَ إِنَّ لِكُلِّ نَبِيٍّ أَمِيناً وَ إِنَّ أَمِينِي أَبُو رَافِعٍ

⁶² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 61

I said, 'O Rasool-Allah^{saww}! Supplicate to Allah^{azwj} for me that I come across them and He^{azwj} Strengthens me upon fighting them'. The Prophet^{saww} supplicated and said: 'For every Prophet^{saww} there is a believer and my^{saww} believer is Abu Rafie'.

قَالَ فَلَمَّا بَايَعَ النَّاسُ عَلِيًّا بَعْدَ عُثْمَانَ وَ سَارَ طَلْحَةُ وَ الزُّبَيْرُ ذَكَرْتُ قَوْلَ النَّبِيِّ ص فَبِعْتُ دَارِي بِالْمَدِينَةِ وَ أَرْضاً لِي بِحَبْرٍ وَ خَرَجْتُ بِنَفْسِي وَ وَلَدِي مَعَ أَمِيرِ الْمُؤْمِنِينَ ع لِأَسْتَشْهَدَ بَيْنَ يَدَيْهِ فَلَمْ أَدْرِكْ مَعَهُ حَتَّى عَادَ مِنَ الْبَصْرَةِ وَ خَرَجْتُ مَعَهُ إِلَى صِفِّينَ فَقَاتَلْتُ بَيْنَ يَدَيْهِ بِهَا وَ بِالْهَنْوَانِ أَيْضاً وَ لَمْ أَزَلْ مَعَهُ حَتَّى اسْتُشْهِدَ

He (the narrator) said, 'When the people pledged allegiance to Ali^{asws} after Usman and Talha and Zubeyr went, I remembered the words of the Prophet^{saww}. So, I sold my house in Al-Medina and my land at Khyber and went out myself and my children with Amir Al-Momineen^{asws} in order to be martyred in front of him^{asws}. But I did not come across him^{asws} until he^{asws} returned from Al-Basra, and I went out with him^{asws} to Siffeen. I fought in front of him^{asws} at it, and at Al-Nahrwan as well, and I did not cease to be with him^{asws} until he^{asws} was martyred.

فَرَجَعْتُ إِلَى الْمَدِينَةِ وَ لَيْسَ لِي بِهَا دَارٌ وَ لَا أَرْضٌ فَأَعْطَانِي الْحَسَنُ بْنُ عَلِيٍّ ع أَرْضاً يَبْتَاعُ وَ قَسَمَ لِي شَطْرَ دَارِ أَمِيرِ الْمُؤْمِنِينَ ع فَتَزَلَّتْهَا وَ عِيَالِي.

I returned to Al-Medina and there wasn't a house for me at it nor any land, so Al-Hassan^{asws} Bin Ali^{asws} gave me land at Yanbu and apportioned for me a section of the house of Amir Al-Momineen^{asws}, so I and my dependants dwelled in it".⁶³

63- جاء، المجالس للمفيد ما، الأماالي للشيخ الطوسي المفيض عن الجعافي عن ابن عُقْدَةَ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ أَبِي خَالِدٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي إِسْحَاقَ عَنْ رِبْعَةَ السَّعْدِيِّ قَالَ: أَتَيْتُ حَدِيثَهُ بَنَ الْيَمَانِ فَقُلْتُ لَهُ حَدَّثَنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص وَ رَأَيْتُهُ يَعْمَلُ بِهِ فَقَالَ عَلَيْكَ بِالْقُرْآنِ فَقُلْتُ لَهُ قَدْ قَرَأْتُ الْقُرْآنَ وَ إِنَّمَا جِئْتُكَ لِتُحَدِّثَنِي بِمَا لَمْ أَرَهُ وَ لَمْ أَسْمَعْهُ مِنْ رَسُولِ اللَّهِ ص اللَّهُمَّ إِنِّي أَشْهَدُكَ عَلَى حَدِيثِهِ أَنِّي أَتَيْتُهُ لِيُحَدِّثَنِي فَإِنَّهُ قَدْ سَمِعَ وَ كَتَمَ

(The books) 'Al Majaalis' of Al Mufeed, 'Al Amaali' of sheykh Al Tusi Al Mufeed – 'From Al Jilani, from Ibn Uqda, from Khalid Bin Yazeed, from Abu Khalid, from Hanan Bin Sadeyr, from Abu Is'haq, from Rabie Al Sa'ady who said,

'I came to Huzeyfa Bin Al-Yamani and said to him, 'Narrate to me with what you heard from Rasool-Allah^{saww} and had seen him^{saww} doing it'. He said, 'Upon you is to be with the Quran'. I said to him, 'I have already read the Quran, and rather I came to you for you to narrate to me with what I have not narrated it and have not heard it from Rasool-Allah^{saww}. O Allah^{azwj}! I keep You^{azwj} as Witness upon Huzeyfa that I came to him for him to narrate to me, for he has heard, and he concealed'.

قَالَ فَقَالَ حَدِيثُهُ قَدْ أَبْلَغْتَ فِي الشَّدَّةِ ثُمَّ قَالَ لِي خُذْهَا قَصِيرَةً مِنْ طَوِيلَةٍ وَ حَامِعَةً لِكُلِّ أَمْرِكِ إِنَّ آيَةَ الْجَنَّةِ فِي هَذِهِ الْأُمَّةِ لَيَأْكُلُ الطَّعَامَ وَ يَمْشِي فِي الْأَسْوَاقِ فَقُلْتُ لَهُ فَبَيَّنْ لِي آيَةَ الْجَنَّةِ فَاتَّبَعَهَا وَ آيَةَ النَّارِ فَاتَّبَعَهَا

He the narrator) said, 'Huzeyfa said, 'I have delivered it with the emphasis'. Then he said to me, 'Take it, short (brief) from long (full) and total. For every matter of yours there is a Sign of the Paradise in this community. He^{asws} eats the food and walks in the markets'. I said to

⁶³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 62

him, 'Explain the Sign of the Paradise to me, and I will follow it, and Sign of the Fire and I will fear (stay away from) it'.

فَقَالَ لِي وَ الَّذِي نَفْسُ حُدَيْفَةَ بِيَدِهِ إِنَّ آيَةَ الْجَنَّةِ وَ الْهُدَاةَ إِلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ لِأَمِّهِ آلِ مُحَمَّدٍ وَ إِنَّ آيَةَ النَّارِ وَ الدَّعَاةَ إِلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ لِأَعْدَائِهِمْ.

He said to me, 'By the One^{azwj} in Whose Hand is the soul of Huzeyfa. The Signs of the Paradise and the guides to it up to the Day of Qiyamah are the Imams^{asws} of the Progeny^{asws} of Muhammad^{saww}, and the signs of the Fire and the callers to it up the Day of Qiyamah are their^{asws} enemies".⁶⁴

64- ما، الأماالي للشيخ الطوسي المفيد عن علي بن محمد الكاتب عن الحسن بن علي الزعفراني عن إبراهيم بن محمد الثقفي عن أبي الوليد الضبي عن أبي بكر الهذلي قال: دخل الحارث بن حوط اللبني على أمير المؤمنين علي بن أبي طالب ع فقال يا أمير المؤمنين ما أرى طلحة و الزبير و عائشة أضحو إلا على حق

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – 'From Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Zafrani, from Ibrahim Bin Muhammad Al Saqafi, from Abu Al Waleed Al Sabie, from Abu Bakr Al Huzali who said,

'Al-Haris Bin Howt entered to see Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and said, 'O Amir Al-Momineen^{asws}! I do not see Talha and Al-Zubeyr and Ayesha sacrificing except upon the Truth'.

فَقَالَ يَا حَارِ إِنَّكَ نَظَرْتَ تَحْتَكَ وَ لَمْ تَنْظُرْ فَوْقَكَ حُزْتُ عَنِ الْحَقِّ إِنَّ الْحَقَّ وَ الْبَاطِلَ لَا يُعْرَفَانِ بِالنَّاسِ وَ لَكِنْ اعْرِفِ الْحَقَّ بِاتِّبَاعِ مَنْ اتَّبَعَهُ وَ الْبَاطِلَ بِاجْتِنَابِ مَنْ اجْتَنَبَهُ

He^{asws} said: 'O Haris! You (if) you look beneath you and are not looking above you, you will be alarmed from the Truth. Surely, the Truth and the falsehood cannot be recognised through the people, but the Truth is recognised by the ones who follows it, and the falsehood by shunning of the one who shuns it'.

قَالَ فَهَلَّا أَكُونُ كَعَبْدِ اللَّهِ بْنِ عُمَرَ وَ سَعْدِ بْنِ مَالِكٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ وَ سَعْدًا خَذَلَا الْحَقَّ وَ لَمْ يَنْصُرَا الْبَاطِلَ مَتَى كَانَا إِمَامَيْنِ فِي الْحَقِّ فَيُتَّبَعَانِ.

He said, 'So, should I not become like Abdullah Bin Umar and Sa'ad Bin Malik (Bin Abu Waqas)?' Amir Al-Momineen^{asws} said: 'Abdullah Bin Umar and Sa'ad, both abandoned the Truth and did not help the falsehood. When were they two imams regarding the good so they should be followed?'⁶⁵

65- ما، الأماالي للشيخ الطوسي المفيد عن علي بن خالد عن العباس بن المغيرة عن أحمد بن منصور عن عبد الرزاق عن معمر عن قتادة عن نصر بن عاصم اللبني عن خالد بن خالد عن أبي بكر الهذلي قال: خرجت سنة ففتح ثنبر حتى قدمت الكوفة فدخلت المسجد فإذا أنا بحلقة فيها رجل جهنم من الرجال فقلت من هذا فقال القوم أ ما تعرفه فقلت لا فقالوا هذا حديفة بن اليمان صاحب رسول الله ص

⁶⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 63

⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 64

(The book) 'Al Amaali' of sheykh Al Tusi Al Mufeed – 'From Ali Bin Khalid, from Al Abbas Bin Al Mugheira, from Ahmad Bin Mansour, from Abdul Razzaq, from Ma'mar, from Qatada, from Nasr Bin Aasim Al Laysi, from Khalid Bin Khalid Al Yashkury who said,

'I went out in the year of the conquest incognito until I arrived at Al-Kufa. I entered the Masjid and there I was with a circle wherein was a man most wrinkled of the men. I said, 'Who is this one?' The group said, 'But you do not recognise him?' I said, 'No'. They said, 'This is Huzeifa Bin Al-Yamani, companion of Rasool-Allah^{saww}.

قَالَ فَقَعَدْتُ إِلَيْهِ فَحَدَّثَ الْقَوْمَ فَقَالَ إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ رَسُولَ اللَّهِ ص عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ فَأَنْكَرَ ذَلِكَ الْقَوْمُ عَلَيْهِ فَقَالَ سَأَحَدُكُمْ بِمَا أَنْكَرْتُمْ إِنَّهُ جَاءَ أَمْرُ الْإِسْلَامِ فَجَاءَ أَمْرٌ لَيْسَ كَأَمْرِ الْجَاهِلِيَّةِ وَكُنْتُ أُعْطِيتُ مِنَ الْقُرْآنِ فِقْهًا وَكَانَ يَجِئُونُ فَيَسْأَلُونَ النَّبِيَّ ص

He (the narrator) said, 'I sat to him and the group discussed. He said, 'The people were asking Rasool-Allah^{saww} about the good and I was asking him^{saww} about the evil'. The group dislike that upon him. He said, 'I shall narrate to you with what you are disliking. The matter of Al-Islam came, so the matter didn't come like the matter of the pre-Islamic period, I was give understanding from the Quran, and they were coming and asking the Prophet^{saww}.

فَقُلْتُ أَنَا يَا رَسُولَ اللَّهِ أَيْ يَكُونُ هَذَا الْخَيْرُ شَرًّا قَالَ نَعَمْ قُلْتُ فَمَا الْعِصْمَةُ مِنْهُ قَالَ السَّيْفُ قَالَ قُلْتُ وَ مَا بَعْدَ السَّيْفِ بَيِّنَةٌ قَالَ نَعَمْ يَكُونُ أَمَارَةً عَلَى أَقْدَاءٍ وَ هُدًى عَلَى ذَوِي دِينٍ قَالَ قُلْتُ ثُمَّ مَاذَا قَالَ ثُمَّ تَفْشُو رِعَاةُ الصَّلَاةِ فَإِنْ رَأَيْتَ يَوْمَئِذٍ خَلِيفَةً عَذْلٍ فَالْزَمْهُ وَ إِلَّا فَمِتْ غَاضًّا عَلَى جَزَلٍ شَجَرَةٍ.

I said, 'I, O Rasool-Allah^{saww}, will this good become evil?' He^{saww} said: 'Yes'. I said, 'So what is the protection from it?' He^{saww} said: 'The sword'. I said, 'So, what (shelter) remains after the sword?' He^{saww} said: 'Yes, it will become an emirate upon the throne, and truce upon smoke'. I said, 'What then?' He^{saww} said: 'Then the shepherds of (callers to) the straying will spread. So if you were to see a just caliph in those days, then necessitate him or else die patiently at the base of a tree''⁶⁶.

66- ما، الأماالي للشيخ الطوسي ابنُ بُسْرَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْبَخْتَرِيِّ عَنْ سَعِيدِ بْنِ نَصْرِ بْنِ الْبَزَّازِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عُمَرَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ أَتَى رَسُولُ اللَّهِ ص قَبْرَ عَبْدِ اللَّهِ بْنِ أَبِي بَعْدَ مَا أُدْخِلَ حُفْرَتَهُ فَأَمَرَ بِهِ فَأُخْرِجَ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ أَوْ فَجَدِهِ فَتَنَفَّثَ فِيهِ مِنْ رِيقِهِ وَ أَلْبَسَهُ قَمِيصَهُ اللَّهُ أَعْلَمُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Ibn Busran, from Muhammad Bin Amro Bin Al Bakhtary, from Saeed Bin Nasr Al Bazzaz, from Sufyan Bin Uayayna, from Umar having heard Jabir Bin Abdullah Al Ansari saying,

'Rasool-Allah^{saww} came to the grave of Abdullah Bin Ubay after he had been inserted into his pit. He ordered with him and he was extracted and he^{saww} placed him upon his^{saww} knees or his^{saww} thigh and expelled his^{saww} saliva in it and clothed him with his^{saww} shirt. Allah^{azwj} is more Knowing''⁶⁷.

67- لي، الأماالي للصدوق عليُّ بْنُ الْحُسَيْنِ بْنِ سُفْيَانَ بْنِ يَعْقُوبَ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ بَرْزَجَ عَنْ عَمْرٍو بْنِ الْيَسْعَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع قَالَ: أَتَى رَسُولُ اللَّهِ ص قَبِيلَ لَهُ سَعْدٌ بْنُ مُعَاذٍ قَدْ مَاتَ فَقَامَ رَسُولُ اللَّهِ ص وَ قَامَ أَصْحَابُهُ مَعَهُ فَأَمَرَ بِغُسْلِ سَعْدٍ وَ هُوَ قَائِمٌ عَلَى عِصَاةِ الْبَابِ فَلَمَّا حُطَّ وَ كُفِّنَ وَ جُحِلَ عَلَى سَرِيرِهِ تَبِعَهُ رَسُولُ اللَّهِ ص بِلَا جَدَاءٍ وَ لَا رِدَاءٍ

⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 65

⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 66

(The book) 'Al Amaali' of the sheykh Al Sadouq – 'Ali Bin Al Husayn Bin Sufyan Bin Yaqoub, from Ja'far Bin Ahmad Bin Yusuf, from Ali Bin Barzaj, from Amro Bin Al Yas'a, from Abdullah Bin Sinan,

'From Abu Abdullah Ja'far Bin Muhammad Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} came and it was said to him^{saww}, 'Sa'ad Bin Muaz has died'. Rasool-Allah^{saww} stood up and his companions stood up with him^{asws}. He^{saww} instructed with washing Sa'ad and he^{saww} was standing at the post of the door. When he had been embalmed and enshrouded and carried upon his coffin, Rasool-Allah^{saww} followed it without (wearing) shoes nor a cloak.

ثُمَّ كَانَ يَأْخُذُ بِمَنْةِ السَّرِيرِ مَرَّةً وَ يَسْرَتُهُ السَّرِيرِ مَرَّةً حَتَّى انْتَهَى بِهِ إِلَى الْقَبْرِ فَنَزَلَ رَسُولُ اللَّهِ ص حَتَّى لَحْدَهُ وَ سَوَّى عَلَيْهِ اللَّيْنِ وَ جَعَلَ يَقُولُ نَاوُلُونِي حَجَرًا نَاوُلُونِي تُرَابًا فَيَسُدُّ بِهِ مَا بَيْنَ اللَّيْنِ فَلَمَّا أَنْ فَرَغَ وَ حَتَا عَلَيْهِ التُّرَابَ وَ سَوَّى قَبْرَهُ قَالَ رَسُولُ اللَّهِ ص إِنِّي لَأَعْلَمُ أَنَّهُ سَيَبْكِي وَ يَصِلُ الْبَلَاءُ إِلَيْهِ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ عَبْدًا إِذَا عَمِلَ عَمَلًا أَحْكَمَهُ

Then he^{saww} was grabbing the right of the coffin at time and left of the coffin at times until he^{saww} ended up with him to the grave. Rasool-Allah^{saww} descended until he^{saww} laid him and evened the bricks upon him and went on to say: 'Give me a rock and give me^{saww} soil', and he^{saww} blocked what was between the bricks. When he^{saww} was free and had spread the soil upon him and evened his grave, Rasool-Allah^{saww} said: 'I^{saww} don't know he is being afflicted and the affliction will arrive to him, but Allah^{azwj} Mighty and Majestic Loves a servant when he does a deed, Judges him'.

فَلَمَّا أَنْ سَوَّى التُّرَابَ عَلَيْهِ قَالَتْ أُمُّ سَعْدٍ مِنْ جَانِبٍ يَا سَعْدُ هَنِيئًا لَكَ الْجَنَّةُ فَقَالَ رَسُولُ اللَّهِ ص يَا أُمُّ سَعْدٍ مَا لَا تَجْزِي عَنِّي عَلَى رَأْسِكَ فَإِنَّ سَعْدًا قَدْ أَصَابَتْهُ ضَمَّةٌ

When he^{saww} had evened the soil upon him, the mother of Sa'ad said from the side, 'O Sa'ad! Congratulations to you'. Rasool-Allah^{saww} said: 'O mother of Sa'ad! Shh! Do not assert upon your Lord^{azwj}, for the squeezing has hit Sa'ad'.

قَالَ فَرَجَعَ رَسُولُ اللَّهِ ص وَ رَجَعَ النَّاسُ فَقَالُوا يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْنَاكَ صَنَعْتَ عَلَى سَعْدٍ مَا لَمْ تَصْنَعْهُ عَلَى أَحَدٍ أَتَاكَ تَبِعْتَ جَنَازَتَهُ بِلَا جَدَاءٍ وَ لَا رِدَاءٍ فَقَالَ ص إِنَّ الْمَلَائِكَةَ كَانَتْ بِلَا رِدَاءٍ وَ لَا جَدَاءٍ فَتَأَسَّيْتُ بِهَا

He (the narrator) said, 'Rasool-Allah^{saww} returned and the people returned. They said, 'O Rasool-Allah^{saww}! We have seen you^{saww} doing upon Sa'ad what you^{saww} did not do upon anyone. You^{saww} followed his^{saww} funeral without shoes nor cloak'. He^{saww} said: 'The Angels were without cloaks nor shoes, so I^{saww} was comforted with it'.

قَالُوا وَ كُنْتَ تَأْخُذُ بِمَنْةِ السَّرِيرِ وَ يَسْرَتُهُ قَالَ كَانَتْ يَدِي فِي يَدِ جِبْرِئِيلَ ع آخُذُ حَيْثُ يَأْخُذُ

They said, 'And you^{saww} were taking the right of the coffin, and its left'. He^{saww} said: 'My^{saww} hand was in the hand of Jibraeel^{as}. I^{saww} grabbed wherever he^{as} grabbed'.

فَقَالَ أَمَرْتُ بِغُسْلِهِ وَ صَلَّيْتُ عَلَى جَنَازَتِهِ وَ لَحْدْتُهُ فِي قَبْرِهِ ثُمَّ قُلْتُ إِنَّ سَعْدًا قَدْ أَصَابَتْهُ ضَمَّةٌ قَالَ فَقَالَ ص نَعَمْ إِنَّهُ كَانَ فِي خُلُقِهِ مَعَ أَهْلِهِ سُوءٌ.

They said, 'You instructed with washing him and you^{saww} prayed Salat upon his body and laid him in his grave, then you^{saww} said, 'Sa'ad has been hit by the squeezing'. He^{saww} said: 'Yes, he was evil in his manners with his wife'.⁶⁸

68- ما، الأماالي للشيخ الطوسي ابنُ مُخْلَدٍ عَنْ أَبِي عَمْرٍو عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شَاكِرٍ عَنْ قَبِيصَةَ عَنْ عُقْبَةَ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ حَمَزَةَ بْنِ مَالِكٍ قَالَ قَالَ عَبْدُ اللَّهِ لَقَدْ قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ص سَبْعِينَ سُورَةً وَ زَيْدُ بْنُ ثَابِتٍ لَهُ دُؤَابَتَانِ يَلْعَبُ مَعَ الصَّبِيَّانِ.

(The book) 'Al Amaali' of the sheykh Al Tusi Ibn Makhlad, from Abu Amro, from Ja'far Bin Muhammad Bin Shakir, from Qabeysa, from Uqba, from Sufyan, from Abu Is'haq, from Hamza Bin Malik who said,

'I had read from the mouth of Rasool-Allah^{saww} seventy Chapters (of the Quran), and Zayd Bin Sabit has two forelocks playing with the children'.⁶⁹

69- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ الْأَنْصَارِيُّ بِالْمَدِينَةِ وَ كَانَ رَسُولُ اللَّهِ ص بِمَكَّةَ وَ الْمُسْلِمُونَ يُصَلُّونَ إِلَى بَيْتِ الْمُقَدَّسِ فَأَوْصَى إِذَا دُفِنَ أَنْ يُجْعَلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ ص فَجَرَتْ فِيهِ السُّنَّةُ وَ نَزَلَ بِهِ الْكِتَابُ.

(The book) 'Al Illal Al Sharaie' – 'My father, from Sa'ad, from Al Barqy, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Bara'a Bin Marour Al-Ansari was at Al-Medina and Rasool-Allah^{saww} was at Makkah, and the Muslims were praying Salat (facing) towards Bayt Al-Maqdis, so he bequeathed that his face be made to (face) towards Rasool-Allah^{saww}. So, the Sunnah flowed with it and the Book was Revealed with it'.⁷⁰

70- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ الْأَنْصَارِيُّ بِالْمَدِينَةِ وَ كَانَ رَسُولُ اللَّهِ ص بِمَكَّةَ وَ إِنَّهُ خَضَرَهُ الْمَوْتُ فَأَوْصَى بِثَلَاثٍ مَالِهِ فَجَرَتْ بِهِ السُّنَّةُ.

(The book) 'Al Illal Al Sharaie' – 'My father, from Ahmad Bin Idrees, from Ibn Isa, from Al Husayn Bin Saeed, from Hammad, from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Al-Bara'a Bin Mamour Al-Ansari was at Al-Medina and Rasool-Allah^{saww} was at Makkah, and the death presented to him, so he bequeathed with a third of his wealth, and the Sunnah flowed with it'.⁷¹

71- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ يُونُسَ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْعَرْشَ اهْتَزَّ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ فَقَالَ إِنَّمَا هُوَ السَّرِيرُ الَّذِي كَانَ عَلَيْهِ.

(The book) 'Ma'ani Al Akhbaar' – 'Ibn Al Mutawakkil, from Muhammad al Attar, from Al Barqi, from his father, from Yunus, from Ibn Asbaat, from his uncle, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The people are saying that the Throne (of Allah^{azwj}) shook at the death of Sa'ad Bin Muaz'. He^{asws} said: 'But rather it is the coffin which he was upon'.⁷²

⁶⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 67

⁶⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 68

⁷⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 69

⁷¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 70

ما، الأمايلي للشيخ الطوسي الغضائري عن الصادق عن أبيه عن سعد عن ابن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه ع أَنَّ النَّبِيَّ ص صَلَّى عَلَى سَعْدِ بْنِ مُعَاذٍ وَ قَالَ لَقَدْ وَاقَى مِنَ الْمَلَائِكَةِ لِلصَّلَاةِ عَلَيْهِ تِسْعُونَ أَلْفَ مَلَكٍ وَ فِيهِمْ جِبْرِيلُ يُصَلُّونَ عَلَيْهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Al Gazaiy, from Al Sadouq, from his father, from Sa'ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}: 'The Prophet^{saww} prayed Salat upon Sa'ad Bin Muaz and said: 'There were presented from the Angels for the Salat upon him, ninety thousand Angels, and among them was Jibraeel^{as} praying Salat upon him'.

فَقُلْتُ يَا جِبْرِيلُ بِمَا اسْتَحَقَّ صَلَاتُكُمْ هَذَا مِنْكُمْ عَلَيْهِ قَالَ بِقِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ قَائِمًا وَ قَاعِدًا وَ زَاكِبًا وَ مَاشِيًا وَ ذَاهِبًا وَ جَائِيًا.

I^{saww} said: 'O Jibraeel^{as}! Due to what has this one deserved the Salats from you (Angels) upon him?' He said, 'Due to his recitation of: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), standing, and sitting, and riding, and walking, and going and coming''⁷³.

73- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر الزَّاز عن جدِّه محمد بن عيسى عن إسحاق بن يزيد عن عبد المؤمن بن القاسم عن عمران بن طَيَّان عن عباد بن عبد الله الأسدي عن زيد بن صوحان أَنَّهُ حَدَّثَهُمْ فِي الْبَصْرَةِ عَنْ حَذِيفَةَ بْنِ الِّيمَانِ أَنَّهُ أَنْذَرَهُمْ فِتْنًا مُشْتَبِهَةً يَرْتَكِسُ فِيهَا أَقْوَامٌ عَلَى وُجُوهِهِمْ قَالَ ازْتُبُوها قَالَ فَعَلْنَا كَيْفَ النَّجَاةُ يَا بَا عَبْدِ اللَّهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – 'A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Al Razzaz, from his grandfather Muhammad Bin Isa, from Is'haq Bin Yazeed, from Abdul Momin Bin Al Qasim, from Imran bin Tayban, from Abbad Bin Abdullah Al Asady, from Zayd Bin Sowhan having narrated to them in Al Basra from Huzeyfa Bin Al Yaman,

'He was warning them of a Fitna (strife) to be arriving, a people would be falling upon their faces during it. He said, 'You will be involved in it'. We said, 'So, how is the salvation, O Abu Abdullah?'

قَالَ انْظُرُوا الْفِتْنَةَ الَّتِي فِيهَا عَلَيَّ ع فَأْتُوها وَ لَوْ زَحَفًا عَلَى رُكْبِكُمْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ أَمِيرُ الْبَرَّةِ وَ قَاتِلُ الْفَجَرَةِ مَنْصُورٌ مَنْ نَصَرَهُ حُدُولٌ مِنْ خَذَلَهُ إِلَى يَوْمِ الْقِيَامَةِ.

He said, 'Look at the group in which is Ali^{asws} and go to it, and even if you have to creep upon your knees, for I heard Rasool-Allah^{saww} saying: 'Ali^{asws} is emir of the righteous ones and killer of the mischief-makers. Helped (by Allah^{azwj}) is the one who helps him^{asws}, and Abandoned (by Allah^{azwj}) is the one who abandons him^{asws}, up to the Day of Qiyamah''⁷⁴.

74- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر بن محمد بن رباح عن عباد بن يعقوب عن علي بن هشام بن البريد عن أبيه عن إسماعيل بن رجاء الزُّبَيْدِيِّ عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ يَغْنِي الْخُطْمِي عَنْ صِلَةَ بْنِ زُفَرٍ أَنَّهُ أَدْخَلَ رَأْسَهُ تَحْتَ الثُّوبِ بَعْدَ مَا سَجَّى عَلَى حَذِيفَةَ فَقَالَ لَهُ إِنَّ هَذِهِ الْفِتْنَةَ قَدْ وَقَعَتْ فَمَا تَأْمُرُنِي قَالَ إِذَا أَنْتَ فَرَعْتَ مِنْ دَفْنِي فَشُدَّ عَلَى رَاحِلَتِكَ وَ الْحَقُّ يَعْلِي ع فَإِنَّهُ عَلَى الْحَقِّ وَ الْحَقُّ لَا يُفَارِقُهُ.

⁷² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 71

⁷³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 72

⁷⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 73

(The book) 'Al Amaali' of the sheykh Al Tusi – 'A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Bin Muhammad Bin Rabah, from Abbad Bin Yaqoub, from Ali Bin Hisham Bin Al Bareed, from his father, from ismail Bin Raja'a Al Zubeydi, from Musa Bin Abdullah Bin Yazeed, meaning Al Khatmy,

'From silah Bin Zufar that he inserted his head under the clothes after having covered with darkness to Huzeifa, and said to him, 'This is the Fitna (strife) which has occurred, so what do you instruct me with?' He said, 'When you are free from burying me, then be on your ride and join up with Ali^{asws} for he^{asws} is upon the Truth, and the Truth will not be separated from him^{asws}.'⁷⁵

75- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن جعفر بن محمد بن جعفر الحسيني عن أحمد بن عبد المنعم عن يحيى بن يعلى عن الصباح بن يحيى عن يعقوب بن زياد العنسي عن علي بن علقمة الإيادي قال: لما قدم الحسين بن علي صلوات الله عليهما وعمار بن ياسر رضي الله عنه يستنفران الناس خرج حديثه رحمه الله وهو مريض مرضه الذي فُض فيه فخرج يتهاذى بين رجلين فخرص الناس على اتباع علي ع وطاعته ونصرتيه

(The book) 'Al Amaali' of the sheykh Al Tusi – 'A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far Al Hasany, from Ahmad Bin Abdul Mun'am, from Yahya Bin Ya'la, from Al Sabbah Bin Yahya, from yaqoub Bin Ziyad Al Abasy, from Ali Bin Alqama Al Iyadi who said,

'When Al-Husayn (Al-Hassan) Bin Ali^{asws} and Ammar Bin Yasser arrived alienated by the people, Huzeifa came out and he was sick, the illness in which he died. He came out leaning between two men and urged the people upon following Ali^{asws} and obeying him^{asws} and helping him^{asws}.

ثم قال ألا من أراد والذي لا إله غيره أن ينظر إلى أمير المؤمنين حقاً فليَظُر إلى علي بن أبي طالب ع ألا فوزوه وابعوه و انصروه

Then he said, 'Indeed! By One^{azwj} there is no god other than Him^{azwj}, the one who wants to look at a emir of the Momineen truly, then let him look at Ali^{asws} Bin Abu Talib^{asws}. Indeed! Support him^{asws}, and follow him^{asws}, and help him^{asws}.

قال يعقوب أنا والله سمعته من علي بن علقمة ومن عموميتي يذكرونه عن حديثه.

Yaqoub said, 'By Allah^{azwj}! I heard it from Ali Bin Alqamah, and from my cousin mentioning it from Huzeifa'.⁷⁶

76- ما، الأمايلي للشيخ الطوسي بهذا الإسناد عن يحيى بن يعلى عن العلاء بن صالح الأسدي عن عدي بن ثابت عن أبي راشد قال: لما أتى حديثه بيعة علي ع ضرب يديه واحدة على الأخرى و تابع له و قال هذه بيعة أمير المؤمنين حقاً فوالله لا تبايع بعده لأحد من قريش إلا أصغر أو أبتز يولي الحق أسنه.

(The book) 'Al Amaali' of the sheykh Al Tusi, by this chain from Yahya Bin Ya'la Bin Salih Al Asady, from Aday Bin Sabit, from Abu Rashid who said,

'When Huzeifa came to pledge allegiance to Ali^{asws}, he placed one hand upon the other and pledged allegiance to him^{asws} and said, 'This is allegiance to the emir of the Momineen truly.

⁷⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 74

⁷⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 75

By Allah^{azwj}! We will not pledge an allegiance to anyone from Quraysh after it except he would be lower, or the Truth would be amputated (terminated)''.

ماء، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبيد الله بن الحسين العلوي عن محمد بن علي بن حمزة العلوي عن أبيه عن الحسين بن زيد بن علي قال: سألت أبا عبد الله جعفر بن محمد ع عن سجدنا علي بن الحسين ع فقال أخبرني أبي عن أبيه علي بن الحسين ع قال كنت أمشي خلف عمي و أبي الحسين و الحسين في بعض طرقات المدينة في العام الذي قبض فيه عمي الحسن و أنا يومئذ غلام قد ناهزت الحلم أو كدث

(The book) 'Al Amaali' of the sheykh Al Tusi – 'A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Al Alawy, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father, from Al Husayn Bin Zayd Bin Ali who said,

'I asked Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} about the age of our grandfather Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said: 'My^{asws} father^{asws} informed me^{asws} from his^{asws} father Ali^{asws} Bin Al-Husayn^{asws} having said: 'I^{asws} was walking behind my^{asws} uncle^{asws} and my^{asws} father^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, in one of the streets of Al-Medina during the year in which my^{asws} uncle^{asws} Al-Hassan^{asws} passed away, and on that day I^{asws} was a boy who had attained the puberty or almost.

فَلَقِيَهُمَا جَابِرُ بْنُ عَبْدِ اللَّهِ وَ أَنَسُ بْنُ مَالِكٍ الْأَنْصَارِيُّانِ فِي جَمَاعَةٍ مِنْ قُرَيْشٍ وَ الْأَنْصَارِ فَمَا تَمَالَكَ جَابِرُ بْنُ عَبْدِ اللَّهِ حَتَّى أَكَبَّ عَلَى أَيْدِيهِمَا وَ أَرْجُلَهُمَا يُقْبِلُهَا فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ كَانَ نَسِيباً لِمَرْوَانَ أ تَصْنَعُ هَذَا يَا أَبَا عَبْدِ اللَّهِ فِي سِنَّكَ وَ مَوْضِعِكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ص

They^{asws} were met by Jabir Bin Abdullah and Anas Bin Malik, the two Helpers, among a group of Quraysh and the Helpers. Jabir Bin Abdullah could not control himself until he devoted upon their^{asws} hands and their^{asws} legs, kissing them. A man from Quraysh who was a relative of Marwan said to him, 'You are doing this, O Abu Abdullah, in your age, and with your position from companionship of Rasool-Allah^{saww}'

وَ كَانَ جَابِرٌ قَدْ شَهِدَ بَدْرًا فَقَالَ لَهُ إِلَيْكَ عَنِّي فَلَوْ عَلِمْتَ يَا أَخَا قُرَيْشٍ مِنْ فَضْلِهِمَا وَ مَكَانِهِمَا مَا أَعْلَمْتُ مَا تَحْتَ أَقْدَامِهِمَا مِنَ التُّرَابِ

And Jabir had attended Badr. He said to him, 'To you from me, if only you knew, O Qureishite brother, of both their^{asws} positions what I know, you would have kissed the dust from under their^{asws} feet'.

ثُمَّ أَقْبَلَ جَابِرٌ عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ يَا أَبَا حَمَزَةَ أَخْبِرْنِي رَسُولُ اللَّهِ ص فِيهِمَا بِأَمْرٍ مَا ظَنَنْتُهُ أَنْ يَكُونَ فِي بَشَرٍ قَالَ لَهُ أَنَسٌ وَ مَا الَّذِي أَخْبَرَكَ يَا أَبَا عَبْدِ اللَّهِ

Then Jabir faced towards Anas Bin Malik, 'O Abu Hamza! Rasool-Allah^{saww} informed me regarding them^{asws} with a matter, I don't think that it would happen to be in any mortal'. Anas said to him, 'And what is that which he^{saww} informed you, O Abu Abdullah?'

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ فَاذْهَبْ إِلَى الْحُسَيْنِ ع وَ وَقَفْتُ أَنَا أَسْمَعُ مُحَاوَرَةَ الْقَوْمِ فَأَنْشَأَ جَابِرٌ يُحَدِّثُ قَالَ بَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ فِي الْمَسْجِدِ وَ قَدْ خَفَ مِنْ حَوْلِهِ إِذْ قَالَ لِي يَا جَابِرُ ادْعُ لِي ابْنِي حَسَنًا وَ حُسَيْنًا وَ كَانَ ص شَدِيدَ الْكَلْفِ بِيحَا

Ali^{asws} Bin Al-Husayn^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} went and I^{asws} paused to listen to the dialogue of the group. Jabir started narrating, he said, 'One day while Rasool-Allah^{saww} was in the Masjid, and the ones around him^{saww} had become less, he^{saww} said to me: 'O

Jabir! Call my^{saww} two sons^{asws} Hassan^{asws} and Husayn^{asws} for me^{saww}, and he^{saww} used to be of intense love for them^{asws}.

فَانْطَلَقْتُ فَدَعَوْتُهُمَا وَ أَقْبَلْتُ أَحْمِلَ هَذَا مَرَّةً وَ هَذَا مَرَّةً حَتَّى جِئْتُهُمَا فَيَمَّا فَقَالَ لِي وَ أَنَا أَعْرِفُ الشُّرُورَ فِي وَجْهِهِ لِمَا رَأَى مِنْ خُنُوءِي عَلَيْهِمَا وَ تَكْرِيبي إِيَّاهُمَا أَوْ جَابِرُ فَلْتُ وَ مَا يَمْتَنِعُنِي مِنْ ذَلِكَ فِذَاكَ أَبِي وَ أُمِّي وَ مَكَائُهُمَا مِنْكَ مَكَائُهُمَا

I went and called them and came back carrying this one^{asws} at times, and this one^{asws} at times, until I ended up with them^{asws} to him^{saww}. He^{saww} said to me and I recognised the cheerfulness in his^{saww} face when he^{saww} had seen of my affection upon them^{asws} and my honouring them^{asws}: ‘Do you love them^{asws}, O Jabir?’ I said, ‘And what would prevent me from that, may my father and my mother be (sacrificed) for you^{saww}, and their^{asws} position from you^{saww} is their^{asws} position?’

قَالَ أَ فَلَا أُخْبِرُكَ عَنْ فَضْلِهِمَا قُلْتُ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي قَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا أَرَادَ أَنْ يَخْلُقَنِي خَلَقَنِي نُطْفَةً بَيْضَاءَ طَيِّبَةً فَأَوْدَعَهَا صُلْبَ أَبِي آدَمَ عَ فَلَمْ يَزَلْ يَنْقُلُهَا مِنْ صُلْبِ طَاهِرٍ إِلَى رَحِمِ طَاهِرٍ إِلَى نُوحٍ وَ إِبْرَاهِيمَ عَ ثُمَّ كَذَلِكَ إِلَى عَبْدِ الْمُطَّلِبِ

He^{saww} said: ‘Shall I^{saww} inform you of their^{asws} merits?’ I said, ‘Yes, may my father and my mother be (sacrificed) for you^{asws}’. He^{saww} said: ‘When Allah^{azwj} the Exalted Wanted to Create me^{saww}, Created me^{saww} as a white seed of lay and Deposited in the *Sulb* of my^{saww} father^{as} Adam^{as}, and I^{saww} did not cease to be transferred from a clean *Sulb* to a clean womb, to Noah^{as} and Ibrahim^{as}, then like that to Abdul Muttalib^{asws}.

فَلَمْ يُصِبنِي مِنْ دَنَسِ الْجَاهِلِيَّةِ شَيْءٌ ثُمَّ افْتَرَقَتْ تِلْكَ النُّطْفَةُ شَطْرَيْنِ إِلَى عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ فَوَلَدَنِي أَبِي فَخَتَمَ اللَّهُ بِي النُّبُوَّةَ وَ وُلِدَ عَلِيٌّ فَخَتَمَتْ بِهِ الْوَصِيَّةَ ثُمَّ اجْتَمَعَتِ النُّطْفَتَانِ مِنِّي وَ مِنْ عَلِيٍّ فَوَلَدَنَا الْجَهْرَ وَ الْجَهِيرَ الْحَسَنَانِ فَخَتَمَ اللَّهُ بِهِمَا أَسْبَاطَ النُّبُوَّةِ وَ جَعَلَ دُرِّيَّ مِنْهُمَا

Thus, nothing from the filth of the pre-Islamic period touched me^{saww}. Then that seed separated into two parts, to Abdullah^{asws} and Abu Talib^{asws}. My^{saww} father^{as} begot me^{saww} and Allah^{azwj} Ended the Prophet-hood with me^{saww}, and Ali^{asws} was begotten and the successorship was ended with him^{asws}. Then the two seeds gathered, from me^{saww} and from Ali^{asws}, and ‘Al Jahr’ and ‘Al Jaheyr’ the two Hassan’s were begotten, and Allah^{azwj} Ended the tribes of the Prophet-hood with them^{asws}, and Made my^{saww} offspring to be from them^{asws}.

وَ الَّذِي يَفْتَحُ مَدِينَةً أَوْ قَالَ مَدَائِنَ الْكُفْرِ وَ يَمْلَأُ أَرْضَ اللَّهِ عَدْلًا بَعْدَ مَا مُلِئَتْ جَوْرًا فَهُمَا طَهْرَانِ مُطَهَّرَانِ وَ هُمَا سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ طَوَيَ لِمَنْ أَحَبَّهُمَا وَ أَبَاهُمَا وَ أُمَّهُمَا وَ وُلِّ لِمَنْ حَادَّهُمْ وَ أَبْغَضَهُمْ

By the One^{azwj} Who will Conquer a city’ – or said: ‘Cities of Kufr and Fill the earth of Allah^{azwj} with justice after it would have been filled with tyranny! These two^{asws} are clean, Purified, and they^{asws} are the chiefs of the youths of the inhabitants of the Paradise. Beatitude is for one who loves them^{asws}, and their^{asws} father^{asws}, and their^{asws} mother^{asws}, and woe be unto the one who turns aside from them^{asws} and hates them^{asws}, 77

⁷⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 76

77- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ عَنْ عَبْدِ اللَّهِ بْنِ حَامِدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ حَرْبٍ عَنْ مُحَمَّدِ بْنِ حُجْرٍ عَنْ عَمِّهِ سَعِيدٍ عَنْ أَبِيهِ عَنْ أُمِّهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: جَاءَنَا ظُهُورُ النَّبِيِّ ص وَ أَنَا فِي مَلِكٍ عَظِيمٍ وَ طَاعَةٍ مِنْ قَوْمِي فَرَفَضْتُ ذَلِكَ وَ أَثَرْتُ اللَّهَ وَ رَسُولَهُ وَ قَدِمْتُ عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَنِي أَصْحَابُهُ أَنَّهُ بَشَّرَهُمْ قَبْلَ قُدُومِي بِثَلَاثِ

(The book) 'Qasas Al Anbiya' of Al Sadouq – 'From Abdullah Bin Hamid, from Muhammad Bin Ja'far, from Ali Bin Harb, from Muhammad Bin Hujr, from his uncle Saeed, from his father, from his mother, from Wa'il Bin Hujr who said,

'The (news of) appearance of the Prophet^{saww} came and I was in a great kingdom and obedience from my people, but I rejected that and preferred Allah^{azwj} and His^{azwj} Rasool^{saww} and arrive to Rasool-Allah^{saww}. His^{saww} companions informed me that he^{saww} had already given them the good news of my arrival by three (days before).

فَقَالَ هَذَا وَائِلُ بْنُ حُجْرٍ قَدْ أَتَاكُمْ مِنْ أَرْضٍ بَعِيدَةٍ مِنْ حَضْرَمَوْتَ رَاغِبًا فِي الْإِسْلَامِ طَائِعًا بَقِيَّةَ أَبْنَاءِ الْمُلُوكِ فَعُلْتُ يَا رَسُولَ اللَّهِ أَتَانَا ظُهُورُكَ وَ أَنَا فِي مَلِكٍ فَمَنْ اللَّهَ عَلَيَّ أَنْ رَفَضْتُ ذَلِكَ وَ أَثَرْتُ اللَّهَ وَ رَسُولَهُ وَ دِينَهُ رَاغِبًا فِيهِ فَقَالَ ص صَدَقْتَ اللَّهُمَّ بَارِكْ فِي وَائِلٍ وَ فِي وَلَدِهِ وَ وَلَدِ وَلَدِهِ.

He^{saww} said: 'This Wa'il Bin Hujr has come to you from a distant land, from Hazramaut, being desirous regarding Al-Islam, willingly. He is a remaining one of the sons of the kings'. I said, 'O Rasool-Allah^{saww}! (News) of your^{saww} appearance came to us and I was in a kingdom, and Allah^{azwj} Conferred upon me that I reject that and prefer Allah^{azwj} and His^{azwj} Rasool^{saww} and His^{azwj} Religion, being desirous regarding it'. He^{saww} said: 'You speak the truth. O Allah^{azwj}! Bless Wa'il and his children and children of his children'.⁷⁸

78- ص، قصص الأنبياء عليهم السلام عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ص يَفْتَاءُ بَيْنَهُ مَكَّةَ خَالِسٌ إِذْ قَرِئَ عُثْمَانُ بْنُ مَطْعُونٍ فَحَلَسَ وَ رَسُولُ اللَّهِ ص يُحْدِثُهُ إِذْ شَخَصَ بَصَرَهُ ص إِلَى السَّمَاءِ فَنَظَرَ سَاعَةً ثُمَّ انْحَرَفَ فَقَالَ عُثْمَانُ تَرَكْتَنِي وَ أَخَذْتَ بِنَفْسِكَ كَأَنَّكَ تَشْفُهُ شَيْئًا

(The book) 'Qasas Al-Anbiya' – From Ibn Abbas who said, 'While Rasool-Allah^{saww} was seated in the courtyard of his^{saww} house at Makkah when Usman Bin Mazoun passed by. He sat down and Rasool-Allah^{saww} narrated to him, when he^{saww} widened his^{saww} sight towards the sky. He^{saww} looked for a while, then turned away. Usman said, 'You^{saww} neglected me and lowered your^{saww} head as if you^{saww} were bothered by something'.

فَقَالَ رَسُولُ اللَّهِ ص أَوْ فَطَنْتَ إِلَى ذَلِكَ قَالَ نَعَمْ قَالَ رَسُولُ اللَّهِ ص أَتَانِي خَبْرٌ يُبَلِّغُ عَ فَقَالَ عُثْمَانُ فَمَا قَالَ قَالَ قَالَ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ

Rasool-Allah^{saww} said: 'And you discerned that?' He said, 'Yes'. Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww}'. Usman said, 'So what did he^{as} say?' He^{saww} said: 'He^{as} said: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]**'.

قَالَ عُثْمَانُ فَأَخْبَيْتُ مُحَمَّدًا وَ اسْتَقَرَّ الْإِيمَانُ فِي قَلْبِي.

⁷⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 77

Usman said, 'So, I loved Muhammad^{saww} and the Eman settled in my heart'.⁷⁹

79- **يج، الخرائج و الجرائح روي** أَنَّ أَبَا الدَّرْدَاءِ كَانَ يَعْْبُدُ صَنَمًا فِي الْجَاهِلِيَّةِ وَ أَنَّ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ وَ مُحَمَّدَ بْنَ مُسْلِمَةَ يَنْتَظِرَانِ خُلُوهَ أَبِي الدَّرْدَاءِ فَعَابَ فَدَخَلَ عَلَى بَيْتِهِ وَ كَسَرَا صَنَمَهُ فَلَمَّا رَجَعَ قَالَ لِأَهْلِهِ مَنْ فَعَلَ هَذَا قَالَتْ لَا أَدْرِي سَمِعْتُ صَوْتًا فَجِئْتُ وَ قَدْ خَرَجُوا

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that Abu Al-Darda'a used to worship idols during the pre-Islamic period, and that Abdullah Bin Rawaha and Muhammad Bin Muslims were both awaiting Abu Al-Darda'a being alone. He was absent, and they both entered his house and broke his idol. When he returned, he said to his wife, 'Who did this?' She said, 'I don't know. I heard a sound and I came and they had already gone out'.

ثُمَّ قَالَتْ لَوْ كَانَ الصَّنَمُ يَدْفَعُ لَدَفَعَ عَنْ نَفْسِهِ فَقَالَ أُعْطِينِي حُلَّتِي فَلَيْسَ بِهَا فَقَالَ النَّبِيُّ ص هَذَا أَبُو الدَّرْدَاءِ يَجِيءُ وَ يُسَلِّمُ فَإِذَا هُوَ جَاءَ وَ أَسْلَمَ.

Then she said, 'If the idol could defend, it would defend itself'. He said, 'Give me my garment'. He wore it. The Prophet^{saww} said: 'This is Abu Al-Darda'a coming and he has become a Muslim'. And there he was, coming, and he became a Muslim'.⁸⁰

80- **يج، الخرائج و الجرائح روي** أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ قَالَ: احْتَجَمَ النَّبِيُّ ص فَأَخَذْتُ الدَّمَ لِأَهْرِيْقَهُ فَلَمَّا بَرَزْتُ حَسَوْتُهُ فَلَمَّا رَجَعْتُ قَالَ مَا صَنَعْتَ قُلْتُ جَعَلْتُهُ فِي أَحَقَى مَكَانٍ قَالَ أَلْفَاكَ شَرِبْتَ الدَّمَ ثُمَّ قَالَ وَيْلٌ لِلنَّاسِ مِنْكَ وَ وَيْلٌ لَكَ مِنَ النَّاسِ.

(The book) 'Al-Kharaij Wa Al-Jaraih' – 'It is reported that Abdullah Bin Al-Zubeyr said, 'The Prophet^{saww} got cupping done, so I took the blood to spill it. When he^{saww} was recuperating when I returned, he^{saww} said: 'What did you do?' I said, 'I made it to be in a concealed place'. He^{saww} said: 'Your mouth drank the blood'. Then he^{saww} said: 'Woe be to the people from you and woe be to you from the people'.⁸¹

81- **يج، الخرائج و الجرائح روي** أَنَّهُ ذَكَرَ زَيْدُ بْنُ صُوحَانَ فَقَالَ زَيْدٌ وَ مَا زَيْدٌ يَسْبِقُ مِنْهُ عُضْوٌ إِلَى الْجَنَّةِ فَقُطِعَتْ يَدُهُ يَوْمَ نَهَاوَنْدَ فِي سَبِيلِ اللَّهِ فَكَانَ كَمَا قَالَ.

(The book) 'Al Kharaij Wa Al Jaraih' – 'It is reported that Zayd Bin Sowhan was mentioned, so he^{saww} said: 'Zayd and whatever Zayd sent forward from his body part are to the Paradise'. His hand was cut off on the day of Nahawand in the Way of Allah^{azwj}, and it happened just as he^{saww} said".⁸²

82- **قب، المناقب لابن شهر آشوب حكى العنبي** أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ رَضِيَ عَنْهُ خَلِيجٌ قُسْطَنْطِينِيَّةَ فُسِّلَ عَنْ حَاجَتِهِ قَالَ أَمَا دُنْيَاكُمْ فَلَا حَاجَةَ لِي فِيهَا وَ لَكِنْ إِنْ مِتُّ فَقَدْ مُوِنِي مَا اسْتَطَعْتُمْ فِي بِلَادِ الْعُدُوِّ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يُدْفَنُ عِنْدَ سُورِ الْقُسْطَنْطِينِيَّةِ رَجُلٌ صَالِحٌ مِنْ أَصْحَابِي وَ قَدْ رَحُوتُ أَنْ أَكُونَهُ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Al-Aqaby related that Abu Ayoub Al-Ansary was shown the gulf of Constantinople. He was asked about his need. He said, 'As for your world, there is no need for me regarding it, but if I die, then send me forward whatever you

⁷⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 78

⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 79

⁸¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 80

⁸² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 81

can in the country of the enemies for I heard Rasool-Allah^{saww} saying: 'A righteous man from my^{saww} companion would be buried by a bridge in Constantinople, and I have desired that I should be him'.

ثُمَّ مَاتَ فَكَانُوا يُجَاهِدُونَ وَ السَّرِيرُ يُحْمَلُ وَ يُقَدَّمُ فَأَرْسَلَ قَيْصَرُ فِي ذَلِكَ فَقَالُوا صَاحِبُ نَبِيَّنَا وَ قَدْ سَأَلْنَا أَنْ نَذْفِنَهُ فِي بِلَادِكَ وَ نَحْنُ مُتَغِدُّونَ وَصِيَّتَهُ قَالَ
فَإِذَا وَلَّيْتُمْ أَخْرَجْنَاهُ إِلَى الْكِلَابِ

Then he died, and they were fighting and the coffin was being carried and taken forward. They sent a message to Caesar regarding that and they said, 'A companion of our Prophet^{saww} had asked us to bury him in your country and we are implementing his bequest'. He said, 'Since you are in charge, then bring him out to the dogs'.

فَقَالُوا لَوْ نُبِشَ مِنْ قَبْرِهِ مَا تَرَكَ بِأَرْضِ الْعَرَبِ نَصْرَانِيًّا إِلَّا قُتِلَ وَ لَا كَنِيْسَةً إِلَّا هُدِمَتْ فَبَنَى عَلَى قَبْرِهِ قُبَّةً يُسْرَخُ فِيهَا إِلَى الْيَوْمِ وَ قَبْرُهُ إِلَى الْآنَ يَزَارُ فِي
جَنْبِ سُورِ الْقُسْطَنْطِينِيَّةِ.

They said, 'If we were to exhume him from his grave, no Christian would be left in the Arab lands except he would be killed, nor any church except it would be demolished'. So he built a dome upon his grave, a lamp being lighted in it up to today, and his grave up to now is being visited by the bridge in Constantinople".⁸³

83- سر، السرائر موسى بن بكر عن المفضل قال: عرضت على أبي عبد الله ع أصحاب الردة فكل ما سميت إنساناً قال اغرب حتى قلت خديفة قال اغرب قلت ابن مسعود قال اغرب ثم قال إن كنت إنما تريد الذين لم يدخلهم شيء فعليك هؤلاء الثلاثة أبو ذر و سلمان و المقداد.

(The book) 'Al-Saraair' of Musa Bin Bakr, from Al-Mufazzal who said, 'I presented to Abu Abdullah^{asws} the apostate companions, and every time I named a person, he^{asws} said: 'Hesitant', to the extent I said, 'Huzeyfa'. He^{asws} said: 'Hesitant'. I said, 'Ibn Masoud'. He^{asws} said: 'Hesitant'. Then he^{asws} said: 'But rather, if you are intending those whom nothing (of doubt) entered into them, then upon you are these three – Abu Zarr^{ra}, and Salman^{ra}, and Al-Miqdad^{ra}'.⁸⁴

84- م، تفسير الإمام عليه السلام قال رسول الله ص معاشر الناس أحبوا موالينا مع أحبكم لإنا هذا زيد بن حارثة و ابنه أسامة بن زيد من خواص موالينا فأحبوهم فوالذي بعث محمداً بالحق نبياً لينفعكم أحبهما قالوا وكيف ينفعنا حبهما

Tafseer Imam (Hassan Al-Askari)^{asws} – 'Rasool-Allah^{saww} said: 'Community of people! Love our friends along with your love for our family members! This is Zayd Bin Haris and his son Usama Bin Zayd, from the special ones of our friends, so love them both. By the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}, their love will benefit you'.

قَالَ إِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَامَةِ عَلِيًّا ع بِخَلْقِي عَظِيمٍ أَكْثَرُ مِنْ رِبْعَةِ وَ مُضَرَّ بِعَدَدِ كُلِّ وَاحِدٍ مِنْهُمَا فَيَقُولَانِ يَا أَخَا رَسُولِ اللَّهِ هَؤُلَاءِ أَحِبُّونَا بِحُبِّ مُحَمَّدٍ
رَسُولِ اللَّهِ وَ بِحُبِّكَ فَيَكْتُبُ لَهُمْ عَلِيٌّ ع جَوَازاً عَلَى الصَّرَاطِ فَيَعْبُرُونَ عَلَيْهِ وَ يَرُدُّونَ الْجَنَّةَ سَالِمِينَ.

He^{saww} said: 'They would be coming on the Day of Qiyamah to Ali^{asws} with a lot of people, more than the (clans of) Rabie and Muzar in number of each of them. They will be saying, 'O

⁸³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 82

⁸⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 83

brother^{asws} of Rasool^{saww}! Our love is by love of Muhammad^{saww} Rasool-Allah^{saww} and by your^{asws} love'. So Ali^{asws} would write a permit for them to cross over the Bridge, and they will be crossing over it and arriving at the Paradise safely".⁸⁵

85- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ هَذَا سَعْدٌ بْنُ مُعَاذٍ مِنْ خِيَارِ عِبَادِ اللَّهِ أَثَرُ رَضَى اللَّهُ عَلَى سَخَطِ قَرَابَتِهِ وَ أَصْهَارِهِ مِنَ الْيَهُودِ وَ أَمَرَ بِالْمَعْرُوفِ وَ نَهَى عَنِ الْمُنْكَرِ وَ عَظِبَ لِمُحَمَّدٍ رَسُولِ اللَّهِ ص وَ لِعَلِيِّ وَلِيِّ اللَّهِ وَ وَصِيِّ رَسُولِ اللَّهِ ص

Tafseer Imam (Hassan Al-Askari)^{asws} – ‘Rasool-Allah^{saww} said: ‘O servants of Allah^{azwj}! This is Sa’ad Bin Muaz, from the good servants of Allah^{azwj}, preferring the Pleasure of Allah^{azwj} over the anger of his relatives and his in-laws from the Jews, and he enjoins with the good and forbids from the evil, and gets angered for Muhammad^{saww} Rasool-Allah^{saww}, and for Ali^{asws} Guardian of Allah^{azwj} and successor^{asws} of Rasool-Allah^{saww}.

فَلَمَّا مَاتَ سَعْدٌ بَعْدَ أَنْ شُغِنِي مِنْ بَنِي قُرَيْظَةَ بِأَنْ قُتِلُوا أَجْمَعِينَ قَالَ ص يَرْحَمُكَ اللَّهُ يَا سَعْدٌ فَلَقَدْ كُنْتُ شَجَا فِي حُلُوقِ الْكَافِرِينَ لَوْ بَقِيتَ لَكَفَفْتُ الْعِجْلَ الَّذِي يُرَادُ نَصْبُهُ فِي بَيْضَةِ الْإِسْلَامِ.

When Sa’ad died after intercession from the clan of Qureyza from all of them being killed, he^{saww} said: ‘May Allah^{azwj} have Mercy on you, O Sa’ad, for you were brave among the circles of the Kafirs. Had you remained (alive) you would have stopped the calf which was intended to be installed in the helmet of Al-Islam”.⁸⁶

86- جاء المجلس للمنفيد علي بن بلال عن عبد الله بن أسعد عن الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ قَالَ: كُنْتُ أَرَى رَأْيَ الْخَوَارِجِ لَا رَأْيَ لِي غَيْرَهُ حَتَّى جَلَسْتُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ رَحِمَهُ اللَّهُ فَسَمِعْتُهُ يَقُولُ أَمَرَ النَّاسُ بِخُمْسٍ فَعَمِلُوا بِأَرْبَعٍ وَ تَرَكُوا وَاحِدَةً فَقَالَ لَهُ رَجُلٌ يَا بَا سَعِيدٍ مَا هَذِهِ الْأَرْبَعُ الَّتِي عَمِلُوا بِهَا قَالَ الصَّلَاةُ وَ الزَّكَاةُ وَ الْحَجُّ وَ صَوْمُ شَهْرِ رَمَضَانَ

(The book) ‘Al Majaalis’ of Al Mufeed – ‘Ali Bin Bilal, from Abdullah Bin As’ad, from Al Saqafy, from Ismail Bin Sabeeh, from Salim Bin Abu Salim, from Abu Haroun Al Abady who said,

‘I used to opine by the view of the Kharijites, there was no opinion for me other than it, until I sat to Abu Saeed Al-khudry, may Allah^{azwj} have Mercy on him. I heard him saying, ‘The people were ordered with five so they did four and neglected one’. A man said to him, ‘O Abu Saeed! What are these four which they did?’ He said, ‘The Salat, and the Zakaat, and the Hajj, and Fasts of the month of Ramazan’.

قَالَ فَمَا الْوَاحِدَةُ الَّتِي تَرَكُوهَا قَالَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ الرَّجُلُ وَ إِنَّهَا الْمُفْتَرَضَةُ مَعَهُنَ قَالَ أَبُو سَعِيدٍ نَعَمْ وَ رَبِّ الْكَعْبَةِ قَالَ الرَّجُلُ فَقَدْ كَفَرَ النَّاسُ إِذَنْ قَالَ أَبُو سَعِيدٍ فَمَا دَنِي.

He said, ‘So what is the one which they neglected?’ He said, ‘Wilayah of Ali^{asws} Bin Abu Talib^{asws}’. The man said, ‘And is it Obligatory along with these (four)?’ Abu Saeed said, ‘Yes, by the Lord^{azwj} of the Kabah!’ The man said, ‘The people have disbelieved, then’. Abu Saeed said, ‘So, what is my fault’”.⁸⁷

⁸⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 84

⁸⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 85

⁸⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 86

(The book) 'Al Majaalis' of Al Mufeed – 'Al Husayn Bin Muhammad Al Nahwy, from Muhammad Bin Al Husayn, from Abu Hatim, from Abu Ubeyda who said,

87- جاء المجالس للمفيد الحسين بن محمد النحوي عن محمد بن الحسين عن أبي حاتم عن أبي عبيدة قال: كَانَ النَّابِغَةُ الْجُعْدِيُّ مِمَّنْ يَتَأَلَّهُ فِي الْجَاهِلِيَّةِ وَ أَنْكَرَ الْحَمَرَ وَ السُّكَّرَ وَ هَجَرَ الْأَوْثَانَ وَ الْأَزْلَامَ وَ قَالَ فِي الْجَاهِلِيَّةِ كَلِمَتَهُ الَّتِي قَالَ فِيهَا

الْحَمْدُ لِلَّهِ لَا شَرِيكَ لَهُ مَنْ لَمْ يَقُلْهَا لِنَفْسِهِ ظَلَمًا

'Al-Naghibat Al-Ja'day was from the ones who defied during the pre-Islamic period, and denied the wine and the intoxicants, and abandoned the idols and the (divining) arrows, and he said phrases during the pre-Islamic period among which were (poem), 'The Praise is for Allah^{azwj}, there is no associate for Him^{azwj}. One who does not say it is being unjust to himself'.

وَ كَانَ يَذْكُرُ دِينَ إِبْرَاهِيمَ ع وَ الْحَنِيفِيَّةَ وَ يَصُومُ وَ يَسْتَغْفِرُ وَ يَتَوَقَّى أَشْيَاءَ لَغَوًا فِيهَا وَ وَقَدَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ

أَتَيْتُ رَسُولَ اللَّهِ إِذْ جَاءَ بِالْهَدَى
وَ جَاهَدْتُ حَتَّى مَا أَحْسُ وَ مَنْ مَعِيَ
وَ صِرْتُ إِلَى التَّقْوَى وَ لَمْ أَخْشَ كَافِرًا
وَ يَتْلُو كِتَابًا كَالْمَجَرَّةِ نُشْرًا
سَهْلًا إِذَا مَا لَاحَ ثُمَّ تَعَوَّزًا
وَ كُنْتُ مِنَ النَّارِ الْمَخُوفَةِ أَزْجَرًا

And he was mentioning the Religion of Ibrahim^{as} and the upright ones, and was Fasting and seeking Forgiveness and was staying away from things having vanities in it, and he came as a delegate to Rasool-Allah^{saww} and said (a poem), 'I came to Rasool-Allah^{saww} when he^{saww} came with the Guidance and he^{saww} recited a Book like the galaxy being published, and I fought until I struggled of what I felt was easy and (so did) the ones with me, when there was no pressured, then they were jealous, and I came to the piety and did not fear any Kafir, and I was fearful from the Fire'.

قَالَ وَ كَانَ النَّابِغَةُ عَلَوِي الرَّأْيِ وَ خَرَجَ بَعْدَ رَسُولِ اللَّهِ ص مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع إِلَى صِفِّينَ فَتَزَلَّ لَيْلَةً فَسَاقَ بِهِ وَ هُوَ يَقُولُ

قَدْ عَلِمَ الْمَصْرَانِ وَ الْعِرَاقُ
أَبْيَضُ جَحْجَاحٍ لَهُ رِوَاقُ
أَكْرَمُ مَنْ شَدَّ بِهِ نِطَاقُ
لَكُمْ سِبَاقُ وَ لَهُمْ سِبَاقُ
سُقْنُمْ إِلَى نَهْجِ الْهَدَى وَ سَاقُوا
فِي مِلَّةٍ عَادَتْهَا التَّفَاقُ
أَنْ عَلِيًّا فَحُلُّهَا الْعَنَاقُ
وَ أُمُّهُ غَالَا بِهَا الصَّدَاقُ
إِنَّ الْأَوَّلَى جَارُوكَ لَا أَفَاقُوا
قَدْ عَلِمْتُ ذَلِكَُمُ الرِّفَاقُ
إِلَى الَّتِي لَيْسَ لَهَا عِرَاقُ

He (the narrator) said, 'And Al-Nagiba was an Alawite of the opinion and after Rasool-Allah^{saww} he went out with Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} to Siffeen. One night he descended and continued with him^{asws} and he was saying (a poem), 'The Egyptians and the Iraqis have known that Ali^{asws} has been hugged by hugs, white, honour being quick to him^{asws}, and his^{asws} mother^{as}, the dower was expensive with her^{as}. Honourable is the one who is attracted to him^{asws} by talk. The foremost of your neighbours are not waking up. For you is a race (competition) and for them is a race (competition), the friends have known that. You

are being ushered to the peak of guidance and they are being ushered to that (sea) which there isn't any coast for it, into a religion the hypocrisy returning to it".⁸⁸

88- ط، أمان الأخطار رأينا و رؤينا من بغض تواريخ أسفار النبي ص أنه كان قصداً قوماً من أهل الكتاب قبل دخولهم في الدمة فظفر منهم بامرأة قريبة الغرس بزوجه و عاد من سفره فبات في طريقه و أشار إلى عمارة بن ياسر و عبادة بن بشر أن يحرساه

(The book) 'Amaan' of Al-Akhtaar – 'We saw and reported from one of the histories of the journeys of the Prophet^{saww} that he^{saww} aimed for a group from the people of the Book before their entry into the responsibility. He^{saww} triumphed from them with a woman, a relative of the bride of her husband, and he^{saww} returned from his^{saww} journey. He^{saww} spent the night in his^{saww} way and indicated to Ammar bin Yasser and Abbad Bin Bishr to guard him^{saww}.

فأقسم الليل فسموا و كان لعمارة بن بشر النصف الأول و لعمارة بن ياسر النصف الثاني فقام عمارة بن ياسر و قام عبادة بن بشر يصلي و قد تبعهم اليهودي يطلب امرأته أو يعتنم إهمالاً من التحفظ فيفتك بالنبي ص فنظر اليهودي عبادة بن بشر يصلي في موضع العبور فلم يعلم في ظلام الليل هل هو شجرة أو أكمة أو دابة أو إنسان

The divided the night into portions and for Abbad Bin Bishr was the first half and for Ammar Bin Yasser was the second half. Ammar Bin Yasser slept and Abbad Bin Bishr stood to pray Salat, and the Jew had pursued them seeking his wife, or to take advantage of any negligence in the protection and assassinate the Prophet^{saww}.

The Jew looked at Abbad bin Bishr praying Salat in the place of the transit, but he did not know in the darkness of the night whether he was a tree, or a mound or an animal or a human being.

فرماه بسهم فأنبته فيه فلم يقطع الصلاة فرماه بأخر فحقت الصلاة و أيقظ عمارة بن ياسر فرأى السهم في جسده فعاتبه و قال هلاً أيقظني في أول سهم فقال قد كنت قد بدأت في سورة الكهف فكرهت أن أقطعها و لو لا خوفاً أن يأتي العدو على نفسي و يصل إلى رسول الله ص و أكون قد ضيعت ثغراً من ثغور المسلمين لما حقت من صلاتي و لو أتى على نفسي فدفع العدو عما أراد.

He shot at him with an arrow and it lodged in him, but he did not terminate the Salat. Then he shot at him with another, so he lightened the Salat and Ammar Bin Yasser woke up and he saw the two arrows in his body, so he blamed him and said, 'Why didn't you wake me up during the first arrow?' He said, 'I had begun in Surah Al-Kahf and I disliked to cut it, and had it not been for the fear that the enemy might come over myself and arrive to Rasool-Allah^{saww}, and I would have wasted a gap from the gaps of the Muslims, I would not have even lightened from my Salat, and even if he had come upon myself'. They both repelled the enemy from what he had intended".

ثم قال و قد ذكر أبو نعيم الحافظ في الجزء الثاني من كتاب جلية الأولياء بإسناده في حديث أبي ربحانة أنه كان مع رسول الله صلوات الله عليه في غزوة قال فأومنا ذات ليلة إلى شرف فأصابنا فيه برد شديد حتى رأيت الرجال يخفون أحدهم الخيفة فيدخل فيها و يكتم عليه بحقيقته فلما رأى ذلك منهم قال من يحرسنا في هذه الليلة فأدعوه له بدعاء يصيب به فضله

⁸⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 88

Then he said, 'And Abu Nueym Al-Hafiz has mentioned in the second volume of the book 'Hilyat Al-Awliya', in a Hadeeth of Abu Rayhana that he was with Rasool-Allah^{saww} in a military expedition. He said, 'One night we too shelter in a high place and severe cold hit us until I was the men digging a hole and entering into it, and covering upon it with the stones. When he^{saww} saw that from them, he^{saww} said: 'Who will guard us during this night, and I^{saww} shall supplicate for him with a supplication, he will achieve merit by it'.

فَقَامَ رَجُلٌ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ ص فَقَالَ مَنْ أَنْتَ فَقَالَ فُلَانُ بْنُ فُلَانٍ الْأَنْصَارِيُّ فَقَالَ اأَذْنُ مِنِّي فَدَنَا مِنْهُ فَأَخَذَ بَعْضُ ثِيَابِهِ ثُمَّ اسْتَفْتَحَ بِدُعَاءٍ لَهُ

A man stood up and said, 'I will, O Rasool-Allah^{saww}!' He^{saww} said: 'Who are you?' He said, 'So and so son of so and so the Helper'. He^{saww} said: 'Come near me^{saww}'. He went near him^{saww}. Then he^{saww} grabbed a part of his clothes then began supplicating for him.

قَالَ أَبُو رَجَاءَةَ فَلَمَّا سَمِعْتُ مَا يَدْعُو بِهِ رَسُولُ اللَّهِ ص لِلْأَنْصَارِيِّ فُتِمْتُ فَقُلْتُ أَنَا رَجُلٌ فَسَأَلَنِي كَمَا سَأَلَهُ فَقَالَ اأَذْنُ كَمَا قَالَ لَهُ وَ دَعَا بِدُعَاءٍ دُونَ مَا دَعَا بِهِ لِلْأَنْصَارِيِّ ثُمَّ قَالَ خَرُمَتِ النَّارُ عَلَى عَيْنٍ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَ خَرُمَتِ النَّارُ عَلَى عَيْنٍ دَمَعَتْ مِنْ خَشْيَةِ اللَّهِ

Abu Rayhana said, 'When I hear what Rasool-Allah^{saww} had supplicated with for the Helper, I stood up and said, 'I am a man, so ask me like what you^{saww} had asked him'. He^{saww} said: 'Approach', just as he^{saww} had said to him, and supplicated with a supplication other than what he^{saww} supplicated with for the Helper, then said: 'The Fire is forbidden upon an eye staying awake in the Way of Allah^{azwj}, and the Fire is forbidden upon an eye shedding tears from fearing Allah^{azwj}'.

وَ قَالَ الثَّالِثَةُ أَنْسَيْتُهَا قَالَ أَبُو شُرَيْحٍ بَعْدَ ذَلِكَ خَرُمَتِ النَّارُ عَلَى عَيْنٍ قَدْ غُضَّتْ عَنْ حَرَامِ اللَّهِ.

And he (the narrator) said, 'The third, I have forgotten it'. Abu Shureyh said after that, 'The Fire is forbidden upon an eye which had been closed from the Prohibitions of Allah^{azwj}'.⁸⁹

89- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَأَذِنَ لَهُ فَدَخَلَ عَلَيْهِ فَسَلَّمَ فَرَحَّبَ بِهِ أَبُو جَعْفَرٍ ع وَ أَذْنَاهُ وَ سَأَلَهُ فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنِّي خَطَبْتُ إِلَى مَوْلَاكَ فُلَانُ بْنُ أَبِي رَافِعٍ ابْنَتَهُ فَلَانَةُ فَرَدَّنِي وَ رَغِبَ عَنِّي وَ اِزْدَرَأَنِي لِذِمَامَتِي وَ حَاجَتِي وَ غُرْبَتِي وَ قَدْ دَخَلَنِي مِنْ ذَلِكَ غَضَاظَةٌ هَجَمَتْ عَض [غَض] لَهَا فَلْي تَمَيِّتْ عِنْدَهَا الْمَوْتَ

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Ja'far^{asws} when a man sought permission to see him^{asws}. He^{asws} permitted him and he came over to him^{asws}, and greeted him^{asws}. Abu Ja'far^{asws} welcomed him and went near to him and asked about him. So the man said, 'May I be sacrificed for you^{asws}! I addressed to so and so friend of yours^{asws}, son of Abu Raf'a about his so and so daughter, but he rejected me and turned away from me, and showed disdain for me due to my physical ugliness, and my destitution, and my poverty, and due to that there has entered into me a derogatory attack upon my heart that I am coveting the death as a result'.

⁸⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 88

فَقَالَ أَبُو جَعْفَرٍ ع أَذْهَبَ فَأَنْتَ رَسُولِي إِلَيْهِ وَ قُلْ لَهُ يَقُولُ لَكَ مُحَمَّدٌ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ أَبِي طَالِبٍ ع رَّوَجٌ مَنَحَ [مُنَجَّح] بْنُ رَبَاحٍ مَوْلَايَ ابْنَتَكَ فَالَانَةَ وَ لَا تَرُدَّهُ قَالَ أَبُو حَزْمَةَ فَوُتِبَ الرَّجُلُ فَرِحًا مُسْرِعًا بِرِسَالَةِ أَبِي جَعْفَرٍ ع

Abu Ja'far^{asws} said: 'Go, for you are my^{asws} messenger to him, and say to him, 'Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} is saying to you: 'Marry your so and so daughter to Munjih Bin Rabah, my^{asws} friend, and do not reject him'. Abu Hamza said, 'So the man leapt up in joy, delighted with the message of Abu Ja'far^{asws}'.

فَلَمَّا أَنْ تَوَارَى الرَّجُلُ قَالَ أَبُو جَعْفَرٍ ع إِنَّ رَجُلًا كَانَ مِنْ أَهْلِ الْيَمَامَةِ يُقَالُ لَهُ جُوَيْبِرٌ أَتَى رَسُولَ اللَّهِ ص مُتَّجِعًا لِلْإِسْلَامِ فَأَسْلَمَ وَ حَسَنَ إِسْلَامُهُ وَ كَانَ رَجُلًا قَصِيرًا دَمِيمًا مُخْتَجًا غَارِبًا وَ كَانَ مِنْ قِبَاحِ السُّودَانِ فَصَمَّهَ رَسُولُ اللَّهِ ص لِحَالِ غُرْبَتِهِ وَ غُرَاهُ وَ كَانَ يُجْرِي عَلَيْهِ طَعَامُهُ صَاعًا مِنْ تَمْرٍ بِالصَّاعِ الْأَوَّلِ وَ كَسَاهُ ثَمَلَتَيْنِ وَ أَمَرَهُ أَنْ يَلْزِمَ الْمَسْجِدَ وَ يَرْفُدَ فِيهِ بِاللَّيْلِ

When the man went out of sight, Abu Ja'far^{asws} said: 'There was a man from the people of Al-Yamama called Juweybir, who came seeking success from Al-Islam. He became a Muslim and his Islam was good, and he was a short ugly man, needy, of scarce clothing, and he was from the ugly ones of Sudan. Rasool-Allah^{saww} undertook his responsibility due to his poor state, and his nakedness, and would give him food, a Sa'a (four handfuls) of dates with the first Sa'a (of dates available), and clothed him with two garments, and instructed him that he should stay in the Masjid, and lie down there at night.

فَمَكَثَ بِذَلِكَ مَا شَاءَ اللَّهُ حَتَّى كَثُرَ الْغُرَبَاءُ مِمَّنْ يَدْخُلُ فِي الْإِسْلَامِ مِنْ أَهْلِ الْحَاجَةِ بِالْمَدِينَةِ وَ ضَاقَ بِهِمُ الْمَسْجِدُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيِّهِ ص أَنْ طَهَّرَ مَسْجِدَكَ وَ أَخْرِجْ مِنَ الْمَسْجِدِ مَنْ يَرْفُدُ فِيهِ بِاللَّيْلِ وَ مَرَّ بِسَدِّ أَبْوَابِ كُلِّ مَنْ كَانَ لَهُ فِي مَسْجِدِكَ بَابٌ إِلَّا بَابَ عَلِيٍّ وَ مَسْكَنَ فَاطِمَةَ ع وَ لَا يَمْزَنَ فِيهِ جُنُبٌ وَ لَا يَرْفُدُ فِيهِ غَرِيبٌ

So he remained like that for as long as Allah^{azwj} so Desired, until the strangers were many, from the ones who entered into Al-Islam from the needy people in Al-Medina, and the Masjid was constrained by them. Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww} that he^{saww} should purify the Masjid and exit from the Masjid the ones who were lying there at night, and Commanded with the closure of the doors of the one who had such a door for him in his^{saww} Masjid except for the door of Ali^{asws}, and the dwelling of (Syeda) Fatima^{asws}, and to (ensure that no) one of sexual impurities should neither pass by in it, nor a stranger to lie down in it.

قَالَ فَأَمَرَ رَسُولُ اللَّهِ ص بِسَدِّ أَبْوَابِهِمْ إِلَّا بَابَ عَلِيٍّ ع وَ أَقَرَّ مَسْكَنَ فَاطِمَةَ صَلَّي اللَّهُ عَلَيْهَا عَلَى خَالِهِ قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص أَمَرَ أَنْ يُتَّخَذَ لِلْمُسْلِمِينَ سَقِيفَةً فَعَمِلَتْ لَهُمْ وَ هِيَ الصُّفَّةُ ثُمَّ أَمَرَ الْغُرَبَاءَ وَ الْمَسَاكِينَ أَنْ يَطْلُؤُوا فِيهَا نَهَارَهُمْ وَ لَيْلَهُمْ فَتَرَلَوْهَا وَ اجْتَمَعُوا فِيهَا

He^{asws} said: 'Rasool-Allah^{saww} ordered for the closure of their doors except for the door of Ali^{asws}, and agreed for the door of the dwelling of (Syeda) Fatima^{asws} to be upon its state (open). Then Rasool-Allah^{saww} ordered that a pavilion be set up for the Muslims, so it was set up for them, and it is the platform. Then he^{saww} ordered for the strangers, and the poor that they should shade themselves therein during their days and their nights. So they lodged in it and gathered therein.

فَكَانَ رَسُولُ اللَّهِ ص يَتَعَاهَدُهُمْ بِالْبُرِّ وَ التَّمْرِ وَ الشَّعِيرِ وَ الزَّبِيبِ إِذَا كَانَ عِنْدَهُ وَ كَانَ الْمُسْلِمُونَ يَتَعَاهَدُونَهُمْ وَ يَرْقُونَهُمْ لِرَقَّةِ رَسُولِ اللَّهِ ص وَ يَصْرِفُونَ صَدَقَاتِهِمْ إِلَيْهِمْ

Rasool-Allah^{saww} was gifting them with the wheat, and the dates, and the barley, and the raisins, whenever these were with him^{saww}, and the Muslims were (also) gifting them and were being kind to them due to the kindness of Rasool-Allah^{saww} and were spending their charities upon them.

فَإِنَّ رَسُولَ اللَّهِ ص نَظَرَ إِلَى جُوَيْرٍ ذَاتَ يَوْمٍ بِرَحْمَةٍ مِنْهُ لَهُ وَ رَقَّةٍ عَلَيْهِ فَقَالَ يَا جُوَيْرُ لَوْ تَزَوَّجْتَ امْرَأَةً فَعَقَّمْتَ بِهَا فَرَجَكَ وَ أَغَانَتْكَ عَلَى ذُنُوبِكَ وَ أَحَرَّتَكَ فَقَالَ لَهُ جُوَيْرُ يَا رَسُولَ اللَّهِ بِأَيِّ أَنْتَ وَ أُمِّي مَنْ يَرْغَبُ فِي فَوْ اللَّهِ مَا مِنْ حَسَبٍ وَ لَا نَسَبٍ وَ لَا مَالٍ وَ لَا جَمَالٍ فَأَيُّهُ امْرَأَةٌ تَرْغَبُ فِيَّ

One day Rasool-Allah^{saww} looked at Juweybir with mercy from him^{saww} for him, and kindness upon him, so he^{saww} said to him: 'O Juweybir! If only you would marry a woman, so you would protect your chastity by her and she would support you upon your world and your Hereafter'. Juweybir said to him^{saww}, 'O Rasool-Allah^{saww}! May my father and my mother be sacrificed for you^{saww}! Who would desire me, for by Allah^{azwj}, I am neither with a lineage, nor from a nobility, nor wealth, nor beauty, so which woman would desire me?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا جُوَيْرُ إِنَّ اللَّهَ قَدْ وَضَعَ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ شَرِيفاً وَ شَرَفَ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ وَضِيعاً وَ أَعَزَّ بِالْإِسْلَامِ مَنْ كَانَ فِي الْجَاهِلِيَّةِ ذَلِيلًا وَ أَذْهَبَ بِالْإِسْلَامِ مَا كَانَ مِنْ نَحْوَةِ الْجَاهِلِيَّةِ وَ تَفَاخَرُهَا بِعَشَائِرِهَا وَ بَاسِقِ أَنْسَابِهَا

Rasool-Allah^{saww} said to him: 'O Juweybir! Allah^{azwj} has Placed nobility by Al-Islam upon the one who was noble during the pre-Islamic period, and enrobed by Al-Islam the one who was ignoble, and Honoured by Al-Islam the one who disgraced during the pre-Islamic period, and Removed by Al-Islam was what from the haughtiness of the pre-Islamic period and its pride with their clans, and loftiness with their lineages.

فَالنَّاسُ الْيَوْمَ كُلُّهُمْ أَبْيَضُهُمْ وَ أَسْوَدُهُمْ وَ فُرْشِيُّهُمْ وَ عَرَبِيُّهُمْ وَ عَجَمِيُّهُمْ مِنْ آدَمَ وَ إِنَّ آدَمَ ع خَلَقَهُ اللَّهُ مِنْ طِينٍ وَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ أَطْوَعُهُمْ لَهُ وَ أَتْقَاهُمْ وَ مَا أَعْلَمُ يَا جُوَيْرُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عَلَيْكَ الْيَوْمَ فَضْلاً إِلَّا لِمَنْ كَانَ أَتَقَى لِلَّهِ مِنْكَ وَ أَطْوَعَ

Thus, the people today, their white ones, and their black ones, and their Quraysh ones, and their Arab ones, and their non-Arab ones, are all from Adam^{as}, and that Adam^{as}, Allah^{azwj} Created him^{as} from clay, and that the most Beloved of people to Allah^{azwj} Mighty and Majestic on the Day of Judgement would be their most obedient ones, and their most pious ones, and I^{saww} do not know, O Juweybir, of anyone from the Muslims today to have preference over you except for the one who was more pious than you, and more obedient (to Allah^{azwj}).

ثُمَّ قَالَ لَهُ انْطَلِقْ يَا جُوَيْرُ إِلَى زِيَادِ بْنِ لَبَيْدٍ فَإِنَّهُ مِنْ أَشْرَفِ بَنِي بَيَاضَةَ حَسَباً فِيهِمْ فَقَالَ لَهُ إِنَّي رَسُولُ رَسُولِ اللَّهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ زَوْجَ جُوَيْرٍ ابْنَتَكَ الدُّلَاءَ

Then he^{saww} said to him: 'Go, O Juweybir, to Ziyad Bin Labeyd, for he is from the most noble ones of the clan of Bayza among them, and say to him, 'I am a messenger of Rasool-Allah^{saww} to you, and he^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'.

قَالَ فَانْطَلَقَ جُوَيْرُ بِرِسَالَةِ رَسُولِ اللَّهِ ص إِلَى زِيَادِ بْنِ لَبَيْدٍ وَ هُوَ فِي مَنْزِلِهِ وَ جَمَاعَةٌ مِنْ قَوْمِهِ عِنْدَهُ فَاسْتَأْذَنَ فَأُعْلِمَ فَأَذِنَ لَهُ وَ سَلَّمَ عَلَيْهِ ثُمَّ قَالَ يَا زِيَادُ بْنُ لَبَيْدٍ إِنَّي رَسُولُ رَسُولِ اللَّهِ ص إِلَيْكَ فِي حَاجَةٍ فَأُبَوِّخُ بِهَا أُمَّ أُسْرُهَا إِلَيْكَ فَقَالَ لَهُ زِيَادُ بَلْ بُوِّحَ بِهَا فَإِنَّ ذَلِكَ شَرَفٌ لِي وَ فَخْرٌ

He^{asws} said: 'Juweybir went with the message of Rasool-Allah^{saww} to Ziyad Bin Labeyd, and he was in his house and there was a group of his people in his presence. He sought permission, and he was granted permission to see him. He entered and greeted him, then said, 'O Ziyad Bin Labeyd! I am a messenger of Rasool-Allah^{saww} to you, regarding a need of mine, so either I announce with it or I divulge it to you in privacy'. Ziyad said to him, 'But, announce it, for that is more honourable for me and a matter of pride'.

فَقَالَ لَهُ جُوَيْرٌ إِنَّ رَسُولَ اللَّهِ ص يَقُولُ لَكَ زَوْجٌ جُوَيْرٌ ابْنَتَكَ الدُّلَاءَ فَقَالَ لَهُ زِيَادٌ أَرْسُولَ اللَّهِ أَرْسَلَكَ إِلَيَّ بِهَذَا يَا جُوَيْرٌ فَقَالَ لَهُ نَعَمْ مَا كُنْتُ لِأَكْذِبَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ زِيَادٌ إِنَّا لَا نَزُوجُ فِتْيَانَنَا إِلَّا أَكْفَاءَنَا مِنَ الْأَنْصَارِ فَأَنْصَرِفْ يَا جُوَيْرٌ حَتَّى أَلْقَى رَسُولَ اللَّهِ ص فَأَخْبِرَهُ بِعُذْرِي

Juweybir said to him, 'Rasool-Allah^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'. So Ziyad said to him, 'Did Rasool-Allah^{saww} send you to me with this?' So he said to him, 'Yes. I am not one to lie upon Rasool-Allah^{saww}'. So Ziyad said to him, 'We do not marry (our daughters to) our youths except if they are a match from the Helpers, therefore leave, O Juweybir, until I meet up with Rasool-Allah^{saww}, and I inform him of my excuse'.

فَأَنْصَرَفَ جُوَيْرٌ وَهُوَ يَقُولُ وَاللَّهِ مَا يَهْدَا أَنْزَلَ الْقُرْآنُ وَلَا يَهْدَا ظَهَرَتْ نُبُوَّةُ مُحَمَّدٍ ص فَسَمِعَتْ مَقَالَتَهُ الدُّلَاءُ بِنْتُ زِيَادٍ وَهِيَ فِي حِدْرِهَا فَأَرْسَلَتْ إِلَى أَبِيهَا ادْخُلْ إِلَيَّ فَدَخَلَ إِلَيْهَا فَقَالَتْ مَا هَذَا الْكَلَامُ الَّذِي سَمِعْتُهُ مِنْكَ تُحَاوِرُ بِهِ جُوَيْرًا فَقَالَ لَهَا ذَكَّرَ لِي أَنَّ رَسُولَ اللَّهِ ص أَرْسَلَهُ وَ قَالَ يَقُولُ لَكَ رَسُولُ اللَّهِ ص زَوْجٌ جُوَيْرٌ ابْنَتَكَ الدُّلَاءَ فَقَالَتْ لَهُ وَاللَّهِ مَا كَانَ جُوَيْرٌ لِيَكْذِبَ عَلَى رَسُولِ اللَّهِ ص بِحَضْرَتِهِ فَأَبْعَثِ الْآنَ رَسُولًا يَرُدُّ عَلَيْكَ جُوَيْرًا

Juweybir left and he was saying, 'By Allah^{azwj}! Neither was the Quran Revealed with this, nor by this did the Prophet-hood of Muhammad^{saww} appear'. Zulfa daughter of Ziyad heard his words and she was behind her curtain. She sent for her father to come over to her. He went over to her, and she said to him, 'What is this speech which I heard from you agitating Juweybir with it?' He said to her, 'He mentioned to me that Rasool-Allah^{saww} had sent him and he said, 'Rasool-Allah^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'. She said to him, 'By Allah^{azwj}! It is not for Juweybir that he would lie upon Rasool-Allah^{saww} in his^{saww} presence, so send a messenger right now to return Juweybir back to you'.

فَبَعَثَ زِيَادٌ رَسُولًا فَلَحِقَ جُوَيْرًا فَقَالَ لَهُ زِيَادٌ يَا جُوَيْرٌ مَرْحَبًا بِكَ أَطَمَمْتَ حَتَّى أَعُودَ إِلَيْكَ ثُمَّ انْطَلَقَ زِيَادٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ يَا بَابِي أَنْتَ وَ أُمِّي إِنَّ جُوَيْرًا أَتَانِي بِرِسَالَتِكَ وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص يَقُولُ زَوْجٌ جُوَيْرٌ ابْنَتَكَ الدُّلَاءَ فَلَمْ أَلِدْ لَهُ فِي الْقَوْلِ وَ رَأَيْتُ لِقَاءَكَ وَ نَحْنُ لَا نَزُوجُ إِلَّا أَكْفَاءَنَا مِنَ الْأَنْصَارِ

Ziyad sent a messenger who met up with Juweybir, and Ziyad said to him, 'O Juweybir! Welcome to you. Rest assured until I return to you'. Then Ziyad went to Rasool-Allah^{saww} and said to him^{saww}, 'May my father and my mother be sacrificed for you^{saww}! Juweybir came over to me with your^{saww} message and said, 'Rasool-Allah^{saww} is saying to you: 'Marry your daughter Zulfa to Juweybir'. So I was not soft to him with the words, and I view that I should meet up with you^{saww}, and we do not tend to marry except for our peers from the Helpers'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا زِيَادُ جُوَيْرٌ مُؤْمِنٌ وَ الْمُؤْمِنُ كُفُوٌ لِلْمُؤْمِنَةِ وَ الْمُسْلِمُ كُفُوٌ لِلْمُسْلِمَةِ فَرُوجُهُ يَا زِيَادُ وَ لَا تَرَعَبْ عَنْهُ

Rasool-Allah^{saww} said to him: 'O Ziyad! Juweybir is a Momin, and the Momin is a match for the Momina, and the Muslim man is a match for the Muslim woman, therefore marry (your daughter to him) O Ziyad, and do not turn away from him'.

قَالَ فَرَجَعَ زِيَادٌ إِلَى مَنْزِلِهِ وَ دَخَلَ عَلَى ابْنَتِهِ فَقَالَ لَهَا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص فَقَالَتْ لَهُ إِنَّكَ إِنْ عَصَيْتَ رَسُولَ اللَّهِ ص كَفَرْتَ فَرَوَّجَ جُوَيْرَاءَ فَخَرَجَ زِيَادٌ فَأَخَذَ بِيَدِ جُوَيْرَاءَ ثُمَّ أَخْرَجَهُ إِلَى قَوْمِهِ فَرَوَّجَهُ عَلَى سُنَّةِ اللَّهِ وَ سُنَّةِ رَسُولِهِ وَ ضَمِنَ صَدَاقَهَا

He^{asws} said: 'Ziyad returned to his house and went over to his daughter and told her what he had heard from Rasool-Allah^{saww}. So she said to him, 'If you were to disobey Rasool-Allah^{saww}, you would be a disbeliever, therefore, get me to be married to Juweybir'. Ziyad went out and grabbed a hand of Juweybir, then brought him out to his people, and got him married upon a Sunnah of Allah^{azwj} and a Sunnah of His^{azwj} Rasool^{saww}, and guaranteed her dowry.

قَالَ فَجَعَلَهَا زِيَادٌ وَ هَيَّأَهَا ثُمَّ أَرْسَلَهَا إِلَى جُوَيْرَاءَ فَقَالُوا لَهُ أَلَا لَكَ مَنْزِلٌ فَتَسُوْقَهَا إِلَيْكَ فَقَالَ وَ اللَّهُ مَا لِي مِنْ مَنْزِلٍ قَالَ فَهَيَّئُوهَا وَ هَيَّئُوا لَهَا مَنْزِلًا وَ هَيَّئُوا فِيهِ فِرَاشًا وَ مَنَاعًا وَ كَسَمُوا جُوَيْرَاءَ تَوْبِينَ وَ أَدْخَلَتِ الدَّلْفَاءُ فِي بَيْتِهَا وَ أَدْخَلَ جُوَيْرَاءَ عَلَيْهَا مَعْتَمًا فَلَمَّا رَأَاهَا نَظَرَ إِلَى بَيْتٍ وَ مَنَاعٍ وَ رِيحٍ طَيِّبَةٍ فَأَمَّ إِلَى زَاوِيَةِ الْبَيْتِ فَلَمْ يَزَلْ تَالِيًا لِلْقُرْآنِ رَاكِعًا وَ سَاجِدًا حَتَّى طَلَعَ الْفَجْرُ

Ziyad got her ready and adorned her, then sent a message to Juweybir and said to him, 'Is there a house for you, so we can escort her to you?' He said, 'By Allah^{azwj}! There is no house for me'. He^{asws} said: 'So they prepared for her and furnished a house for her, and prepared a bed therein, and chattels, and clothed Juweybir with two garments, and Zulfa entered into her house, and Juweybir went to her downcast. When he saw her, he looked at the house and the chattels, and the aromatic perfumes, he stood to a corner of the house, and did not cease to recite the Quran whilst performing Ruku'u and Sajdah until the dawn emerged.

فَلَمَّا سَمِعَ النَّدَاءَ خَرَجَ وَ خَرَجَتْ زَوْجَتُهُ إِلَى الصَّلَاةِ فَتَوَضَّأَتْ وَ صَلَّتِ الصُّبْحَ فَسَمِعَتْ هَلْ مَسَكَ فَقَالَتْ مَا زَالَ تَالِيًا لِلْقُرْآنِ وَ رَاكِعًا وَ سَاجِدًا حَتَّى سَمِعَ النَّدَاءَ فَخَرَجَ

When he heard the call (Azaan), he and his wife went out to the Salat. So they both performed the Wudu'u and prayed the morning Salat. She was asked, 'Has he touched you?' She said, 'He did not cease to recite the Quran, and performing Ruku'u and Sajdah until he heard the call (Azaan), and he went out.

فَلَمَّا كَانَتِ اللَّيْلَةُ الثَّانِيَةُ فَعَلَ مِثْلَ ذَلِكَ وَ أَخْفَفُوا ذَلِكَ مِنْ زِيَادٍ فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ فَعَلَ مِثْلَ ذَلِكَ فَأُخْبِرَ بِذَلِكَ أَبُوهَا فَانْطَلَقَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ يَا أَبَتِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ص أَمَرْتَنِي بِتَرْوِيجِ جُوَيْرَاءَ وَ لَا وَ اللَّهُ مَا كَانَ مِنْ مَنَاجِحِنَا وَ لَكِنْ طَاعَتُكَ أَوْجَبَتْ عَلَيَّ تَرْوِيجَهُ

When it was the second night, he did similar to that, and that was concealed from Ziyad. When it was the third day, he did similar to that. So her father came to know, and he went to Rasool-Allah^{saww} and said to him^{saww}, 'May my father and my mother be sacrificed for you^{asws}, O Rasool-Allah^{saww}! You^{saww} ordered me with the marriage of Juweybir, and by Allah^{azwj}, he was not from the ones we would have married, but I obeyed you^{saww}. It was Obligatory upon me to marry her to him'.

فَقَالَ لَهُ النَّبِيُّ ص فَمَا الَّذِي أَنْكَرْتُمْ مِنْهُ قَالَ إِنَّا هَيَّأْنَا لَهُ بَيْتًا وَ مَنَاعًا وَ أَدْخَلَتِ ابْنَتِي الْبَيْتَ وَ أَدْخَلَ مَعَهَا مَعْتَمًا فَمَا كَلَّمَهَا وَ لَا نَظَرَ إِلَيْهَا وَ لَا دَنَا مِنْهَا بَلْ قَامَ إِلَى زَاوِيَةِ الْبَيْتِ فَلَمْ يَزَلْ تَالِيًا لِلْقُرْآنِ رَاكِعًا وَ سَاجِدًا حَتَّى سَمِعَ النَّدَاءَ فَخَرَجَ ثُمَّ فَعَلَ مِثْلَ ذَلِكَ فِي اللَّيْلَةِ الثَّانِيَةِ وَ مِثْلَ ذَلِكَ فِي اللَّيْلَةِ الثَّالِثَةِ وَ لَمْ يَذُنْ مِنْهَا وَ لَمْ يُكَلِّمْهَا إِلَى أَنْ جِئْتُكَ وَ مَا تَرَاهُ يُرِيدُ النِّسَاءَ فَانْظُرْ فِي أَمْرِنَا

The Prophet^{saww} said to him: 'So what it is that you are disliking from him?' He said, 'We prepared a house for him, and chattels, and I entered my daughter into the house, and I entered chattels along with her, but he neither spoke to her nor looked at her, nor did he approach her, but he stood by a corner of the room and did not cease to recite the Quran performing Ruku'u and Sajdah until he heard the call (Azaan), and he went out. The he did similar to that during the second night, and similar to that during the third, and did not approach her, and did not speak to her until I came over to you^{saww}, and we do not see him as wanting the women. Therefore, look into our matter'.

فَانْصَرَفَ زِيَادٌ وَ بَعَثَ رَسُولُ اللَّهِ ص إِلَى جُوَيْرٍ فَقَالَ لَهُ أَمَا تَتَقَرَّبُ النِّسَاءَ فَقَالَ لَهُ جُوَيْرٌ أَوْ مَا أَنَا بِمَحَلٍّ بَلَى يَا رَسُولَ اللَّهِ إِنِّي لَشَيْقٍ نَحْمُ إِلَى النِّسَاءِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص قَدْ خُبِرْتُ بِخِلَافٍ مَا وَصَفْتَ بِهِ نَفْسَكَ قَدْ ذَكَرُوا لِي أَنَّهُمْ هَيُّوْا لَكَ بَيْتاً وَ فِرَاشاً وَ مَتَاعاً وَ أُدْخِلْتُ عَلَيْكَ فَتَاةً حَسَنَاءَ عَطِرَةً وَ أَتَيْتَ مُعْتَمِئاً فَلَمْ تَنْظُرْ إِلَيْهَا وَ لَمْ تُكَلِّمْهَا وَ لَمْ تَذُدْ مِنْهَا فَمَا ذَهَكَ إِذَنْ

Ziyad left, and Rasool-Allah^{saww} sent for Juweybir, so he^{saww} said to him: 'Do you not go near the women?' Juweyir said to him^{saww}, 'Or am I not a stallion? Yes, O Rasool-Allah^{saww}! I have intense craving for the women'. Rasool-Allah^{saww} said to him: 'I^{saww} have been informed opposite to what you are describing yourself with. It has been mentioned to me^{saww} that they prepared a house for you, and a bed, and chattels, and entered upon you a beautiful young girl, perfumed, and you were downcast and did not look at her, and did not speak to her, and did not approach her. So what is your wisdom then?'

فَقَالَ لَهُ جُوَيْرٌ يَا رَسُولَ اللَّهِ دَخَلْتُ بَيْتاً وَاسِعاً وَ رَأَيْتُ فِرَاشاً وَ مَتَاعاً وَ فَتَاةً حَسَنَاءَ عَطِرَةً وَ ذَكَرْتُ حَالِي الَّتِي كُنْتُ عَلَيْهَا وَ غُرْبَتِي وَ حَاجَتِي وَ ضَبْعَتِي وَ كَيْثُونَتِي مَعَ الْغُرَبَاءِ وَ الْمَسَاكِينِ فَأَحْبَبْتُ إِذْ أَوْلَايَ اللَّهُ ذَلِكَ أَنْ أَشْكُرَهُ عَلَى مَا أَعْطَانِي وَ أَتَقَرَّبُ إِلَيْهِ بِحَقِيقَةِ الشُّكْرِ

Juweybir said to him^{saww}, 'O Rasool-Allah^{saww}! I entered a spacious house, and I saw a bed, and chattels, and a beautiful young girl, perfumed, and I remembered my state which I used to be upon, and my poverty, and my destitution, and my place, and my clothes along with the poor ones and the needy, so I loved it that I should give preference to Allah^{azwj} for that and thank Him^{azwj} upon what He^{azwj} had Given me, and wanted to be closer to Him^{azwj} with the reality of the gratefulness.

فَنَهَضْتُ إِلَى جَانِبِ النَّبِيِّ فَلَمْ أَزَلْ فِي صَلَاتِي نَالِياً لِلْقُرْآنِ رَاكِعاً وَ سَاجِداً أَشْكُرُ اللَّهَ حَتَّى سَمِعْتُ النَّدَاءَ فَخَرَجْتُ فَلَمَّا أَصْبَحْتُ رَأَيْتُ أَنَّ أَصُومَ ذَلِكَ الْيَوْمَ فَقَعَلْتُ ذَلِكَ ثَلَاثَةَ أَيَّامٍ وَ لَيَالِيهَا وَ رَأَيْتُ ذَلِكَ فِي حَنْبٍ مَا أَعْطَانِي اللَّهُ بَسِيراً وَ لَكِنِّي سَأَرَضِيهَا وَ أَرْضِيهِمُ اللَّيْلَةَ إِنْ شَاءَ اللَّهُ

Therefore, I went to a side of the house, and did not cease in my Salat, reciting the Quran bowing and prostrating, thanking Allah^{azwj} until I heard the call (Azaan), so I went out. When it was the morning, I viewed that I should be Fasting for that day. I did that for three days and nights, and I viewed that compared to Allah^{azwj} had Given me, is little, but I will be pleasing her, and pleasing them tonight, Allah^{azwj} Willing'.

فَأَرْسَلَ رَسُولُ اللَّهِ ص إِلَى زِيَادٍ فَأَتَاهُ وَ أَعْلَمَهُ مَا قَالَ جُوَيْرٍ فَطَابَتْ أَنْفُسُهُمْ قَالَ وَفَى هُمْ جُوَيْرٍ بِمَا قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص خَرَجَ فِي غَزْوَةٍ لَهُ وَ مَعَهُ جُوَيْرٌ فَاسْتَشْهَدَ رَحِمَهُ اللَّهُ فَمَا كَانَ فِي الْأَنْصَارِ أَلَمٌ أَتَقُ مِنْهَا بَعْدَ جُوَيْرٍ.

Rasool-Allah^{saww} sent for Ziyad, so he came over to him^{saww}. He^{saww} let him know of what Juweybir had said, and they gladdened themselves'. He^{asws} said: 'And Juweybir was loyal

with what he had said. Then Rasool-Allah^{saww} went out regarding a military expedition of his^{saww}, and with him^{saww} was Juweybir. He was martyred, may Allah^{azwj} the Exalted have Mercy upon him. So there was no woman more in demand than her among the Helpers, after Juweybir".⁹⁰

90- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ ضُرَيْسِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِرَجُلٍ يَغْرِسُ غَرْسًا فِي حَائِطٍ لَهُ فَوَقَفَ عَلَيْهِ فَقَالَ أَلَا أَدُلُّكَ عَلَى غَرْسٍ أَثْبَتَ أَصْلًا وَ أَسْرَعَ إِنْبَاعًا وَ أَطْيَبَ ثَمَرًا وَ أَبْقَى قَالَ بَلَى فَدَلَّنِي يَا رَسُولَ اللَّهِ ص

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Zureys Al Kunasy,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} passed by a man planting a plant in a wall of his. So he^{saww} paused for him and said: 'Shall I^{saww} indicate to you upon a plant whose roots are firm, and its growth is quick, and its fruits are good, and it would remain (forever)?' He said, 'Yes, O Rasool-Allah^{saww}!'

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّ لَكَ إِنْ قُلْتَهُ بِكُلِّ نَسِيحَةٍ عَشْرَ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَ هُنَّ مِنَ الْبَاقِيَّاتِ الصَّالِحَاتِ

He^{saww} said: 'Whenever it is morning and evening, so say, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest', so for you would be for every Glorification, if you were to say it, ten trees in the Paradise from a variety of fruits, and these would be from the righteous good deeds'.

قَالَ فَقَالَ الرَّجُلُ فَإِنِّي أَشْهَدُكَ يَا رَسُولَ اللَّهِ أَنَّ حَائِطِي هَذِهِ صَدَقَةٌ مَقْبُوضَةٌ عَلَى فُقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ آيَةً مِنَ الْقُرْآنِ فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى.

He^{asws} said: 'The man said, 'I testify, O Rasool-Allah^{saww}, that his wall of mine is a charity held for the poor Muslims, the ones deserving of the charity'. So Allah^{azwj} Mighty and Majestic Revealed Verses from the Quran: ***So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]***'.⁹¹

91- كذا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَشَكَا إِلَيْهِ أَدَى جَارِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص اصْبِرْ ثُمَّ أَتَاهُ ثَانِيَةً فَقَالَ لَهُ النَّبِيُّ ص اصْبِرْ ثُمَّ غَادَ إِلَيْهِ فَشَكَاهُ ثَالِثَةً

Al-Kafi – Abu Ali Al Ashari, from Muhammad Bin Abdul Al Jabbar, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{asws} having said: 'A man came to the Prophet^{saww} and complained to him^{saww} of the harm by his neighbour. Rasool-Allah^{saww} said to him: 'Be patient'. Then he came for a second time. The Prophet^{saww} said to him: 'Be patient'. Then he returned to him^{saww} for a third time.

⁹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 89

⁹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 90

فَقَالَ النَّبِيُّ ص لِلرَّجُلِ الَّذِي شَكَأَ إِذَا كَانَ عِنْدَ رَوَاحِ النَّاسِ إِلَى الْجُمُعَةِ فَأَخْرِجْ مَتَاعَكَ إِلَى الطَّرِيقِ حَتَّى يَرَاهُ مَنْ يَرُوحُ إِلَى الْجُمُعَةِ فَإِذَا سَأَلُوكَ فَأَخْبِرْهُمْ

The Prophet^{saww} said to the man who complained: 'When it is during the passing of the people to the Friday Salat, then bring out your belongings to the road until he would see it, the one who passes by to the Friday Salat. When they ask you, then inform them'.

قَالَ فَعَلَلْتُ فَأَتَى جَارُهُ الْمُؤَذِّي لَهُ فَقَالَ لَهُ رُذِّ مَتَاعَكَ وَ لَكَ اللَّهُ عَلَيَّ أَنْ لَا أَعُودَ.

He^{asws} said: 'He did so and his neighbour came to him, the one who used to harm him, and said to him, 'Return your belongings and for you is Allah^{azwj} (as Witness) upon me that I will not repeat''.⁹²

92- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِمْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص مُؤْمِنٌ فَقَبِيرٌ شَدِيدُ الْحَاجَةِ مِنْ أَهْلِ الصُّفَّةِ وَ كَانَ مُلَازِمًا لِرَسُولِ اللَّهِ ص عِنْدَ مَوَاقِيتِ الصَّلَاةِ كُلِّهَا لَا يَفْقِدُهُ فِي شَيْءٍ مِنْهَا وَ كَانَ رَسُولُ اللَّهِ ص يَرِيُّ لَهُ وَ يَنْظُرُ إِلَى حَاجَتِهِ وَ عَزَّتِيهِ فَيَقُولُ يَا سَعْدُ لَوْ قَدْ جَاءَنِي شَيْءٌ لَأَعْنَيْتَكَ

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'During the era of Rasool-Allah^{saww}, there was an extremely poor Believer who was needy to the people of the platform (A raised platform used by the Prophet^{saww} as a welcoming point for newcomers or destitute), and he used to adhere to Rasool-Allah^{saww} during the times of the Salat, all of (the time), not missing out anything from these (Salats); and Rasool-Allah^{saww} used to have compassion for him and would look into his needs and his poverty, and he^{saww} was saying: 'O Sa'ad! If something comes to me^{saww}, I^{saww} would make you needless'.

قَالَ فَأُتِبْتُ عَلَى ذَلِكَ عَلَى رَسُولِ اللَّهِ ص فَاشْتَدَّ غَمُّ رَسُولِ اللَّهِ ص لِسَعْدٍ فَعَلِمَ اللَّهُ سُبْحَانَهُ مَا دَخَلَ عَلَى رَسُولِ اللَّهِ ص مِنْ غَمٍّ لِسَعْدٍ فَأَهْبَطَ عَلَيْهِ جِبْرِئِيلُ وَ مَعَهُ دِرْهَمَانِ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ عَلِمَ مَا قَدْ دَخَلَكَ مِنَ الْغَمِّ بِسَعْدٍ أَ فَتُحِبُّ أَنْ تُعْنِيَهُ فَقَالَ نَعَمْ فَقَالَ لَهُ فَهَآكَ هَذَيْنِ الدَّرَاهِمَيْنِ فَأَعْطَاهُمَا إِيَّاهُ وَ مَرَّةً أَنْ يَنْجِرَ بِهِمَا

He^{asws} said: 'That was slow upon Rasool-Allah^{saww}, and the gloom for Sa'ad was intense upon Rasool-Allah^{saww}. Allah^{azwj} the Glorious Knew what had entered upon Rasool-Allah^{saww} from his^{saww} gloom for Sa'ad. Jibraeel^{as} descended and with him^{as} were two Dirhams, and he^{as} said to him^{saww}: 'Allah^{azwj} has Known of what has entered you^{saww} from the gloom for Sa'ad. Would you^{saww} like to have him enriched?' He^{saww} said: 'Yes'. So he^{as} said: 'Give these two Dirhams to him and instruct him that he should do some business with these'.

قَالَ فَأَخَذَهُمَا رَسُولُ اللَّهِ ص ثُمَّ خَرَجَ إِلَى صَلَاةِ الظُّهْرِ وَ سَعْدٌ قَائِمٌ عَلَى بَابِ حُجُرَاتِ رَسُولِ اللَّهِ ص يَنْتَظِرُهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَالَ يَا سَعْدُ أَ تُحْسِنُ التَّجَارَةَ فَقَالَ لَهُ سَعْدٌ وَ اللَّهُ مَا أَصْبَحْتُ أُمْلِكُ مَا لَا أُجِزُّ بِهِ فَأَعْطَاهُ رَسُولُ اللَّهِ ص الدَّرَاهِمَيْنِ وَ قَالَ لَهُ اتَّجِرْ بِهِمَا وَ تَصَرَّفْ لِرِزْقِي اللَّهِ تَعَالَى

He^{asws} said: 'Rasool-Allah^{saww} took them, then went out to the Noon Salat, Sa'ad was standing at the door of the chamber of Rasool-Allah^{saww} awaiting him^{saww}. When Rasool-Allah^{saww} saw him, he^{saww} said: 'O Sa'ad! Are you good at trading?' Sa'ad said to him^{saww}, 'By

⁹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 91

Allah^{azwj}! I have not become an owner of wealth to trade with'. So the Prophet^{saww} gave him the two Dirhams and said to him: 'Trade with these two, and disperse (to seek) the sustenance of Allah^{azwj}'.

فَأَخَذَهُمَا سَعْدٌ وَ مَضَى مَعَ النَّبِيِّ ص حَتَّى صَلَّى مَعَهُ الظُّهْرَ وَ الْعَصَرَ فَقَالَ لَهُ النَّبِيُّ ص فَمَ فَاطْلُبِ الرِّزْقَ فَقَدْ كُنْتُ بِحَالِكَ مُعْتَمِئاً يَا سَعْدُ

Sa'ad took them and went along with Rasool-Allah^{saww} until he prayed with him^{saww} the Zohr and the Asr Salats. Then the Prophet^{saww} said to him: 'Arise, and seek the sustenance, for I^{saww} have been concerned for you, O Sa'ad'.

قَالَ فَأَقْبَلَ سَعْدٌ لَا يَشْتَرِي بِدِرْهَمٍ شَيْئاً إِلَّا بَاعَهُ بِدِرْهَمَيْنِ وَ لَا يَشْتَرِي شَيْئاً بِدِرْهَمَيْنِ إِلَّا بَاعَهُ بِأَرْبَعَةٍ وَ أَقْبَلَتِ الدُّنْيَا عَلَى سَعْدٍ فَكَثُرَ مَتَاعُهُ وَ مَالُهُ وَ عَظُمَتْ تِجَارَتُهُ فَاتَّخَذَ عَلَى بَابِ الْمَسْجِدِ مَوْضِعاً وَ جَلَسَ فِيهِ وَ جَمَعَ تِجَارَتَهُ [بِخَارَتِهِ] إِلَيْهِ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أَقَامَ بِأَلَا الصَّلَاةَ يُخْرِجُ وَ سَعْدٌ مَشْغُولٌ بِالدُّنْيَا لَمْ يَتَطَهَّرْ وَ لَمْ يَتَهَيَّأْ كَمَا كَانَ يَفْعَلُ قَبْلَ أَنْ يَتَسَاوَلَ بِالدُّنْيَا

He^{asws} said: 'Sa'ad went and he did not buy anything with one Dirham except that he sold it for two Dirhams, and he did not buy anything for two Dirhams except that he sold it for four Dirhams. So the world turned towards Sa'ad and abundant was his wealth, and his business was great. He took a place at the door of the Masjid and sat therein, and he gathered his business around him, and when Bilal called Azaan for the Salat, Rasool-Allah^{saww} came out and Sa'ad was busy with the (affairs of the) world, not having cleansed himself (with Wudu'u) and not being welcoming like he used to do before but he became pre-occupied with the world.

فَكَانَ النَّبِيُّ ص يَقُولُ يَا سَعْدُ شَغَلَتْكَ الدُّنْيَا عَنِ الصَّلَاةِ فَكَانَ يَقُولُ مَا أَصْنَعُ أُصَيِّعُ مَالِي هَذَا رَجُلٌ قَدْ بَعَثَهُ فَأَرِيدُ أَنْ أَسْتَوْفِيَ مِنْهُ وَ هَذَا رَجُلٌ قَدْ اشْتَرَيْتُ مِنْهُ فَأَرِيدُ أَنْ أُؤْفِيَهُ

So the Prophet^{saww} said: 'O Sa'ad! You are too pre-occupied with the world from the Salat?' He said, 'I do not want to waste my wealth. This man, I have sold to him and want payment from him, and this man, I have bought from him, so I want to pay him'.

قَالَ فَدَخَلَ رَسُولُ اللَّهِ ص مِنْ أَمْرِ سَعْدٍ عَمَّ أَشَدُّ مِنْ عَمِّهِ بِفَقْرِهِ فَهَطَ عَلَيْهِ جِبْرِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ عَلِمَ عَمَّكَ بِسَعْدٍ فَأَيُّمَا أَحَبُّ إِلَيْكَ حَالُهُ الْأَوَّلَى أَوْ حَالُهُ هَذِهِ فَقَالَ لَهُ النَّبِيُّ ص يَا جِبْرِيلُ بَلْ حَالُهُ الْأَوَّلَى قَدْ ذَهَبَتْ دُنْيَاهُ بِأَجْرَتِهِ

He^{asws} said: 'So sadness entered into Rasool-Allah^{saww} from the affair of Sa'ad which was more intense than his^{saww} sadness with his poverty. Jibraeel^{as} descended and he^{as} said: 'O Muhammad^{saww}! Allah^{azwj} has Known your^{saww} sadness with Sa'ad, so which of the two states of his is more beloved to you^{saww}, the former or this state of his'. The Prophet^{saww} said to him: 'O Jibraeel^{as}! But, his former state, for his world has done away with his Hereafter'.

فَقَالَ لَهُ جِبْرِيلُ ع إِنَّ حُبَّ الدُّنْيَا وَ الْأَمْوَالِ فِتْنَةٌ وَ مَشْغَلَةٌ عَنِ الْآخِرَةِ فَلِئْسَعْدٍ يَرُدُّ عَلَيْكَ الدَّرَجَتَيْنِ اللَّذَيْنِ دَفَعْتَهُمَا إِلَيْهِ فَإِنَّ أَمْرَهُ سَيَصِيرُ إِلَى الْحَالِ الَّتِي كَانَ عَلَيْهَا أَوَّلًا

Jibraeel^{as} said to him^{saww}: 'The love of the world and the wealth is a trial and pre-occupies from the Hereafter. Tell Sa'ad to return to you^{saww} the two Dirhams which you^{saww} had

handed over to him, so and his affair would come to be in the state which was upon him formerly’.

قَالَ فَخَرَجَ النَّبِيُّ صَ فَمَرَّ بِسَعْدٍ فَقَالَ لَهُ يَا سَعْدُ أَمَا تُرِيدُ أَنْ تُرَدَّ عَلَيَّ الدَّرَاهِمُ اللَّذِينَ أَعْطَيْتُكُمَا فَقَالَ سَعْدٌ بَلَى وَ مَائَتَيْنِ فَقَالَ لَهُ لَسْتُ أُرِيدُ مِنْكَ يَا سَعْدُ إِلَّا الدَّرَاهِمَ فَأَعْطَاهُ سَعْدٌ دِرْهَمَيْنِ قَالَ فَأُذْبِرَتِ الدُّنْيَا عَلَى سَعْدٍ حَتَّى ذَهَبَ مَا كَانَ جَمَعَ وَ عَادَ إِلَى خَالِهِ الَّتِي كَانَ عَلَيْهَا.

He^{asws} said: ‘The Prophet^{saww} went out and passed by Sa’ad, and he^{saww} said to him: ‘O Sa’ad! Do you want to return to me the two Dirhams which I^{saww} had given to you?’ Sa’ad said, ‘Yes, and two hundred (even)’. He^{saww} said to him: ‘I^{saww} do not want from you, O Sa’ad, except for the two Dirhams’. So, Sa’ad gave him^{saww} the two Dirhams, and the world turned its back upon Sa’ad until the entirety of whatever he had, went away, and he returned back to his state which was upon him (formerly)’.⁹³

93- كا، الكافي العدة عن البرقي عن أبيه عن القاسم بن محمد الجوهري عن إسحاق بن إبراهيم الجعفي قال سمعت أبا عبد الله ع يقول إن رسول الله ص دخل بيت أم سلمة فشم ريحاً طيبة فقال أنشكم الحولاء فقالت هو ذا هي تشكو زوجها فخرجت عليه الحولاء فقالت بأبي أنت و أمي إن زوجي عني معرض فقال زيدي يا حولاء فقالت ما أتزك شيئاً طيباً مما أتطيب له به و هو عني معرض

Al Kafi – The number, from Al Barqy, from his father, from Al Qasim Bin Muhammad Al Jowhary, from Is’haq Bin Ibrahim Al Jufy who said,

‘I heard Abu Abdullah^{asws} saying that Rasool-Allah^{saww} entered the chamber of Umm Salma^{as}, and he^{saww} smelt a good aroma. He^{saww} said: ‘Al-Hawla came to you^{as}?’ She^{as} said, ‘It is so. She is complaining about her husband’. Al-Hawla came out to him^{saww} and she said, ‘May my father and my mother be sacrificed for you^{saww}! My husband has turned away from me’ So he^{saww} said: ‘Increase it (the perfuming), O Hawla’. She said, ‘I have not left any perfume from what I perfume myself for him with it, and he still turns away from me’.

فَقَالَ أَمَا لَوْ يَدْرِي مَا لَهُ بِإِقْبَالِهِ عَلَيْكَ قَالَتْ وَ مَا لَهُ بِإِقْبَالِهِ عَلَيَّ فَقَالَ أَمَا إِنَّهُ إِذَا أَقْبَلَ اكْتَنَفَهُ مَلَكَانِ وَ كَانَ كَالشَّاهِرِ سَيْفُهُ فِي سَبِيلِ اللَّهِ فَإِذَا هُوَ جَامِعٌ نَحَاتَ عَنْهُ الدُّنُوبُ كَمَا تَنَحَّاتُ وَرَقُ الشَّجَرِ فَإِذَا هُوَ اغْتَسَلَ انْسَلَخَ مِنَ الدُّنُوبِ.

He^{saww} said: ‘But, if only he knew what is for him with his facing towards you’. She said, ‘And what is for him with facing towards me?’ He^{saww} said: ‘But he, when he faces you, two Angels would encircle him, so he would be like the striker of his sword in the Way of Allah^{azwj}, and when he copulates, the sins would fall off from him like the falling of the leaves of the tree, and when he bathes, his sins would be pulled away’.⁹⁴

94- كا، الكافي الحسين بن محمد عن مَعْلَى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ ثَلَاثَ نِسْوَةٍ أَتَيْنَ رَسُولَ اللَّهِ ص فَقَالَتْ إِحْدَاهُنَّ إِنَّ زَوْجِي لَا يَأْكُلُ اللَّحْمَ وَ قَالَتِ الْآخَرَى إِنَّ زَوْجِي لَا يَشُمُّ الطِّيبَ وَ قَالَتِ الْآخَرَى إِنَّ زَوْجِي لَا يَقْرُبُ النِّسَاءَ

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq, from one of his men,

⁹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 92

⁹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 93

'From Abu Abdullah^{asws} having said: 'Three women came over to Rasool-Allah^{saww}, so one of them said, 'My husband does not eat the meat', and the other one said, 'My husband does not smell the perfume', and the other one said, 'My husband does not go near the women'.

فَخَرَجَ رَسُولُ اللَّهِ ص يَجُوزُ رِزَاهُ حَتَّى صَعَدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ مِنْ أَصْحَابِي لَا يَأْكُلُونَ اللَّحْمَ وَلَا يَشْمُونَ الطِّيبَ وَلَا يَأْتُونَ النِّسَاءَ أَمَا إِنِّي أَكُلُ اللَّحْمَ وَ أَشْمُ الطِّيبَ وَ آتِي النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي.

Rasool-Allah^{saww} went out dragging his^{saww} robe until he^{saww} ascended the Pulpit. He^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'What is the matter with a group of people from my^{saww} companions who are neither eating the meat, nor are the smelling the perfume, nor are they going to the women? But, I^{saww} eat the meat, and I^{saww} smell the perfume, and I^{asws} go to the women. So the one who turns away from my^{saww} Sunnah, he is not from me^{saww}'.⁹⁵

95- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَضَرَ رَجُلًا الْمَوْتُ فَقِيلَ يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا قَدْ حَضَرَهُ الْمَوْتُ فَتَهَضَّنَ رَسُولُ اللَّهِ ص وَمَعَهُ نَاسٌ مِنْ أَصْحَابِهِ حَتَّى أَتَاهُ وَ هُوَ مُعْمَى عَلَيْهِ قَالَ فَقَالَ يَا مَلَكَ الْمَوْتِ كُفَّ عَنِ الرَّجُلِ حَتَّى أَسْأَلَهُ فَأَفَاقَ الرَّجُلُ

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama,

'From Abu Abdullah^{asws} having said: 'The death presented itself to a man, so it was said, 'O Rasool-Allah^{saww}! The death has presented itself to so and so'. Rasool-Allah^{saww} stood up, and with him^{saww} were some people from his^{saww} companions, and went until he^{saww} came over to him, and there was unconsciousness upon him. He^{saww} said: 'O Angel of death, restrain from the man until I^{saww} question him'. So the man woke up.

فَقَالَ النَّبِيُّ ص مَا رَأَيْتُ قَالَ رَأَيْتُ بَيَاضًا كَثِيرًا وَ سَوَادًا كَثِيرًا فَقَالَ فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ مِنْكَ فَقَالَ السَّوَادُ فَقَالَ النَّبِيُّ ص قُلْ

The Prophet^{saww} said: 'What did you see?' He said, 'I saw a lot of whiteness and a lot of darkness'. He^{saww} said: 'So which of the two was nearer to you?' He said, 'The darkness'. The Prophet^{saww} said: 'Say,

اللَّهُمَّ اغْفِرْ لِي الْكَثِيرَ مِنْ مَعَاصِيكَ وَ اقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ

'O Allah^{azwj}! Forgive me the abundance of my disobedience to You^{azwj}, and Accept from the little from my obedience to You^{azwj}.

فَقَالَ

He said it'.

⁹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 94

ثُمَّ أُغْمِيَ عَلَيْهِ فَقَالَ يَا مَلَكَ الْمَوْتِ خَفِّفْ عَنْهُ سَاعَةً حَتَّى أَسْأَلَهُ فَأَفَاقَ الرَّجُلُ فَقَالَ مَا رَأَيْتُ قَالَ رَأَيْتُ بَيَاضاً كَثِيراً وَ سَوَاداً كَثِيراً قَالَ فَأَيُّهُمَا كَانَ أَقْرَبَ إِلَيْكَ فَقَالَ الْبَيَاضُ فَقَالَ رَسُولُ اللَّهِ ص عَفَرَ اللَّهُ لِيَصَاحِبَكُمْ

Then unconsciousness came upon him, and he^{saww} said: 'O Angel of death! Lighten from him until I question him'. The man awoke, and he^{saww} said: 'What did you see?' I saw a lot of whiteness and a lot of darkness'. He^{saww} said: 'So which of the two was nearer to you?' He said, The whiteness'. Rasool-Allah^{saww} said: 'Allah^{azwj} has Forgiven your companion'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا حَضَرْتُمْ مَيِّتاً فَقُولُوا لَهُ هَذَا الْكَلَامَ لِيُثَوِّلَهُ.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'Whenever you are present with a dying one, so you should be saying to him these words, for him to be saying it'.⁹⁶

96- كَأ، الكافي الحسن بن محمد عن مَعْلَى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ هُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَ هُدُوا إِلَى صِرَاطِ الْحَمِيدِ قَالَ ذَلِكَ حَمَزُهُ وَ حَقَقَرُ وَ عُبَيْدَةُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ عَمَّارٌ هُدُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

Al Kafi – Al Husayn Bin Muhammad, from Moallah Bin Muhammad, from Muhammad Bin Awramah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said regarding His^{azwj} Words: **And they had been Guided to the goodly from the words, and were Guided to the Path of the Praise One [22:24].** He^{asws} said: 'That (refers to) Hamza^{asws}, and Ja'far^{asws}, and Ubeyda, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad Bin Al-Aswad^{ra}, and Ammar being Guided to Amir Al-Momineen^{asws}.

وَ قَوْلِهِ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع وَ كَرِهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيَانَ الْأَوَّلَ وَ الثَّانِي وَ الثَّلَاثَ.

And His^{azwj} Words: **But, Allah Endeared the Eman to you** – meaning Amir Al-Momineen^{asws}, **and Disliked to you the Kufr, and the transgression, and the disobedience [49:7]** – the first (Caliph), and the second (Caliph) and the third (Caliph)".⁹⁷

97- كَأ، الكافي علي بن أبيه عن ابن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي عبد الله ع قَالَ: لَمَّا مَاتَ عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ حَضَرَ النَّبِيُّ ص جَنَازَتَهُ فَقَالَ عُمَرُ لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَلَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ فَسَكَتَ فَقَالَ يَا رَسُولَ اللَّهِ أَلَمْ يَنْهَكَ اللَّهُ أَنْ تَقُومَ عَلَى قَبْرِهِ فَقَالَ لَهُ وَئَيْلَكَ وَ مَا يُدْرِيكَ مَا قُلْتُ إِيَّيْ قُلْتُ اللَّهُمَّ احْشُ حَقْفَهُ نَاراً وَ اَمْلَأْ قَبْرَهُ نَاراً وَ أَصْلِهِ نَاراً

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from Al Halby,

'From Abu Abdullah^{asws} having said: "When Abdullah Bin Abu Saloul died, the Prophet^{saww} was present at his funeral. Umar said to Rasool-Allah^{saww}, 'O Rasool-Allah^{saww}! Hasn't Allah^{azwj} Forbidden you^{saww} from standing at his grave?' He^{saww} was silent, and he said, 'O Rasool-Allah^{saww}! Hasn't Allah^{azwj} Forbidden you^{saww} from standing at his grave?' He^{saww} said to him: 'Woe be unto you! And what would you know what I^{saww} said? I^{saww} said: 'O Allah^{azwj}! Tamp his inside with fire and fill upon his grave with fire, and his origin with fire'.

⁹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 95

⁹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 96

قَالَ أَبُو عَبْدِ اللَّهِ ع فَأَبْدَى مِنْ رَسُولِ اللَّهِ ص مَا كَانَ يَكْرَهُ.

Abu Abdullah^{asws} said: 'Thus, he exposed from Rasool-Allah^{saww} what he^{saww} disliked (to expose)'".⁹⁸

98- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَقْبَلَ رَسُولُ اللَّهِ ص حَارِثَةَ بْنَ مَالِكِ بْنِ النُّعْمَانِ الْأَنْصَارِيِّ فَقَالَ لَهُ كَيْفَ أَنْتَ يَا حَارِثَةُ بْنُ مَالِكِ بْنِ النُّعْمَانِ فَقَالَ يَا رَسُولَ اللَّهِ مُؤْمِنٌ حَقًّا فَقَالَ لَهُ رَسُولُ اللَّهِ ص لِكُلِّ شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ قَوْلِكَ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abdullah Bin Muskan, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} met Haris Bin Malik Bin Al-Numan Al-Ansary, so he^{saww} said to him: 'How are you, O Harisa Bin Malik?' He said, 'O Rasool-Allah^{saww}! A Momin truly'. Rasool-Allah^{saww} said him 'For everything there is a reality. So what is the reality of your words?'

فَقَالَ يَا رَسُولَ اللَّهِ عَزَّوَجَلَّ نَفْسِي عَنِ الدُّنْيَا فَأَسْهَرْتُ لَيْلِي وَ أَظْمَأْتُ هَوَاجِرِي وَ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي وَ قَدْ وَضِعَ لِلْحِسَابِ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ يَتَزَلَّوْنُ فِي الْجَنَّةِ وَ كَأَنِّي أَسْمَعُ غَوَاءَ أَهْلِ النَّارِ فِي النَّارِ

So he said, 'O Rasool-Allah^{saww}! I have withdrawn myself from the world, and I stay awake during my night and am thirsty, and it is as if I am looking at the Throne of my Lord^{azwj}, and it has been placed for the Reckoning, and it is as if I am looking at the people of the Paradise visiting in the Paradise, and it is as if I am hearing the howling of the people of the Fire in the Fire'.

فَقَالَ رَسُولُ اللَّهِ ص عَبْدُ نَوَّرَ اللَّهُ قَلْبَهُ أَبْصَرْتُ فَأَنْبُتُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ يَرْزُقَنِي الشَّهَادَةَ مَعَكَ فَقَالَ اللَّهُمَّ ارْزُقْ حَارِثَةَ الشَّهَادَةَ فَلَمْ يَلْبَثْ إِلَّا أَيَّامًا حَتَّى بَعَثَ رَسُولُ اللَّهِ ص سَرِيَّةً فَبَعَثَهُ فِيهَا فَقَاتَلَ فُقُتِلَ تِسْعَةً أَوْ ثَمَانِيَةً ثُمَّ قُتِلَ -

Rasool-Allah^{saww} said to him: '(You are) a servant whose heart Allah^{azwj} has Enlightened. You have insight, so be steadfast'. He said, 'O Rasool-Allah^{saww}! Supplicate for me that He^{azwj} should Grace me with the martyrdom with you'. He^{saww} said: 'O Allah^{azwj} Grace the martyrdom to Harisa'. So it wasn't long, only a few days, until Rasool-Allah^{saww} sent a battalion, and sent him in it. He fought and killed nine, or eight, then he was killed".

وَ فِي رِوَايَةِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي بصيرٍ قَالَ: اسْتَشْهَدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ.

And in a report of Al-Qasim Bureyd, from Abu Baseer who said, 'He was martyred with Ja'far^{asws} Bin Abu Talib^{asws} after nine people, and he was the tenth'".⁹⁹

99- كَأ، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ التَّمِيمِيُّ الْأَنْصَارِيُّ بِالْمَدِينَةِ وَ كَانَ رَسُولُ اللَّهِ ص بِمَكَّةَ وَ إِنَّهُ حَضَرَهُ الْمَوْتُ وَ كَانَ رَسُولُ اللَّهِ ص وَ الْمُسْلِمُونَ يُصَلُّونَ إِلَى بَيْتِ الْمُقَدَّسِ فَأَوْصَى الْبَرَاءُ إِذَا دُفِنَ أَنْ يُجْعَلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ ص إِلَى الْقَبْلَةِ فَحَرَّثَ بِهِ السُّنَّةُ وَ أَنَّهُ أَوْصَى بِثُلُثِ مَالِهِ فَتَرَلَّ بِهِ الْكِتَابُ وَ جَرَتْ بِهِ السُّنَّةُ.

⁹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 97

⁹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 98

Al Kafi – Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Muawiya Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘Al-Bara’a Bin Marour Al-Tameemi Al-Ansari was at Al-Medina and Rasool-Allah^{saww} was at Makkah, and the death presented to him, and Rasool-Allah^{saww} and the Muslims were praying Salat (facing) towards Bayt Al-Maqdis. Al-Bara’a bequeathed that when he is buried, his face should be made to face towards Rasool-Allah^{saww}, to the Qiblah. The Sunnah flowed with it; and he bequeathed with a third of his wealth, and the Book (Verse) was Revealed with it, and the Sunnah flowed with it’¹⁰⁰.

100- فر، تفسير فرات بن إبراهيم غنيد بن كثير مضعناً عن مالك المازني قال: أتى تسعة نفر إلى أبي سعيد الخدري فقالوا يا أبا سعيد هذا الرجل الذي يكثر الناس فيه ما تقول فيه فقال عمن تسألوني قالوا نسأل عن علي بن أبي طالب ع

Tafseer Furaat bin Ibrahim – Ubeyd Bin Kaseer transmitting from Malik Al-Mazny who said, ‘Nine people came to Abu Saeed Al-Khudry and they said, ‘O Abu Saeed! This man whom the people are frequently speaking about, what are you saying regarding him?’ He said, ‘About whom are you asking me?’ They said, ‘We are asking about Ali^{asws} Bin Abu Talib^{asws}’.

فَقَالَ أَمَا إِنَّكُمْ تَسْأَلُونِي عَنْ رَجُلٍ أَمَرَّ مِنَ الدَّفْلَى وَ أَخْلَى مِنَ الْعَسَلِ وَ أَخَفَّ مِنَ الرَّيْشَةِ وَ أَثْقَلُ مِنَ الْجِبَالِ أَمَا وَاللَّهِ مَا خَلَا إِلَّا عَلَى أَلْسِنَةِ الْمُؤْمِنِينَ وَ مَا أَخَفَّ إِلَّا عَلَى قُلُوبِ الْمُتَّقِينَ فَلَا أَحَبَّه أَحَدٌ قَطُّ إِلَّاهُ وَ لِرَسُولِهِ إِلَّا حَشَرَهُ اللَّهُ مِنَ الْأَمِينِ وَ إِنَّهُ لَمِنْ حِزْبِ اللَّهِ وَ حِزْبُ اللَّهِ هُمُ الْغَالِبُونَ

He said, ‘But you are asking me about a man who is more bitter than the oleander and sweeter than the honey, and lighter than the feather and heavier than the mountain. But by Allah^{azwj}, he^{asws} is not sweeter except upon the tongue of the Momineen and he^{asws} is not light except upon the hearts of the pious. Thus, no one will love him^{asws} at all for the Sake of Allah^{azwj} and for His^{azwj} Rasool^{saww} except Allah^{azwj} will Resurrect him to be from the secured ones, and he would be from the party of Allah^{azwj}, and the party of Allah^{azwj}, they will overcome.

وَاللَّهُ مَا أَمَرَّ إِلَّا عَلَى لِسَانِ كَافِرٍ وَ لَا تُثْقَلُ إِلَّا عَلَى قَلْبٍ مُنَافِقٍ وَ مَا أَثْوَرُ عَنْهُ أَحَدٌ قَطُّ وَ لَا لَوَى وَ لَا تَحَزَّبَ وَ لَا عَبَسَ وَ لَا بَسَرَ وَ لَا عَسَرَ وَ لَا مَضَرَ وَ لَا تَفَتَّرَ وَ لَا نَظَرَ وَ لَا تَبَسَّمَ وَ لَا يَجْرِي وَ لَا ضَحِكَ إِلَى صَاحِبِهِ وَ لَا قَالَ أَعْجَبَ لِهَذَا الْأَمْرِ إِلَّا حَشَرَهُ اللَّهُ مُنَافِقاً مَعَ الْمُنَافِقِينَ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ.

By Allah^{azwj}! He^{asws} is not bitter except upon the tongue of a Kafir, nor heavier except upon the head of a hypocrite, and no one will turn away from him^{asws} at all, nor turn back, nor form an alliance (against him^{asws}, nor frown, nor scowl, nor rival, nor show anger, nor turn away, nor look (harshly), nor smile (slyly), nor be audacious, nor laugh at his^{asws} companion, nor say, ‘I wonder at this matter’, except Allah^{azwj} will Resurrect him as a hypocrite along with the hypocrites, **And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]**¹⁰¹.

¹⁰⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 99

¹⁰¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 100

101- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ بَرِيعٍ عَنِ الْخَيْرِيِّ عَنِ الْحُسَيْنِ بْنِ نُؤَيْرٍ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يُلْعَنُ فِي ذُبْرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ وَ أَرْبَعاً مِنَ النِّسَاءِ فَلَانٌ وَ فَلَانٌ وَ مُعَاوِيَةُ وَ يُسَمِّيهِمْ وَ فَلَانَةٌ وَ فَلَانَةٌ وَ هِنْدًا وَ أُمُّ الْحَكَمِ أُخْتُ مُعَاوِيَةَ.

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salama Al Sarraj who said,

‘We heard Abu Abdullah^{asws} and he^{asws} at the end of every Prescribed (Salat), four from the men and four from the women – so and so, and so and so and so and so and Muawiya, and he^{asws} would name them, and so and so, and so and so, and Hind and UmmAl Hakam - sister of Muawiya’.¹⁰²

102- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اشْتَدَّتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ص فَقَالَتْ لَهُ امْرَأَتُهُ لَوْ أَتَيْتَ رَسُولَ اللَّهِ ص فَسَأَلْتَهُ فَبَاءَ إِلَى النَّبِيِّ ص فَلَمَّا رَأَاهُ النَّبِيُّ ص قَالَ مَنْ سَأَلْنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Muhammad Al Asady, from Salim Bin Mukram,

‘From Abu Abdullah^{asws} having said: ‘The (financial) state of a man from the companions of the Prophet^{saww} became difficult, so his wife said to him, ‘If only you would go to Rasool-Allah^{saww} and ask him^{saww}’. So he came over to the Prophet^{saww}. When the Prophet^{saww} saw him, said: ‘The one who asks us^{saww}, we^{saww} give to him, but the one who manages without (asking), Allah^{azwj} would Enrich him’.

فَقَالَ الرَّجُلُ مَا يَغْنِي عَمِّي فَرَجَعُ إِلَى امْرَأَتِهِ فَأَعْلَمَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ ص بَشَّرَ فَأَعْلِمَهُ فَأَتَاهُ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَالَ مَنْ سَأَلْنَا أُعْطِينَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ حَتَّى فَعَلَ الرَّجُلُ ذَلِكَ ثَلَاثًا

The man said, ‘He^{saww} did not mean anyone apart from me’. He returned to his wife and let her know. She said ‘Rasool-Allah^{saww} is (only) a mortal, so let him^{saww} know of it’. So he went over to him^{saww}. When Rasool-Allah^{saww} saw him, he^{saww} said: ‘The one who asks us^{saww}, we^{saww} give to him, and the one who manages without (asking), Allah^{azwj} would Enrich him’, to the extent that the man did that three times.

ثُمَّ ذَهَبَ الرَّجُلُ فَاسْتَعَارَ مِعْوَلًا ثُمَّ أَتَى الْجَبَلَ فَصَعِدَهُ فَقَطَعَ حَطَبًا ثُمَّ جَاءَ بِهِ فَبَاعَهُ بِنَصْفِ مُدٍّ مِنْ دَقِيقٍ فَرَجَعَ بِهِ فَأَكَلَهُ ثُمَّ ذَهَبَ مِنَ الْعَدِ فَبَاءَ بِأَكْثَرِ مِنْ ذَلِكَ فَبَاعَهُ فَلَمْ يَزَلْ يَعْمَلُ وَ يَجْمَعُ حَتَّى اشْتَرَى مِعْوَلًا ثُمَّ جَمَعَ حَتَّى اشْتَرَى بَكْرَيْنِ وَ غُلَامًا ثُمَّ أَنْزَلَ حَتَّى أُيسَرَ

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. He ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.

¹⁰² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 101

فَجَاءَ إِلَى النَّبِيِّ ص فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سَمِعَ النَّبِيُّ فَقَالَ النَّبِيُّ ص فُلْتُ لَكَ مِنْ سَأَلْنَا أَعْطَيْنَاهُ وَ مَنْ اسْتَعْنَى أَغْنَاهُ اللَّهُ.

He came over to the Prophet^{saww} and let him^{saww} know how he had come to ask him^{saww}, and how the Prophet^{saww} made him hear (the advice). The Prophet^{saww} said: 'I^{saww} told you, the one who asks us^{saww}, we give it to him, but the one who manages (without asking), Allah^{azwj} would Enrich him'.¹⁰³

103- فر، تفسير فرات بن إبراهيم الحسين بن الحكم مَعْنَعْنَا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى أَمْ مَنْ كَانَ مُؤْمِنًا يَغْنَىٰ عَلَيَّ بْنُ أَبِي طَالِبٍ كَمْ كَانَ فَاسِقًا يَغْنَىٰ الْوَلِيدُ بْنُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ لَعَنَهُ اللَّهُ لَا يَسْتَوُونَ عِنْدَ اللَّهِ

Tafseer Furaat Bin Ibrahim – 'Al-Husayn Bin Al-Hakam transmitting from Ibn Abbas regarding the Words of the Exalted: **Is the one who was a Momin [32:18]** – meaning Ali^{asws} Bin Abu Talib^{asws}, **like the one who was a transgressor?** - meaning Al-Waleed bin Uqba Bin Abu Mueet, may Allah^{azwj} Curse him, **They are not equal! [32:18]** – in the Presence of Allah^{azwj}.

وَ فِي قَوْلِهِ تَعَالَى أَمَّْا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ أَمَّْا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ نَزَلَتْ فِي الْوَلِيدِ بْنِ عُقْبَةَ.

And regarding the Words of the Exalted: **As for those who believe and do righteous deeds, for them are the resort Gardens, being a hospitality due to what they had been doing [32:19]** – it was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}. **And as for those who transgress, their abode is the Fire. [32:20]** – it was Revealed regarding Waleed Bin Uqba".¹⁰⁴

104- كا، الكافي علي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي بصير عن أبي عبد الله ع قال: جاءت فجد من الأنصار إلى رسول الله ص فسلموا عليه فرد عليهم السلام فقالوا يا رسول الله لنا إليك حاجة فقال هاتوا حاجتكم قالوا إنها حاجة عظيمة فقال هاتوها ما هي قالوا تضمن لنا على ربك الجنة

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'A branch of a tribe of the Helpers came over to Rasool-Allah^{saww} and they greeted him^{saww}. He^{saww} returned (greeting) to them. So they said, 'O Rasool-Allah^{azwj}! For us there is a need to you^{saww}'. He^{asws} said: 'State your need'. They said, 'It is a great need'. He^{saww} said: 'Say it, what is it?' They said, 'Guarantee for us the Paradise upon your^{saww} Lord^{azwj}'.

قَالَ فَتَكَسَّ رَسُولُ اللَّهِ ص رَأْسَهُ ثُمَّ نَكَتَ فِي الْأَرْضِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ أَفْعَلْ ذَلِكَ بِكُمْ عَلَى أَنْ لَا تَسْأَلُوا أَحَدًا شَيْئًا

He^{asws} said: 'Rasool-Allah^{saww} lowered his^{saww} head, then made marks in the ground, then raised his^{saww} head, so he^{saww} said: 'I^{saww} will do that with you upon a stipulation that not one of you would ask anyone for anything'.

¹⁰³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 102

¹⁰⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 103

قَالَ فَكَانَ الرَّجُلُ مِنْهُمْ يَكُونُ فِي السَّفَرِ فَيَسْقُطُ سَوْطُهُ فَيَكْرَهُ أَنْ يَقُولَ لِإِنْسَانٍ نَاولِيهِ فِرَاراً مِنَ الْمَسْأَلَةِ فَيَنْزِلُ فَيَأْخُذُهُ وَ يَكُونُ عَلَى الْمَائِدَةِ فَيَكُونُ بَعْضُ الْجُلُوسَاءِ أَقْرَبَ إِلَى الْمَاءِ مِنْهُ فَلَا يَقُولُ نَاولِي حَتَّى يَقُومَ فَيَشْرَبُ.

He^{asws} said: 'So it was such that the man from them happened to be in the journey, and his whip would fall down, so he would dislike to ask a person, 'Can you give it to me', (so they were) fleeing from the asking, so he would (rather) descend and take it himself; and he would happen to be upon the table, and one of the seated ones would be closer to the water than himself, but he would not say, 'Can you give me (the water)', until he would arise himself, so he would drink".¹⁰⁵

105- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ رَسُولَ اللَّهِ ص كَسَا أَسَامَةَ بْنَ زَيْدٍ حُلَّةً خَرِيرَ فَنَخَّرَجَ فِيهَا فَقَالَ مَهْلًا يَا أَسَامَةُ إِنَّمَا يَلْبَسُهَا مَنْ لَا خَلَاقَ لَهُ فَافْسِدْهَا بَيْنَ نِسَائِكَ.

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazal, from Abu Jameela, from Lays Al Murady who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} clothed Usama Bin Zayd with a silken garment, and he went out (wearing) it. He^{saww} said: 'No, O Usama! But rather, he wears it, one who has not morals for him. Distribute it between your womenfolk".¹⁰⁶

106- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِبَنِي سَلَمَةَ يَا بَنِي سَلَمَةَ مَنْ سَيِّدُكُمْ قَالُوا يَا رَسُولَ اللَّهِ سَيِّدُنَا رَجُلٌ فِيهِ بُخْلٌ فَقَالَ ص وَ أَيْ دَاءٍ أَدَوُا مِنَ الْبُخْلِ ثُمَّ قَالَ بَلْ سَيِّدُكُمْ الْأَبْيَضُ الْجَسَدُ الْبَرَاءُ بْنُ مَعْرُورٍ.

Al Kafi – Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Abu Umeir, from Al husayn Bin Ahmad, from Is'haq Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to the clan of Salima: 'O clan of Salima, who is your chief?' They said, 'O Rasool-Allah^{saww}! Our chief is a man having miserliness in him'. He^{saww} said: 'And which sickness is more of an illness than the stinginess?' Then he^{saww} said: 'But your chief of the white body, Al-Bara'a Bin Marour".¹⁰⁷

107- كا، الكافي الْعِدَّةُ عَنْ أَبِي جَعْفَرٍ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع دُعِيَ النَّبِيُّ ص إِلَى طَعَامٍ فَلَمَّا دَخَلَ مَنَزِلَ الرَّجُلِ نَظَرَ إِلَى دَجَاجَةٍ فَوْقَ حَائِطٍ قَدْ بَاضَتْ فَتَقَعُ الْبَيْضَةَ عَلَى وَرْدٍ فِي حَائِطٍ فُبَيَّسَتْ عَلَيْهِ وَ لَمْ تَسْقُطْ وَ لَمْ تَنْكَسِرْ فَتَعَجَّبَ النَّبِيُّ ص مِنْهَا

Al Kafi – The number, from Al Barqy, from Nuh Bin Shuayn, from Abu Dawood Al Mustariq who said,

'Abu Abdullah^{asws} said: 'The Prophet^{saww} was invited to a meal. When he^{saww} entered the house of the man, he^{saww} looked at a chicken above a wall which had laid an egg. The egg fell into a crack in the wall and affirmed upon it and did not fall (any further) and did not break. The Prophet^{saww} wondered from it.

¹⁰⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 104

¹⁰⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 105

¹⁰⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 106

فَقَالَ لَهُ الرَّجُلُ أَعْجَبْتَ مِنْ هَذِهِ الْبَيْضَةِ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا زُرْتُ شَيْئاً فَطُفْتُ فَهَضَّ رَسُولُ اللَّهِ ص وَ لَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئاً وَ قَالَ مَنْ لَمْ يُزْرَأْ فَمَا لِلَّهِ فِيهِ مِنْ حَاجَةٍ.

The man said to him^{saww}, 'Are you^{saww} wondering from this egg? By the One^{azwj} Who Sent you^{saww} with the Truth! I have not lost anything at all (ever)'. Rasool-Allah^{saww} got up and did not eat anything from his meal, and said: 'One who does not incur a loss, so there is no need for Allah^{azwj} from him'.¹⁰⁸

108- كا، الكافي العدة عن البرقي عن عثمان بن عيسى عن ذكره عن أبي عبد الله ع قال: جاء رجل مؤسر إلى رسول الله ص نقي الثوب فجلس إلى رسول الله ص فجاء رجل مغمير دين الثوب فجلس إلى جنب المؤسر فقبض المؤسر ثيابه من تحت فجدته

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from the one who mentioned if,

'From Abu Abdullah^{asws} having said: 'An affluent man came to Rasool-Allah^{saww} (wearing) clean clothes and sat by Rasool-Allah^{saww}. A poor man (wearing) dirty clothes came and sat to the side of the affluent man, so the affluent man grabbed his clothes from under his thigh.

فَقَالَ رَسُولُ اللَّهِ ص أَخِفْتُ أَنْ يَمْسَكَ مِنْ فَقْرِهِ شَيْءٌ قَالَ لَا قَالَ فَخِفْتُ أَنْ يُصِيبَهُ مِنْ غِنَاكَ شَيْءٌ قَالَ لَا قَالَ فَخِفْتُ أَنْ يُوسَّخَ ثِيَابُكَ قَالَ لَا قَالَ فَمَا حَمَلَكَ عَلَى مَا صَنَعْتَ

Rasool-Allah^{saww} said: 'Are you fearing that something from his poverty might touch you?' He said, 'No'. He^{saww} said: 'So, do you fear that something from riches might go to him?' He said, 'No'. He^{saww} said: 'Do you fear that he might dirty your clothes?' He said, 'No'. He^{saww} said: 'So what carried you upon (doing) what you did?'

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي قَرِيناً يُزِينُ لِي كُلَّ قَبِيحٍ وَ يُفْسِدُ لِي كُلَّ حَسَنٍ وَ قَدْ جَعَلْتُ لَهُ نِصْفَ مَالِي فَقَالَ رَسُولُ اللَّهِ ص لِلْمُغْسِرِ أَتَقْبَلُ قَالَ لَا فَقَالَ لَهُ الرَّجُلُ وَ لِمَ قَالَ أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ.

He said, 'O Rasool-Allah^{saww}! There is an associate for me who adorns for me every ugliness and nullifies every beauty, and I have hereby made half of my wealth for him (the poor man)'. Rasool-Allah^{saww} said to the poor ones: 'Do you accept?' He said, 'No'. The (affluent) man said to him, 'And why not?' He said, 'I fear that it would enter into me what had entered into you'.¹⁰⁹

109- كا، الكافي العدة عن البرقي عن عثمان بن عيسى عن سماعة عن أبي بصير عن أبي عبد الله ع قال: إِنَّ النَّبِيَّ ص نَيْمًا هُوَ ذَاتَ يَوْمٍ عِنْدَ عَائِشَةَ إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَقَالَ رَسُولُ اللَّهِ ص بِئْسَ أَخُو الْعَشِيرَةِ فَقَامَتْ عَائِشَةُ فَدَخَلَتِ الْبَيْتَ فَأَذِنَ رَسُولُ اللَّهِ ص لِلرَّجُلِ فَلَمَّا دَخَلَ أَقْبَلَ عَلَيْهِ رَسُولُ اللَّهِ ص بِوَجْهِهِ وَ بَشَرِهِ إِلَيْهِ يُحَدِّثُهُ حَتَّى إِذَا فَرَغَ وَ خَرَجَ مِنْ عِنْدِهِ

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'One day while the Prophet^{saww} was with Ayesha when a man sought permission to see him^{saww}. Rasool-Allah^{saww} said: 'Worst of the kinship

¹⁰⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 107

¹⁰⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 108

brothers'. Ayesha stood up and entered the room and Rasool-Allah^{saww} permitted to the man. When he entered, Rasool-Allah^{azwj} faced towards the man and smiled at him discussing with him until when he^{saww} was free and he left from him^{saww}.

قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ بَيْنَمَا أَنْتَ تَذْكُرُ هَذَا الرَّجُلَ بِمَا ذَكَرْتَهُ بِهِ إِذْ أَقْبَلْتُ عَلَيْهِ بِوَجْهِكَ وَ بَشَرِكَ فَقَالَ رَسُولُ اللَّهِ ص عِنْدَ ذَلِكَ إِنَّ مِنْ شَرِّارِ عِبَادِ اللَّهِ مَنْ تُكْرَهُ مُجَالَسَتُهُ لِيُفْحِشَ بِهِ.

Ayesha said, 'O Rasool-Allah^{saww}! While you^{saww} mentioned this man with what you^{saww} mentioned with, then you^{saww} faced towards him with your^{saww} face and smiled'. Rasool-Allah^{saww} said during that: 'From the evilest of the servants of Allah^{azwj} is one who is disliked being sat with due to his immorality'.¹¹⁰

110- كا، الكافي عليّ عن أبيه عن النّوّفليّ عن السّكّونيّ عن أبي عبد الله ع قال: أتى رسول الله ص رجل فقال يا رسول الله أنا فلان بن فلان حتى عدّ تسعة فقال له رسول الله ص أما إنك عاشيتهم في النار.

Al Kafi – Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'A man came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! I am so and so, son of so and so!', until he numbered nine (forefathers). Rasool-Allah^{saww} said to him: 'But you and your kinship (all) are in the Fire''.¹¹¹

111- كا، الكافي العبدّ عن البرقيّ عن محمد بن عليّ عن هارون بن حمزة عن عليّ بن عبد العزيز قال: قال لي أبو عبد الله ع ما فعل عمر بن مسلم قلت جعلت فداك أقبل على العبادّة و ترك التجارة فقال ويحه أ ما علم أنّ تارك الطلب لا يستجاب له

Al Kafi – The number, from Al Barqy, from Muhammad bin Ali, from Haroun Bin Hamza, from Ali Bin Abdul Aziz who said,

'Abu Abdullah^{asws} said to me: 'What does Umar Bin Muslim do?' I said, 'May I be sacrificed for you^{asws}! He has diverted towards the worship and neglects the business'. So he^{asws} said: 'Woe be unto him! Does he not know that the neglecter of the seeking (of sustenance) does not get his supplications Answered for him?

إِنَّ قَوْمًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص لَمَّا نَزَلَتْ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ - أَغْلَقُوا الْأَبْوَابَ وَ أَقْبَلُوا عَلَى الْعِبَادَةِ وَ قَالُوا قَدْ كُفِينَا

A group from the companions of Rasool-Allah^{saww}, when (the Verse **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon. [65:3]**, was Revealed, they locked their doors and diverted themselves towards the worship, and they were saying, 'Allah^{azwj} would Suffice for us'.

فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَأَرْسَلَ إِلَيْهِمْ فَقَالَ مَا حَمَلَكُمْ عَلَى مَا صَنَعْتُمْ فَقَالُوا يَا رَسُولَ اللَّهِ تُكْفِلُ لَنَا بِأَرْزَاقِنَا فَأَقْبَلْنَا عَلَى الْعِبَادَةِ فَقَالَ إِنَّهُ مَنْ فَعَلَ ذَلِكَ لَمْ يُسْتَجَبْ لَهُ عَلَيْهِم بِالطَّلَبِ.

¹¹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 109

¹¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 110

That reached the Prophet^{saww}, so he^{saww} sent for them. He^{saww} said: 'What made you carry upon what you are doing?' They said, 'O Rasool-Allah^{saww}! You^{saww} guaranteed our livelihood for us, so we diverted ourselves towards the worship'. He^{saww} said: 'The one who does that, (his supplications) would not be Answered for him. It is upon you with the seeking (of the livelihood)'".¹¹²

112- كَأ، الكافي العدة عن ابن عيسى عن البرنطي عن هارون بن الجهم عن محمد بن مسلم عن أبي عبد الله ع قال: لَمَّا هَاجَرَتِ النِّسَاءُ إِلَى رَسُولِ اللَّهِ ص هَاجَرَتْ فِيهِنَّ امْرَأَةٌ يُقَالُ لَهَا أُمُّ حَبِيبٍ وَكَانَتْ خَافِضَةً تُخْفِضُ الْجَوَارِي فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ص قَالَ لَهَا يَا أُمُّ حَبِيبٍ الْعَمَلُ الَّذِي كَانَ فِي يَدِكَ هُوَ فِي يَدِكَ الْيَوْمَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ إِلَّا أَنْ يَكُونَ حَرَامًا فَتَنْهَانِي عَنْهُ قَالَ لَا بَلْ حَلَالٌ فَادْنِي مِنِّي حَتَّى أَعْلَمَكَ

Al Kafi – The number, from Ibn Isa, from Al Bazanty, from Haroun Bin Al Jahm, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: "When the women emigrated to Rasool-Allah^{saww}, a woman called Umm Habeeb emigrated along with them, and she was a female circumciser, circumcising the girls. When Rasool-Allah^{saww} saw her, said to her: 'O Umm Habeeb! The work which has been in your hands, is it in your hands today (as well)?' She said, 'Yes, O Rasool-Allah^{saww}, unless it happens to be Prohibited, so forbid me from it'. He^{saww} said: 'No, but (it is) Permissible, so approach me^{saww} until I^{saww} teach you'.

قَالَ قَدَنْتَ مِنْهُ فَقَالَ يَا أُمُّ حَبِيبٍ إِذَا أَنْتِ فَعَلْتِ فَلَا تَنْهَكِي أَيْ لَا تَسْتَأْصِلِي وَ أَشْمِي فَإِنَّهُ أَشْرَقَ لِلْوَجْهِ وَ أَخْطَى عِنْدَ الزَّوْجِ

She said, 'So I approached him^{saww}, so he^{saww} said: 'O Umm Habeeb! Whenever you perform it, so do not overdo it, i.e., do not uproot it (entirely) but to rather scrape it, for it is brightening for the surface and more pleasurable in the presence of the husband'.

قَالَ وَ كَانَ لِأُمِّ حَبِيبٍ أُخْتُ يُقَالُ لَهَا أُمُّ عَطِيَّةٍ وَكَانَتْ مُقَيَّئَةً يَغْنِي مَاشِطَةً فَلَمَّا انْصَرَفَتْ أُمُّ حَبِيبٍ إِلَى أُخْتِهَا أَخْبَرَتْهَا بِمَا قَالَ لَهَا رَسُولُ اللَّهِ ص فَأَقْبَلَتْ أُمُّ عَطِيَّةٍ إِلَى النَّبِيِّ ص فَأَخْبَرَتْهُ بِمَا قَالَتْ لَهَا أُخْتُهَا فَقَالَ لَهَا رَسُولُ اللَّهِ ص ادْنِي مِنِّي يَا أُمُّ عَطِيَّةٍ إِذَا أَنْتِ قَيَّئَتِ الْحَارِيَةَ فَلَا تَغْسِلِي وَجْهَهَا بِالْحَرْقَةِ فَإِنَّ الْحَرْقَةَ تَشْرِبُ مَاءَ الْوَجْهِ.

He^{asws} said: 'And there was a sister for Umm Habeeb called Umm Atiyya, and she was a ladies maid, meaning a hairdresser. So when Umm Habeeb left to go to her sister, she informed her with what Rasool-Allah^{saww} had said to her. Umm Atiyya came over to the Prophet^{saww} and informed him^{saww} with what her sister had said to her. Rasool-Allah^{saww} said to her: 'Approach me^{saww}, O Umm Atiyya! Whenever you attend to the girl, so do not wash her face with a rag, for the rag absorbs the water of the face'".¹¹³

113- كَأ، الكافي علي عن أبيه عن ابن أبي عمير عن ابن أذينة عن الفضيل و زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فَتَنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fuzayl and Zurara,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And from the people there is one who worships Allah superficially. So if good befalls him, he is content**

¹¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 111

¹¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 112

with it, and if a fitna befalls him, he turns upon his face, losing the world and the Hereafter. [22:11].

قَالَ زُرَّارَةُ سَأَلْتُ أَبَا جَعْفَرٍ ع فَقَالَ هَؤُلَاءِ قَوْمٌ عَبَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ شَكُّوا فِي مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ فَتَكَلَّمُوا بِالْإِسْلَامِ وَ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَقْرَأُوا بِالْقُرْآنِ وَ هُمْ فِي ذَلِكَ شَاكُونَ فِي مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ وَ لَيْشُوا شُكَّاكَ فِي اللَّهِ

Zurara (the narrator) said, 'I asked Abu Ja'far^{asws} about it, and he^{asws} said: 'They are a people worshipping Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj} and are doubting regarding Muhammad^{saww} and what he^{saww} came with. Thus, they are speaking with Al-Islam and are testifying that there is no god except for Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and are acknowledging the Quran, and they are doubting in regarding Muhammad^{saww} and what he^{saww} came with, and are not doubtful regarding Allah^{azwj}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنْ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَى حَرْفٍ يَغْنِي عَلَى شَكِّ فِي مُحَمَّدٍ وَ مَا جَاءَ بِهِ ص فَإِنْ أَصَابَهُ خَيْرٌ بَعِيَ عَافِيَةً فِي نَفْسِهِ وَ مَالِهِ وَ وَلَدِهِ اطمأنَّ بِهِ وَ رَضِيَ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ بَلََاءٌ فِي جَسَدِهِ أَوْ مَالِهِ تَطَيَّرَ وَ كَرِهَ الْمُقَامَ عَلَى الْإِفْرَارِ بِالنَّبِيِّ فَرَجَعَ إِلَى الْوُفُوفِ وَ الشُّكِّ فَتَصَبَّ الْعَدَاوَةَ لِلَّهِ وَ لِرَسُولِهِ وَ الْجُحُودَ بِالنَّبِيِّ ص وَ مَا جَاءَ بِهِ.

Allah^{azwj} Mighty and Majestic Says: **And from the people there is one who worships Allah superficially [22:11]** – Meaning doubting in Muhammad^{saww} and what he^{saww} came with. **So if good befalls him** - meaning well-being regarding himself and his wealth and his children, **he is content with it, and if a fitna befalls him**, meaning an affliction in his body or his wealth he flies off and dislikes the standing upon the acknowledgement with the Prophet^{saww}. So he returns to the pausing and the doubting and establishes the enmity to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and becomes critical to the Prophet^{saww} and what he^{saww} came with".¹¹⁴

114- كا، الكافي مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ النَّاسِ مَنْ يُعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ هُمْ قَوْمٌ وَحَدُّوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشَّرِكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَهُمْ يُعْبُدُونَ اللَّهَ عَلَى شَكِّ فِي مُحَمَّدٍ وَ مَا جَاءَ بِهِ

Al Kafi - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And from the people there is one who worships Allah superficially [22:11]**. He^{asws} said: 'They are a people professing the Oneness of Allah^{azwj} and keeping away from worshipping the ones besides Allah^{azwj}. So they are exiting from the *Shirk* (Polytheism) but are not recognising that Muhammad^{saww} is the Rasool^{saww} of Allah^{azwj}. Thus, they are worshipping Allah^{azwj} upon doubt regarding Muhammad^{saww} and what he^{saww} came with.

فَأَتُوا رَسُولَ اللَّهِ ص وَ قَالُوا نُنْظَرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ نُنْظَرُ

¹¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 113

They came over to Rasool-Allah^{saww} and said, 'We shall consider, so if our wealth becomes abundant, and we are with good health regarding ourselves and our children, we will know that he^{saww} is truthful and that he^{saww} is Rasool^{saww} of Allah^{azwj}; but if it is other than that, we shall reconsider'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ يَغْنِي عَافِيَةً فِي الدُّنْيَا وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَغْنِي بَلَاءٌ فِي نَفْسِهِ وَ مَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ ذَلِكَ هُوَ الْحُسْرَانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُ

Allah^{azwj} Mighty and Majestic Said: ***So if good befalls him, he is content with it, [22:11] - meaning the health in the world, and if a fitna befalls him – meaning affliction regarding himself and his wealth, he turns upon his face – overturning (back) to his doubt, to the Shirk, losing the world and the Hereafter. That is the clear loss [22:11]. He calls from besides Allah what cannot harm him and what cannot benefit him. [22:12]'***

قَالَ يَنْقَلِبُ مُشْرِكًا يَدْعُو غَيْرَ اللَّهِ وَ يَعْبُدُ غَيْرَ اللَّهِ فَمِنْهُمْ مَنْ يَعْرِفُ فَيَدْخُلُ الْإِيمَانَ قَلْبُهُ فَيُؤْمِنُ فَيُصَدِّقُ وَ يَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ وَ مِنْهُمْ مَنْ يَثْبُتُ عَلَى شَكِّهِ وَ مِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ.

He^{asws} said: 'He overturns to be a *Mushrik* (Polytheist) supplicating to other than Allah^{azwj} and worshipping other than Him^{azwj}. So from them is one who recognises and the *Emān* enters his heart, so he believes and ratifies and declines from his state of doubt to (embrace) the *Emān*, and from them is the one who remains affirmed upon his doubt, and from them is the one who overturns to the *Shirk* (Polytheism)'.¹¹⁵

115- يب، تحذیب الأحكام الشَّيْخُ عَنْ ابْنِ قُؤْلُوبِهِ عَنِ الْكَلْبِيِّ عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَمَّنْ رَوَاهُ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَفَّنَ أَسَامَةَ بْنَ زَيْدٍ بِرِدِّ حَبْرَةٍ وَ أَنَّ عَلِيًّا كَفَّنَ سَهْلَ بْنَ حُنَيْفٍ بِرِدِّ أَحْمَرَ حَبْرَةٍ.

(The book) 'Tahzeeb Al Ahkaam' – The sheykh, from Ibn Awlawiya, from Al Kulayni, from the number, from Sahl, from Ayoub Bin Nuh, from the one who reported it, from Abu Maryam Al Ansari,

'From Abu Ja'far^{asws}: 'Al-Hassan^{asws} Bin Ali^{asws} enshrouded Usama Bin Zayd with a *Hibra* (a type of fabric) cloak, and that Ali^{asws} enshrouded Sahl Bin Huneyf with a red *Hibra* cloak)'.¹¹⁶

116- كا، الكافي الْعِدَّةُ عَنِ الرَّهْجِيِّ عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ ص فَجَاءَ النَّبِيُّ ص فَإِذَا هِيَ عَنْدهُمْ فَقَالَ إِذَا أَتَيْنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بِيُوتِكَ بِرِجْلِكَ أَطِيبُ يَا رَسُولَ اللَّهِ فَقَالَ إِذَا بَعْتَ فَأَحْسِنِي وَ لَا تَعْشِي فَإِنَّهُ أَتْنَى لِلَّهِ وَ أَتْنَى لِلْمَالِ.

Al Kafi – The number, from Al Barqy, from his father, from Khalaf Bin Hammad, from Al Husayn Bin Zayd Al Hashimy,

'From Abu Abdullah^{asws} having said: 'Zaynab Al-Hawla, the perfume seller came over to the wives of the Prophet^{saww}. The Prophet^{saww} came over and she was with them. The Prophet^{saww} said: 'Whenever you come over to us, you aromatise our rooms'. She said, 'Your^{saww} room is more aromatic by your^{asws} aroma, O Rasool-Allah^{saww}! Rasool-Allah^{saww} said

¹¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 114

¹¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 115

to her: 'Whenever you sell, so make it good (pure) and do not mix it up, for it is more fearful of Allah^{azwj} and more remaining for the wealth'.¹¹⁷

117- كا، الكافي العبدُ عَنْ أَبِيهِ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ سَمُرَةَ بْنَ جُنْدَبٍ كَانَ لَهُ عَدْقٌ فِي حَائِطٍ لِرَجُلٍ مِنَ الْأَنْصَارِ وَكَانَ مَنْزِلُ الْأَنْصَارِيِّ بِنَابِ الْبُسْتَانِ فَكَانَ يَمُرُّ بِهِ إِلَى تَحْلِيهِ وَ لَا يَسْتَأْذِنُ فَكَلَّمَهُ الْأَنْصَارِيُّ أَنْ يَسْتَأْذِنَ إِذَا جَاءَ فَأَبَى سَمُرَةُ

Al Kafi – The number, from Al Barqy, from his father, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far^{asws} having said: 'Samurat Bin Jundab had a palm tree in a garden of a man from the Helpers, and the house of the Helper was at the gate of the garden, and he (Samurat) used to pass by it to his palm tree, and he would not seek permission. The Helper spoke to him that he should seek permission whenever he comes. But, Samurat refused.

فَلَمَّا تَأَبَّى جَاءَ الْأَنْصَارِيُّ إِلَى رَسُولِ اللَّهِ ص فَشَكَا إِلَيْهِ وَ خَبَرَهُ الْحَبَرُ فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ص وَ خَبَرَهُ بِقَوْلِ الْأَنْصَارِيِّ وَ مَا شَكَا وَ قَالَ إِذَا أَرَدْتَ الدُّخُولَ فَاسْتَأْذِنْ فَأَبَى فَلَمَّا أَبَى سَاوَمَهُ حَتَّى بَلَغَ بِهِ مِنَ الثَّمَنِ مَا شَاءَ اللَّهُ فَأَبَى أَنْ يَبِيعَ فَقَالَ لَكَ بِهَا عَدْقٌ مُدَلَّلٌ فِي الْجَنَّةِ فَأَبَى أَنْ يَقْبَلَ فَقَالَ رَسُولُ اللَّهِ ص لِلْأَنْصَارِيِّ اذْهَبْ فَاقْلَعْهَا وَ اِزِمْ بِهَا إِلَيْهِ فَإِنَّهُ لَا ضَرَرَ وَ لَا ضِرَارَ.

When the Helper went over to Rasool-Allah^{saww}, he complained to him^{saww} and informed him^{saww} of the news. Rasool-Allah^{saww} sent a messenger to him and informed him with the words of the Helper, and what he had complained with, and said: 'If you intend the entry, so seek permission'. But he refused. When he refused, he^{saww} bargained with him until it reached from the price what Allah^{azwj} so Desired. But he (still) refused to sell it. He^{saww} said: 'For you would be a tree extended to you in the Paradise if you accept'. But he refused. Rasool-Allah^{saww} said to the Helper: 'Go and uproot it and throw it at him, for there should neither be harm nor a harm caused'.¹¹⁸

118- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ بْنُ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ سَمُرَةَ بْنَ جُنْدَبٍ كَانَ لَهُ عَدْقٌ وَ كَانَ طَرِيقُهُ إِلَيْهِ فِي حَوْفٍ مَنْزِلِ رَجُلٍ مِنَ الْأَنْصَارِ فَكَانَ يَجِيءُ فَيَدْخُلُ إِلَى عَدْقِهِ بِغَيْرِ إِذْنٍ مِنَ الْأَنْصَارِيِّ فَقَالَ الْأَنْصَارِيُّ يَا سَمُرَةُ لَا تَزَالْ تَفْجَأُنَا عَلَى حَالٍ لَا نُحِبُّ أَنْ تَفْجَأَنَا عَلَيْهَا فَإِذَا دَخَلْتَ فَاسْتَأْذِنْ فَقَالَ لَا أَسْتَأْذِنُ فِي طَرِيقِي وَ هُوَ طَرِيقِي إِلَى عَدْقِي

Al Kafi – Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from his father, from one of our companions, from Abdullah Bin Muskan, from Zurara,

'From Abu Ja'far^{asws} having said: 'Samurat Bin Jundab had a palm tree for him, and its pathway to it was in the middle of a house of a man from the Helpers. He used to come and entered to his tree without permission from the Helper. The Helper said to him, 'O Samurat! You do not cease to surprise us upon a state which we do not like to be surprised upon. Whenever you enter, seek permission'. He said, 'I will not seek permission regarding a pathway and it is my pathway to my tree'.

قَالَ فَشَكَاهُ الْأَنْصَارِيُّ إِلَى رَسُولِ اللَّهِ ص فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ص فَأَتَاهُ فَقَالَ لَهُ إِنَّ فُلَانًا قَدْ شَكَكَ وَ زَعَمَ أَنَّكَ تَمُرُّ عَلَيْهِ وَ عَلَى أَهْلِهِ بِغَيْرِ إِذْنِهِ فَاسْتَأْذِنَ عَلَيْهِ إِذَا أَرَدْتَ أَنْ تَدْخُلَ فَقَالَ يَا رَسُولَ اللَّهِ أَسْتَأْذِنُ فِي طَرِيقِي إِلَى عَدْقِي فَقَالَ لَهُ رَسُولُ اللَّهِ ص خَلَّ عَنْهُ وَ لَكَ مَكَانُهُ عَدْقٌ فِي مَكَانٍ كَذَا وَ كَذَا فَقَالَ لَا قَالَ فَلَكَ أَثْنَانِ قَالَ لَا أُرِيدُ

¹¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 116

¹¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 117

He^{asws} said: 'So the Helper complained to Rasool-Allah^{saww}. Rasool-Allah^{saww} sent for him, and he came over to him^{saww}. He^{saww} said to him: 'So and so has complained and alleges that you are trespassing upon him and his family without permission, therefore seek permission to him whenever you intend to enter'. He said, 'O Rasool-Allah^{saww}! I have to seek permission regarding my pathway to my tree?' Rasool-Allah^{saww} said to him: 'Leave it alone and for you would be a tree in its replacement in such and such a place'. He said, 'No'. He^{saww} said: 'For you would be two'. He said, 'I do not want it'.

فَلَمْ يَزَلْ يَبِيدُهُ حَتَّى بَلَغَ عَشْرَةَ أَغْدَاقٍ فَقَالَ لَا قَالَ فَلَكَ عَشْرَةٌ فِي مَكَانٍ كَذَا وَكَذَا فَأَبَى فَقَالَ خَلَّ عَنْهُ وَ لَكَ مَكَانُهُ عَذَقٌ فِي الْجَنَّةِ قَالَ لَا أُرِيدُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنَّكَ رَجُلٌ مُضْطَرٌّ وَلَا ضَرَرَ وَلَا ضِرَارَ عَلَى مُؤْمِنٍ

He^{saww} did not cease to increase upon him until it reached ten trees. But he said, 'No'. He^{saww} said: 'For you would be ten in such and such a place'. But, he refused'. He^{saww} said: 'And for you, in its place, would be a tree in the Paradise'. He said, 'I do not want it'. Rasool-Allah^{saww} said to him: 'You are a harmful man, and there should neither be a harm nor a harm caused upon a Momin'.

قَالَ ثُمَّ أَمَرَ بِهَا رَسُولُ اللَّهِ ص فَقُلِعَتْ ثُمَّ رُمِيَ بِهَا إِلَيْهِ وَ قَالَ لَهُ رَسُولُ اللَّهِ ص انْطَلِقْ فَأَعْرِسْهَا حَيْثُ شِئْتَ.

He^{asws} said: 'Then Rasool-Allah^{saww} ordered with it, so it was uprooted, then it was thrown with it at him, and Rasool-Allah^{saww} said to him: 'Go, and plant it wherever you so desire to".¹¹⁹

119- كا، الكافي عَمَّا عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُكَبِّرُ عَلَى قَدَمَيْهِ خَمْسًا وَ عَلَى قَدَمَيْ آخَرَيْنِ أَرْبَعًا فَإِذَا كَبَّرَ عَلَى رَجُلٍ أَرْبَعًا أَهْمَ بِالنِّفَاقِ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, and Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to exclaim five Takbeers upon a people, and four upon another people (at funerals). So, whenever he^{saww} exclaimed four Takbeers upon a man, it meant he was with hypocrisy".¹²⁰

120- كا، الكافي أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ عَلِيٍّ عَنْ أَبِيهِ جَمِيعًا عَنْ أَحْمَدَ بْنِ النَّضْرِ وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ الْحُسَيْنِ بْنِ أَبِي قَتَادَةَ جَمِيعًا عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص لِعَرْضِ الْحَبْلِ فَمَرَّ بِقَبْرِ أَبِي أُحْيَةَ فَقَالَ أَبُو بَكْرٍ لَعَنَ اللَّهُ صَاحِبَ هَذَا الْقَبْرِ فَوَ اللَّهُ إِنْ كَانَ لَيُصَدُّ عَنْ سَبِيلِ اللَّهِ وَ يُكَذَّبُ رَسُولُ اللَّهِ ص فَقَالَ خَالِدُ ابْنُهُ بَلْ لَعَنَ اللَّهُ أَبَا فُحَاقَةَ فَوَ اللَّهُ مَا كَانَ يَقْرِي الضَّيْفَ وَ لَا يُثَايِلُ الْعَدُوَّ فَلَعَنَ اللَّهُ أَهْوَنَهُمَا عَلَى الْعَشِيرَةِ فَقَدْ

Al Kafi – Abu Ali Al Ash'ary, from Muhammad bin Salim and Ali, from his father altogether from Ahmad Bin Al Nazar and Muhammad Bin Yahya, from Muhammad Bin Abu Al Qasim, from Al Husayn Bin Abu Qatada altogether from Amro bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} came out for the display of the horses. He^{saww} passed by the grave of Abu Ahayhat. Abu Bakr said, 'Curse be upon the occupant of this grave, for by Allah^{azwj}, he used to divert people away from the Way of Allah^{azwj} and

¹¹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 118

¹²⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 119

belied Rasool-Allah^{saww}. So Khalid, his (Ahayhat's) son said, 'But curse of Allah^{azwj} be upon Abu Qohafa (Abu Bakr's father), for by Allah^{azwj}, he neither served a guest nor did he kill (fight) the enemy. Allah^{azwj} has Cursed the worthless one of the two of his clan'.

فَأَلْقَى رَسُولُ اللَّهِ ص حِطَامَ رَاحِلَتِهِ عَلَى غَارِبِهَا ثُمَّ قَالَ إِذَا أَنْتُمْ تَنَاوَلْتُمُ الْمُشْرِكِينَ فَعُمُوا وَ لَا تَخْصُوا فَيَغْضَبَ وَلَدُهُ

Rasool-Allah^{saww} placed the bridle of the horse upon his (Abu Bakr's) neck and said: 'Whenever you speak about the Polytheists speak in general terms and not particular, for you have angered his son'.

ثُمَّ وَقَفَ فَعَرَضَتْ عَلَيْهِ الْخَيْلُ فَمَرَّ بِهِ فَرَسٌ فَقَالَ عُيَيْنَةُ بْنُ حِصْنٍ إِنَّ مِنْ أَمْرِ هَذَا الْفَرَسِ كَيْتٌ وَ كَيْتٌ فَقَالَ رَسُولُ اللَّهِ ص دَرْنَا فَأَنَا أَعْلَمُ بِالْخَيْلِ مِنْكَ فَقَالَ عُيَيْنَةُ وَ أَنَا أَعْلَمُ بِالرِّجَالِ مِنْكَ

Then he^{saww} paused. The horses were displayed to him^{asws}. So he^{saww} passed by a horse. Uyayna Bin Hisan said, 'The matter of this horse is such and such'. The Messenger^{saww} of Allah^{azwj} said: 'Leave us, for I^{saww} am more knowledgeable of the horses than you are'. Uyayna said, 'And I am more knowledgeable of the men than you^{saww} are'.

فَعَضِبَ رَسُولُ اللَّهِ ص حَتَّى ظَهَرَ الدَّمُ فِي وَجْهِهِ فَقَالَ لَهُ فَأَيُّ الرِّجَالِ أَفْضَلُ فَقَالَ عُيَيْنَةُ بْنُ حِصْنٍ رِجَالٌ يَكُونُونَ بَنَجِلٍ يَضْعُونَ سُيُوفَهُمْ عَلَى عَوَاتِقِهِمْ وَ رِمَاحَهُمْ عَلَى كَوَائِبِ خَيْلِهِمْ ثُمَّ يَضْرِبُونَ بِهَا قُدَمًا قُدَمًا فَقَالَ رَسُولُ اللَّهِ ص كَذَبْتَ بَلْ رِجَالُ أَهْلِ الْيَمَنِ أَفْضَلُ الْإِيمَانُ يَمَانِي وَ الْحِكْمَةُ يَمَانِيَّةٌ وَ لَوْ لَا الْهَجْرَةُ لَكُنْتُ أَمْرًا مِنْ أَهْلِ الْيَمَنِ

Rasool-Allah^{saww} got angry to the extent that blood appeared in his^{saww} face. He^{saww} said to him: 'So which of the men are the best?' Uyayna Bin Hisan said, 'The men who are in Najd place their swords upon their shoulders and their spears upon the saddles of their horses, then march with them step by step'. Rasool-Allah^{saww} said: 'You are lying. But, the men of Yemen are better. The Eman is in Yemen and the wisdom is in Yemen, and had it not been for the Emigration (Hijrat), I^{saww} would have been of the people of Yemen.

الْجَفَاءُ وَ الْقَسْوَةُ فِي الْفَدَّادِينَ أَصْحَابِ الْوَبَرِ رِبْعَةً وَ مُضَرَ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّمْسِ وَ مَذَجِجٌ أَكْثَرُ قَبِيلٍ يَدْخُلُونَ الْجَنَّةَ وَ خَضْرَمَوْتُ خَيْرٌ مِنْ عَامِرِ بْنِ صَعَصَعَةَ وَ رَوَى بَعْضُهُمْ خَيْرٌ مِنَ الْحَارِثِ بْنِ مُعَاوِيَةَ وَ بَجِيلَةَ خَيْرٌ مِنْ رَعْلٍ وَ ذَكْوَانَ وَ إِنَّ يَهْلِكَ لِحَيَاتُ فَلَا أَبَايَ

The alienation and the cruelty is in the acreages of the owners of the cotton yarn, Rabi'ah and Muzar from where the rays of the sun appear, and (as for) Muzhaj most of the tribe will enter the Paradise, and Hazramaut is better than Aamir Bin Sa'sa (and some have reported 'better than Haaris Bin Muawiya') and Bajeela is better than Ra'al and Zakwaan, and if Lihyaan were to perish I^{asws} would not care'.

ثُمَّ قَالَ لَعَنَ اللَّهُ الْمُلُوكَ الْأَرْبَعَةَ جَدًّا وَ مَخُوسًا وَ مِشْرَحًا وَ أَبْضَعَةً وَ أَخْتَهُمُ الْعَمْرَدَةَ لَعَنَ اللَّهُ الْمُحَلَّلَ وَ الْمُحَلَّلَ لَهُ وَ مَنْ تَوَالَى غَيْرَ مَوَالِيهِ وَ مَنْ ادَّعَى نَسَبًا لَا يُعْرَفُ وَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ وَ مَنْ أَحْدَثَ حَدَثًا فِي الْإِسْلَامِ أَوْ آوَى مُخْدِتًا وَ مَنْ قَتَلَ غَيْرَ قَاتِلِهِ أَوْ ضَرَبَ غَيْرَ ضَارِبِهِ وَ مَنْ لَعَنَ أَبَوَيْهِ

Then he^{saww} said: 'Allah^{azwj} has Cursed four kings – Jamada, and Makhwasa, and Mashraha, and Abza'a, as well as Akhtam Al-Ammaradat. Allah^{azwj} has Cursed Al-Muhallal (One who legalises a woman for her previous husband after three divorces from him) and the one to

whom she has been made legal for, and the slave who does not obey his master, and the one who makes a claim for lineage, and the man who is effeminate, and the woman who has masculine traits, and the one who innovates something new in Al-Islam or helps an innovator, and the one who kills someone other than the one who wants to kill him, or strike against someone other than the one who wants to strike him, and the one who curses his own parents’.

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَيْ يُوْجَدُ رَجُلٌ يَلْعَنُ أَبَوَيْهِ فَقَالَ نَعَمْ يَلْعَنُ آبَاءَ الرِّجَالِ وَ أُمَّهَاتِهِمْ فَيَلْعَنُونَ أَبَوَيْهِ لَعَنَ اللَّهُ رِعْلًا وَ دَكْوَانَ وَ عَضَلًا وَ لَحْيَانًا وَ الْمُخْدَمِينَ مِنْ أَسَدٍ وَ غَطَفَانَ وَ أَبَا سُفْيَانَ بْنِ حَرْبٍ وَ شَهِيلاً ذَا الْأَسْنَانِ وَ ابْنِي مُلَيْكَةَ بْنِ حَزِيمٍ وَ مَرْوَانَ وَ هُوْدَةَ وَ هُوْنَةَ.

A man said, ‘O Rasool-Allah^{saww}! Is there a man who curses his own father?’ He^{saww} said: ‘Yes, he who curses the fathers and the mothers of the men, so he has cursed his own father. Allah^{azwj} has Cursed Ra’la, and Zakwaan, and Azla, and Lahyaan, and the criminals of Asad, and Ghatfaan, and Abu Sufyan Bin Harb, and Shahbala of two teeth, and the two sons of Malikat Bin Jazeem, and Marwaan, and Howzat and Hownat’’.¹²¹

121- كا، الكافي عليّ عن أبيه عن البرزطي عن أبان بن عثمان عن زُرارة عن أبي جعفر ع أَنَّ ثُمَامَةَ بْنَ أَنَالٍ أَسْرَتْهُ خَيْلُ النَّبِيِّ ص وَ قَدْ كَانَ رَسُولُ اللَّهِ ص قَالَ اللَّهُمَّ أَمْكِيْ مِنْ ثُمَامَةَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِيَّيْ خَيْرَكَ وَاحِدَةً مِنْ ثَلَاثٍ أَقْتُلَكَ قَالَ إِذَا تَقَتَّلَ عَظِيماً أَوْ أَقَادِيكَ قَالَ إِذَا جِدَدِيْ غَالِيّاً أَوْ أَمْنُ عَلَيْكَ قَالَ إِذَا جِدَدِيْ شَاكِراً

Al Kafi – Ali, from his father, from Al bazanty, from Aban Bin Usman, from Zurara,

‘From Abu Ja’far^{asws}: ‘Samama Bin Asaal was captured by the cavalry of the Prophet^{saww} and Rasool-Allah^{saww} had said: ‘Our Allah^{azwj}! Make me^{saww} to overcome Samama!’ So Rasool-Allah^{saww} said to him: ‘I^{saww} give you one of three choices. I^{saww} could kill you’. He said, ‘Then you^{saww} would have killed a great person’. He^{saww} said: ‘I^{saww} could (accept) your ransom’. He said, ‘Then you^{saww} would find me to be expensive’. He^{saww} said: ‘Or I^{saww} grant safety to you’. He said, ‘Then you would find me to be thankful’.

قَالَ فَإِنِّي قَدْ مَنَنْتُ عَلَيْكَ قَالَ فَإِنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ قَدْ وَ اللَّهُ عَلِمْتُ أَنَّكَ رَسُولُ اللَّهِ حَيْثُ رَأَيْتُ وَ مَا كُنْتُ لِأَشْهَدَ بِمَا وَ أَنَا فِي الْوُثَاقِ.

He^{saww} said: ‘So I^{saww} hereby grant safety to you’. He said, ‘I hereby testify that there is no god except Allah^{azwj}, and you^{saww} Muhammad^{saww} are Rasool^{saww} of Allah^{azwj}, and by Allah^{azwj}, I knew you^{saww} were Rasool^{saww} of Allah^{azwj} when I saw you^{saww}, and I did not testify by it while I was in bondage’’.¹²²

122- كا، الكافي حميد بن زياد عن الحسن بن محمد الكندي عن أحمد بن الحسن الميموني عن أبان بن عثمان عن رجل عن أبي عبد الله ع قَالَ: كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص رَجُلٌ يُقَالُ لَهُ ذُو النَّمِرَةِ وَ كَانَ مِنْ أَقْبَحِ النَّاسِ وَ إِذَا سَمِيَ ذَا النَّمِرَةِ مِنْ قُبْحِهِ فَأَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban Bin Usman, from a man,

¹²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 120

¹²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 121

'From Abu Abdullah^{asws} having said: "There was a man during the era of the Rasool-Allah^{saww} called *Zu Al-Namrat*, and he was from the ugliest of the people and that is why he was named *Al-Zu Al-Namrat* (Animal face) due to his ugliness. So he came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}, inform me of what Allah^{azwj} Mighty and Majestic has Made to be obligatory upon me'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص فَرَضَ اللَّهُ عَلَيْكَ سَبْعَ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ وَ صَوْمَ شَهْرِ رَمَضَانَ إِذَا أَذْرَكْتَهُ وَ الْحَجَّ إِذَا اسْتَطَعْتَ إِلَيْهِ سَبِيلًا وَ الزَّكَاةَ وَ فَسَّرَهَا لَهُ

Rasool-Allah^{saww} said to him: 'Allah^{azwj} has Made it an obligation upon you to pray seventeen cycles Salat during the day and the night, and Fasts of the Month of Ramadhan when you are of realisation (adult), and the Hajj when you have the (financial) capability for it, and the Zakat', and detailed these for him.

فَقَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا أَزِيدُ رَبِّي عَلَى مَا فَرَضَ عَلَيَّ شَيْئًا فَقَالَ لَهُ النَّبِيُّ ص وَ لَمْ يَأْ ذَا النَّمْرِ فَقَالَ كَمَا خَلَقَنِي فَبِيحًا

He said, 'By the One Who^{azwj} Sent you with the Truth as a Prophet^{saww}, I shall not increase anything upon what has been Obligated upon me'. Rasool-Allah^{saww} said; 'And why, O Zu Al-Namrat?' He said, 'For He^{azwj} has Created me as ugly'.

قَالَ فَهَبْطَ جَبْرِئِيلُ ع عَلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ ص إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُبَلِّغَ ذَا النَّمْرِ عَنْهُ السَّلَامَ وَ تَقُولَ لَهُ يَقُولُ لَكَ رَبُّكَ تَبَارَكَ وَ تَعَالَى أ مَا تَرْضَى أَنْ أَحْشُرَكَ عَلَى جَمَالِ جَبْرِئِيلَ ع يَوْمَ الْقِيَامَةِ

He^{asws} said: 'Jibrael^{as} descended upon the Prophet^{saww} and said: 'O Rasool-Allah^{saww}! Your^{saww} Lord^{azwj} Commands you^{saww} that you^{saww} should convey Greetings to Zu Al-Namrat and say to him: 'Your Lord^{azwj}, Blessed and Exalted has Said to you: "Would it not make you happy to be resurrected upon the beauty of Jibrael^{as} on the Day of Judgement?"

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا ذَا النَّمْرِ هَذَا جَبْرِئِيلُ يَأْمُرُنِي أَنْ أُبَلِّغَكَ السَّلَامَ وَ يَقُولُ لَكَ رَبُّكَ أ مَا تَرْضَى أَنْ أَحْشُرَكَ عَلَى جَمَالِ جَبْرِئِيلَ فَقَالَ ذُو النَّمْرِ فَإِنِّي قَدْ رَضِيتُ يَا رَبِّ فَوَ عِزَّتِكَ لَا زَيْدَ لَكَ حَتَّى تَرْضَى.

Rasool-Allah^{saww} said to him: 'O Zu Al-Namrat! This here is Jibrael^{as} instructing me^{as} that I^{saww} should convey Greetings to you and that your Lord^{azwj} has said: "Would it not make you happy to be Resurrected upon the beauty of Jibrael^{as}?" So Zu Al-Namrat said, 'I have thus become happy, O Lord^{azwj}. By Your^{azwj} Honour, I shall increase (my worship) for You^{azwj} until You^{azwj} are Pleased".¹²³

123- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ حُدَيْدٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنِّي أَكْرَهُ أَنْ يُقَالَ إِنَّ مُحَمَّدًا اسْتَعَانَ بِقَوْمٍ حَتَّى إِذَا ظَفِرَ بِعَدُوِّهِمْ قَتَلَهُمْ لَضَرَبْتُ أَعْنَاقَ قَوْمٍ كَثِيرٍ.

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Hadeed, from Jameel Bin Darraj, from Zurara,

'From one of the two (5th or 6th Imam^{asws}) having said: 'Rasool-Allah^{saww} said: 'If I^{saww} had not disliked that it would be said, 'Muhammad^{saww} was assisted by a people until when he^{saww}

¹²³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 122

was victorious with his^{saww} enemies, he^{saww} killed them', I^{saww} would have struck off the necks of a lot of people".¹²⁴

124- حنص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ وَ أَحْمَدُ بْنُ هَارُونَ وَ غَيْرُهُمَا عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ الْحَشَّابِ عَنِ ابْنِ كَلُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ رَسُولَ اللَّهِ ص اشْتَرَى فَرَساً مِنْ أَعْرَابِيٍّ فَأَعْجَبَهُ فَقَامَ أَقْوَامٌ مِنَ الْمُتَنَافِقِينَ حَسَدُوا رَسُولَ اللَّهِ ص عَلَى مَا أَخَذَ مِنْهُ فَقَالُوا لِلْأَعْرَابِيِّ لَوْ بَلَغَتْ بِهِ إِلَى السُّوقِ بَعْتُهُ بِأَضْعَافٍ هَذَا

(The book) 'Al Ikhtisas' – Ja'far Bin Al Husayn and Ahmad Bin Haroun and others, from Ibn Al Waleed, from Al Saffar, from Al Khashab, from Ibn Kaloub, from Is'haq Bin Ammar,

'From Ja'far^{asws} Bin Muhammad^{asws}: 'Rasool-Allah^{saww} bought a horse from a Bedouin which had fascinated him^{saww}. A group from the hypocrites arose and envied Rasool-Allah^{saww} upon what he^{saww} had taken from him. They said to the Bedouin, 'If only you would have reached the market with it, you could have sold it for double this (amount)'.

فَدَخَلَ الْأَعْرَابِيُّ الشَّرَّهَ فَقَالَ أ لَا أَرْجِعُ فَأَسْتَقْبِلَهُ فَقَالُوا لَا وَ لَكِنَّهُ رَجُلٌ صَالِحٌ فَإِذَا جَاءَكَ بِنَقْدِكَ فَقُلْ مَا بِعْتُكَ بِهَذَا فَإِنَّهُ سَيَرْدُّهُ عَلَيْكَ

So, evil entered into the Bedouin and he said, 'Shall I retract and rescind it?' They said, 'No. He^{saww} is a righteous man, so when he^{saww} comes to you with your cash, then say, 'I did not sell it for this (amount)', so he^{saww} will return it (horse) to you'.

فَلَمَّا جَاءَ النَّبِيُّ ص أَخْرَجَ إِلَيْهِ النَّقْدَ فَقَالَ مَا بِعْتُكَ بِهَذَا فَقَالَ النَّبِيُّ ص وَ الَّذِي بَعْتَنِي بِالْحَقِّ لَقَدْ بَعْتَنِي

When the Prophet^{saww} came, brought out the cash to him. He said, 'I did not sell it to you^{saww} for this (amount)'. The Prophet^{saww} said: 'By the One^{azwj} Who Sent me^{saww} with the Truth! You have sold it to me^{saww} (for this amount)'.

فَجَاءَ خُزَيْمَةُ بْنُ ثَابِتٍ فَقَالَ يَا أَعْرَابِيٍّ أَشْهَدُ لَقَدْ بَعْتَ رَسُولَ اللَّهِ ص بِهَذَا الثَّمَنِ الَّذِي قَالَ فَقَالَ الْأَعْرَابِيُّ لَقَدْ بَعْتُهُ وَ مَا مَعَنَا مِنْ أَحَدٍ فَقَالَ رَسُولُ اللَّهِ ص لِحُزَيْمَةَ كَيْفَ شَهِدْتَ بِهَذَا

Khuzeyma Bin Sabit came and said, 'O Bedouin! I testify you have sold it to Rasool-Allah^{saww} for this price which he^{saww} says'. The Bedouin said, 'I had sold it and where was no one else with us'. Rasool-Allah^{saww} said to Khuzeyma: 'How can you testify with this?'

فَقَالَ يَا رَسُولَ اللَّهِ بِأَيِّ أَنتَ وَ أُمِّي تُخْبِرُنَا عَنِ اللَّهِ وَ أَخْبَارِ السَّمَاوَاتِ فَنُصَدِّقُكَ وَ لَا نُصَدِّقُكَ فِي تَمَنٍ هَذَا فَجَعَلَ رَسُولُ اللَّهِ ص شَهَادَتَهُ شَهَادَةً رَجُلَيْنِ فَهُوَ ذُو الشَّهَادَتَيْنِ.

He said, 'O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{saww}, you^{saww} informed us about Allah^{azwj} and news of the skies and we ratified you^{saww}, and we cannot ratify you^{saww} regarding the price of this (horse)?' Thus, Rasool-Allah^{saww} made his testimony as being the testimonies of two men, so he is (called) 'Zul Shahadatayn' (one of two testimonies)".¹²⁵

¹²⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 123

¹²⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 124

125- **ختص، الإختصاص** كَانَ بِلَالٌ مُؤَدِّنَ رَسُولِ اللَّهِ ص فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ص لَرِمَ بَيْنَهُ وَ لَمْ يُؤَدِّنْ لِأَحَدٍ مِنَ الْخُلَفَاءِ وَ قَالَ فِيهِ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع رَحِمَ اللَّهُ بِلَالًا فَإِنَّهُ كَانَ يُحِبُّنَا أَهْلَ الْبَيْتِ وَ لَعَنَ اللَّهُ صُهَيْبًا فَإِنَّهُ كَانَ يُعَادِينَا

(The book) 'Al-Ikhtisas' – 'Bilal^{ra} was a Muezzin of Rasool-Allah^{saww}. When Rasool-Allah^{saww} passed away, he^{ra} stayed in his house and did not call the Azaan for anyone from the caliphs; and Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} said regarding him: 'May Allah^{azwj} have Mercy on Bilal^{ra}, for he used to love us^{asws} the People^{asws} of the Household, and may Allah^{azwj} Curse Suheyb for he was inimical to us^{asws}'.

و فِي خَيْرٍ آخَرَ كَانَ يَبْكِي عَلَى عُمَرَ.

And in another Hadeeth – 'He (Suheyb) used to cry upon Umar''¹²⁶.

126- **كش، رجال الكشي** مُحَمَّدُ بْنُ إِسْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ زَيْدِ الْقُمِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ بِلَالٌ عَبْدًا صَالِحًا وَ كَانَ صُهَيْبٌ عَبْدًا سَوًّا وَ كَانَ يَبْكِي عَلَى عُمَرَ.

(The book) 'Rijaal Al Kashy' – Muhammad Bin Ibrahim, from Ali Bin Muhammad Bin Yazeed Al Qummi, from Abdullah Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Bilal was a righteous servant, and Suheyb was an evil servant, and he (Suheyb) used to cry upon Umar''¹²⁷.

127- **يه، من لا يحضر الفقيه** عَنْ أَبِي بَصِيرٍ عَنْ أَخِيهِمَا ع أَنَّهُ قَالَ: إِنَّ بِلَالًا كَانَ عَبْدًا صَالِحًا فَقَالَ لَا أُؤَدِّنُ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ص فَتَرِكَ يَوْمَئِذٍ حَيًّا عَلَى خَيْرِ الْعَمَلِ

(The book) 'Man La Yahzar Al Faqeeh' – 'From Abu Baseer,

'From one of the two (5th or 6th Imam^{asws}) having said: 'Bilal^{ra} was a righteous servant. He^{ra} said, 'I^{ra} will not call the Azaan for anyone after Rasool-Allah^{saww}'. On that day (the phrase) 'Hasten to the best of deeds' was left out (from the Azaan))'¹²⁸.

128- **يب، تهذيب الأحكام** مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: دَخَلَ رَجُلٌ مِنْ أَهْلِ الشَّامِ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ إِنَّ أَوَّلَ مَنْ سَبَقَ إِلَى الْجَنَّةِ بِلَالٌ قَالَ وَ لِمَ قَالَ لِأَنَّهُ أَوَّلَ مَنْ أَدَّنَ.

(The book) 'Tahzeeb Al Ahkam' – 'Muhammad Bin Ali Bin Mahboub, from Muawiya Bin Hukeym, from Suleyman Bin Ja'far, from his father who said,

'A man from the people of Syria came to Abu Abdullah^{asws} and he^{asws} said to him, 'The first one to precede to the Paradise would be Bilal^{ra}'. He said: 'And why?' He^{asws} said: 'Because he^{ra} was the first one to call the Azaan''¹²⁹.

¹²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 125

¹²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 126

¹²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 127

¹²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 128

بيان: الظاهر أن القائل أولاً أبو عبد الله ع فالأولية إضافية بالنسبة إلى جماعة من أضرابه أو المؤذنين و يحتمل أن يكون القائل الشامي فقال ع و لم على وجه الإنكار فلما أصر القائل لم يجبه ع للمصلحة.

Explanation (from Majlisi) – The apparent is that the first speaker is Abu Abdullah^{asws}, for the primacy is an addition with the attribution to a group from its striking, or the listeners and it carries that the (first) speaker (might) be the Syrian, so he^{asws} said: ‘And why?’ upon the aspect of the denial. When the speaker insisted, he^{asws} did not answer him due to the inconvenience.

129- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم بن أحمد عن الحسن بن علي الرعفرائي عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إِنَّ قَوْمًا أَتَوْا رَسُولَ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ اضمَّنْ لَنَا عَلَى رَبِّكَ الْجَنَّةَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Al Husayn bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim Bin Ahmad, from Al Hassan Bin Ali Al Zafrani, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{asws} having said: ‘A group of people came to Rasool-Allah^{saww} and they said, ‘O Rasool-Allah^{saww}! Guaranteed the Paradise for us, upon your^{saww} Lord^{azwj}’.

قَالَ فَقَالَ عَلَى أَنْ تُعِينُونِي بِطُولِ السُّجُودِ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ فَضَمَّنَ لَهُمُ الْجَنَّةَ قَالَ فَبَلَغَ ذَلِكَ قَوْمًا مِنَ الْأَنْصَارِ قَالَ فَأَتَوْهُ فَقَالُوا يَا رَسُولَ اللَّهِ اضمَّنْ لَنَا الْجَنَّةَ قَالَ عَلَى أَنْ لَا تَسْأَلُوا أَحَدًا شَيْئًا قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَضَمَّنَ لَهُمُ الْجَنَّةَ

He^{asws} said: ‘He^{saww} said: ‘Upon (the condition) that you^{saww} will assist me^{saww} with the prolongness in Sajdahs’. They said, ‘Yes, O Rasool-Allah^{saww}’. So he^{saww} guaranteed the Paradise to them. That reached a group from the Helpers and they said, ‘O Rasool-Allah^{saww}! Guarantee the Paradise to us’. He^{saww} said: ‘Upon (the condition) that you will not ask anyone for anything’. They said, ‘Yes, O Rasool-Allah^{saww}!’ So he^{saww} guaranteed the Paradise to them.

فَكَانَ الرَّجُلُ مِنْهُمْ يَنْقُطُ سَوْطُهُ وَهُوَ عَلَى دَابَّتِهِ فَيَنْزِلُ حَتَّى يَتَنَاولَهُ كَرَاهِيَةً أَنْ يَسْأَلَ أَحَدًا شَيْئًا وَإِنْ كَانَ الرَّجُلُ لَيَنْقُطُ شِسْعُهُ فَيَكْرَهُ أَنْ يَطْلُبَ مِنْ أَحَدٍ شَيْئًا.

Then it so happened that a man from them, his whip would fall down while he was upon his riding animal, so he would descend until he himself would take it, disliking to ask anything from anyone; and that the slipper strap of a man would be cut and he would dislike to seeking anything from anyone”.¹³⁰

130- يه، من لا يحضره الفقيه بإسناده عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: اخْتَجَمَ رَسُولُ اللَّهِ ص حَجَمَهُ مَوْلَى لَبْنِي بِيَاضَةً وَ أَعْطَاهُ لَوْ كَانَ حَرَامًا مَا أَعْطَاهُ فَلَمَّا فَرَّغَ قَالَ لَهُ رَسُولُ اللَّهِ ص أَتَيْنَ الدَّمَ قَالَ شَرِئْتُهُ يَا رَسُولَ اللَّهِ فَقَالَ مَا كَانَ يُبْغِي لَكَ أَنْ تَفْعَلَهُ وَ قَدْ جَعَلَهُ اللَّهُ لَكَ حِجَابًا مِنَ النَّارِ.

(The book) ‘Man La Yahzar Al Faqeeh’ – By his chain, from Amro Bin Shimir, from Jabir,

¹³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 129

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} had cupping done by a slave of the clan of Bayaza, and gave him, even though it was Prohibited what he^{saww} gave him. When he was free, Rasool-Allah^{saww} said to him: 'Where is the blood?' He said, 'I drank it, O Rasool-Allah^{saww}'. He^{saww} said: 'It was not appropriate for you to do so, and Allah^{azwj} has Made it to be a barrier for you from the Fire".¹³¹

131- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَجُلٌ يَبِيعُ الزَّيْتِ وَكَانَ يُحِبُّ رَسُولَ اللَّهِ ص حُبًّا شَدِيدًا كَانَ إِذَا أَرَادَ أَنْ يَذْهَبَ فِي حَاجَتِهِ لَمْ يَمْضِ حَتَّى يَنْظُرَ إِلَى رَسُولِ اللَّهِ ص قَدْ عُرِفَ ذَلِكَ مِنْهُ فَإِذَا جَاءَ تَطَاوَلَ لَهُ حَتَّى يَنْظُرَ إِلَيْهِ حَتَّى إِذَا كَانَ ذَلِكَ يَوْمَ دَخَلَ قَتَطَاوَلَ لَهُ رَسُولُ اللَّهِ ص حَتَّى نَظَرَ إِلَيْهِ ثُمَّ مَضَى فِي حَاجَتِهِ

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from one of our companions,

'From Abu Abdullah^{asws} having said: "There was a man who used to sell oil, and he used to love Rasool-Allah^{saww} with intense love. Whenever he intended to go for his (business) needs, he would never do it unless he looked at Rasool-Allah^{saww} first. He became well known for that for he would stretch himself above others so that he could look at him^{saww}. It so happened that one day he came over to him^{saww} and stretched out to look at Rasool-Allah^{saww} until he saw him^{saww}, then he went away for his (business) needs.

فَلَمْ يَكُنْ بِأَسْرَعَ مِنْ أَنْ رَجَعَ فَلَمَّا رَأَى رَسُولَ اللَّهِ ص قَدْ فَعَلَ ذَلِكَ أَشَارَ إِلَيْهِ بِيَدِهِ اجْلِسْ فَجَلَسَ بَيْنَ يَدَيْهِ فَقَالَ مَا لَكَ فَعَلْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَفْعَلُهُ قَبْلَ ذَلِكَ فَقَالَ يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَعَشِي قُلُوبِي شَيْءٌ مِنْ ذِكْرِكَ حَتَّى مَا اسْتَطَعْتُ أَنْ أَمْضِيَ فِي حَاجَتِي حَتَّى رَجَعْتُ إِلَيْكَ

It was not long before he returned. When the Messenger^{saww} of Allah^{azwj} saw him do that he^{saww} gestured by his^{saww} (hand) to beckon him to be seated. So he sat down in front of him^{saww}. He^{saww} said: 'What is the matter that you have done something which you had not done before that?' He said, 'O Rasool-Allah^{saww}, by the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww}! My remembrance of you^{saww} overwhelmed my heart to the extent that I did not have the ability to go about my business until I returned to you^{saww}.

فَدَعَا لَهُ وَ قَالَ لَهُ خَيْرًا ثُمَّ مَكَثَ رَسُولُ اللَّهِ ص أَيَّامًا لَا يَرَاهُ فَلَمَّا فَتَقَدَّه سَأَلَ عَنْهُ فَقِيلَ يَا رَسُولَ اللَّهِ مَا رَأَيْتَاهُ مُنْذُ أَيَّامٍ

So he^{saww} supplicated for him and wished him well. Then Rasool-Allah^{saww} waited a few days but did not see him, so he^{saww} asked about him. It was said to him^{saww}, 'O Rasool-Allah^{saww}, we have not seen him for days'.

فَانْتَعَلَ رَسُولُ اللَّهِ ص وَ انْتَعَلَ مَعَهُ أَصْحَابُهُ وَ انْطَلَقَ حَتَّى أَتَى سُوقَ الزَّيْتِ فَإِذَا دُكَّانُ الرَّجُلِ لَيْسَ فِيهِ أَحَدٌ فَسَأَلَ عَنْهُ جِيرَتُهُ فَقَالُوا يَا رَسُولَ اللَّهِ مَاتَ وَ لَقَدْ كَانَ عِنْدَنَا أَمِينًا صَدُوقًا إِلَّا أَنَّهُ قَدْ كَانَ فِيهِ خَصْلَةٌ قَالُوا مَا هِيَ قَالُوا كَانَ يَرْهَقُ يَغْتَوْنِ يَتَّبِعُ النِّسَاءَ

Rasool-Allah^{saww} put on his^{saww} slippers, and his^{saww} companions put on their slippers, and he^{saww} walked until he^{saww} came to the oil market. At the shop of the man there was no one in it. So he^{saww} asked the neighbours about him. They said, 'O Rasool-Allah^{saww}, he died, and he used to be a trustworthy one among us and truthful, but he had one (peculiar) habit'. He^{saww} said: 'And what was that?' They said, 'He used to exhaust himself following the women'.

¹³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 130

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّنِي حُبًّا لَوْ كَانَ نَحَّاسًا لَعَفَرَ اللَّهُ لَهُ.

Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy upon him. By Allah^{azwj}, he used to love me^{saww} with (intense) love. Even if he had been a slave trader, Allah^{azwj} would Forgive him'.¹³²

132- محص، التمهيد عن سليمان الجعفری عن أبي الحسن الرضا عن أبيه ع قال: رفع إلى رسول الله ص قوم في بعض غزواته فقال من القوم قالوا مؤمنون يا رسول الله قال ما بلغ من إيمانكم قالوا الصبر عند البلاء والشكر عند الرخاء والرضا بالقضاء

(The book) 'Al Tamhees' – 'From Suleyman Al Ja'fary,

'From Abu Al-Hassan Al-Reza^{asws} having said: '(A matter) was raised to Rasool-Allah^{saww} by a group of people during one of his^{saww} military expeditions. He^{saww} said: 'Who are you people?' They said, 'Momineen, O Rasool-Allah^{saww}'. He^{saww} said: 'What has reached from your Eman?' They said, 'The patience during the afflictions, and the gratefulness during the prosperity, and the agreement with the Ordainment'.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَادُوا مِنَ الْفَقْرِ أَنْ يَكُونُوا أَنْبِيَاءَ إِنْ كُنْتُمْ كَمَا تَقُولُونَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَلَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

Rasool-Allah^{saww} said: 'Forbearers, scholars, they are almost from the understanding that they would become Prophets^{as}, if you are as what you are saying. Then, do not build what you will not be dwelling in nor amass what you will not be consuming, and fear Allah^{azwj}, the One to Whom you will be returning'.¹³³

133- كا، الكافي العدة عن البرقي عن عثمان بن عيسى عن البطائني عن أبي بصير عن أبي عبد الله ع قال: إن رسول الله ص خرج في جنازة سعد وقد تبعه سبعون ألف ملك فرفع رسول الله ص رأسه إلى السماء ثم قال مثل سعد يضمر

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} came out regarding the funeral of Sa'ad, and seventy thousand Angels had escorted him. Rasool-Allah^{saww} raised his^{saww} head towards the sky, then said: 'The like of Sa'ad would be squeezed (in the grave)'.

قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّا نَحْدُثُ أَنَّهُ كَانَ يَسْتَجِفُّ بِالْبَوْلِ فَقَالَ مَعَادُ اللَّهِ إِنَّمَا كَانَ مِنْ زَعَاةٍ فِي خُلُقِهِ عَلَى أَهْلِهِ قَالَ فَقَالَتْ أُمُّ سَعْدٍ هَبْنِيَا لَكَ يَا سَعْدُ قَالَ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا أُمُّ سَعْدٍ لَا تَحْتَجِي عَلَى اللَّهِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! We are narrating that he used to take the urine lightly'. He^{saww} said: 'Allah^{azwj} Forbid! But rather, he was from the ones who were of bad manners upon his family. The mother of Sa'ad said, 'Congratulations to you, O Sa'ad!' Rasool-Allah^{saww} said to her: 'O umm Sa'ad! Do not be imposing upon Allah^{azwj}'.¹³⁴

¹³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 131

¹³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 132

¹³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 133

134- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ دَاوُدَ بْنِ قَوْزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي خَرَجْتُ وَامْرَأَتِي حَائِضٌ فَرَجَعْتُ وَهِيَ حُبْلَى فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَنْ تَنَهَمَ قَالَ أَتَيْتُهُمَا

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, from Dawood Bin Farqad,

‘From Abu Abdullah^{asws} having said: ‘A man came to Rasool-Allah^{saww} and said: ‘O Rasool-Allah^{saww}! I went out and my wife was menstruating, and I returned and she was pregnant’. Rasool-Allah^{saww} said to him: ‘Who are you accusing?’ He said, ‘The are two men’. He^{saww} said: ‘Bring them both’.

فَجَاءَ بِهِمَا فَقَالَ رَسُولُ اللَّهِ ص إِنَّ بَكَ ابْنُ هَذَا فَيُخْرِجُ قَطَطًا كَذَا وَكَذَا فَنُخْرِجُ كَمَا قَالَ رَسُولُ اللَّهِ ص فَجَعَلَ مَعْفَلَةً عَلَى قَوْمِ أُمِّهِ وَ مِيرَاثُهُ هُمْ وَ لَوْ أَنَّ إِنْسَانًا قَالَ يَا ابْنَ الزَّانِيَةِ يُجْلَدُ الْحَدَّ.

He came with them. Rasool-Allah^{saww} said: ‘This child is for you, for he would be coming out as such and such’. He was born just as Rasool-Allah^{saww} had said. He^{saww} made its fine to be upon the people of its mother, and his inheritance to be for them, and if a person were to say, ‘O so of the adulteress’, he would be whipped the Legal punishment”¹³⁵.

135- كا، الكافي عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ رَفَعَهُ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص قَاعِدٌ إِذْ جَاءَتْ امْرَأَةٌ غُرْبَانَةً حَتَّى قَامَتْ بَيْنَ يَدَيْهِ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي فَجَرْتُ فَطَهِّرْنِي

Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Abdul Rahman bin Al Hajjaj, raising it, said,

‘While Rasool-Allah^{saww} was seated, and nude (scantily clad) woman came until she stood in front of him^{saww}. She said, ‘O Rasool-Allah^{saww}! I have been immoral, so purify me’.

قَالَ وَ جَاءَ رَجُلٌ يَعْذُو فِي أَرْجُلَيْهَا وَ أَلْقَى عَلَيْهَا ثَوْبًا فَقَالَ ص مَا هِيَ مِنْكَ قَالَ صَاحِبَتِي يَا رَسُولَ اللَّهِ خَلَوْتُ بِجَارِيَتِي فَصَنَعْتُ مَا تَرَى فَقَالَ ضَمُّهَا إِلَيْكَ ثُمَّ قَالَ إِنَّ الْغَيْرَاءَ لَا تُبْصِرُ أَعْلَى الْوَادِي مِنْ أَسْفَلِهِ.

He (the narrator) said, ‘And a man came running in her footsteps and cast a cloth upon her. He^{saww} said: ‘What is she from you?’ He said, ‘My female companion, O Rasool-Allah^{saww}. I was alone with my slave-girl so she did what you^{saww} saw’. He^{saww} said: ‘Hug her to you’. Then he^{saww} said: ‘The ‘Ghayra’a’ (modest one) cannot see the top of the valley from its bottom”¹³⁶.

136- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْخَضْرَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا مِنَ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص خَرَجَ فِي بَعْضِ خَوَائِجِهِ فَعَهَدَ إِلَى امْرَأَتِهِ عَهْدًا أَنْ لَا تَخْرُجَ مِنْ بَيْتِهَا حَتَّى يَفْدَمَ

Al Kafi – The number, from Al Barqy, from his father, from Abdullah Bin Al Qasim Al Hazramy, from Abdullah Bin Sinan,

¹³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 134

¹³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 135

'From Abu Abdullah^{asws} having said: 'In the era of Rasool-Allah^{saww}, a man from the Helpers went out regarding one of his needs, so he pledged from his wife a pledge that she would not go out from her house until he comes back.

قَالَ وَ إِنَّ أَبَاهَا مَرِضَ فَبَعَثَتِ الْمَرْأَةُ إِلَى النَّبِيِّ ص فَقَالَتْ إِنَّ زَوْجِي خَرَجَ وَ عَهْدَ إِلَيَّ أَنْ لَا أَخْرُجَ مِنْ بَيْتِي حَتَّى يَفْدَمَ وَ إِنَّ أَبِي مَرِضَ فَتَأْمُرُنِي أَنْ أَعُوذَهُ
فَقَالَ رَسُولُ اللَّهِ ص اجْلِسِي فِي بَيْتِكَ وَ أَطِيعِي زَوْجَكَ

He^{asws} said: 'And her father was ill, so the woman sent a message to the Prophet^{saww} saying, 'My husband went out and placed a pledge upon me that I shall not go out from my house until he comes back, and that my father has become sick, therefore instruct me that I can aid him'. Rasool-Allah^{saww} said: 'No! Sit in your house, and obey your husband'.

قَالَ فَتَقُولُ فَأَرْسَلَتْ إِلَيْهِ ثَانِيًا بِذَلِكَ فَقَالَتْ فَتَأْمُرُنِي أَنْ أَعُوذَهُ فَقَالَ اجْلِسِي فِي بَيْتِكَ وَ أَطِيعِي زَوْجَكَ

He^{asws} said: 'It was difficult (upon her), so she sent a message to him for a second time with that saying, 'If you^{saww} were to order me, I could aid him'. He^{saww} said: 'Sit in your house and obey your husband'.

قَالَ فَمَاتَ أَبُوهَا فَبَعَثَتْ إِلَيْهِ أَنَّ أَبِي قَدْ مَاتَ فَتَأْمُرُنِي أَنْ أَصَلِّيَ عَلَيْهِ فَقَالَ لَا اجْلِسِي فِي بَيْتِكَ وَ أَطِيعِي زَوْجَكَ

He^{asws} said: 'Her father died, and she sent a message to him^{saww}, 'My father has died, so if you^{saww} order me that I can pray Salat over him'. He^{saww} said: 'No, sit in your house and obey your husband'.

قَالَ فَدُفِنَ الرَّجُلُ فَبَعَثَتْ إِلَيْهَا رَسُولُ اللَّهِ ص أَنَّ اللَّهَ قَدْ غَفَرَ لَكَ وَ لِأَبِيكَ بِطَاعَتِكَ لِزَوْجِكَ.

He^{asws} said: 'The man was buried, and Rasool-Allah^{saww} sent a message to her: 'Allah^{azwj} has Forgiven you and your father due to your obedience to your husband'¹³⁷.

137- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ خُبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص يَوْمَ النَّحْرِ إِلَى طَهْرِ الْمَدِينَةِ عَلَى جَمَلٍ غَارِي الْجِسْمِ فَمَرَّ بِالنِّسَاءِ فَوَقَّفَ عَلَيْهِنَّ ثُمَّ قَالَ يَا مَعَاشِرَ النِّسَاءِ تَصَدَّقْنَ وَ أَطِيعْنَ أَزْوَاجَكُنَّ فَإِنَّ أَكْثَرَكُنَّ فِي النَّارِ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Al Jufy,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} went out on the day of the sacrifice to the outback of Al-Medina upon a bareback body of a camel. He^{saww} passed by the women, and he^{saww} paused at them, then said: 'O community of women! Give charity and obey your husbands, for most of you would be in the Fire!'

فَلَمَّا سَمِعْنَ ذَلِكَ بَكَينَ ثُمَّ قَامَتِ إِلَيْهِ امْرَأَةٌ مِنْهُنَّ فَقَالَتْ يَا رَسُولَ اللَّهِ فِي النَّارِ مَعَ الْكُفَّارِ وَ اللَّهُ مَا نَحْنُ بِكُفَّارٍ فَنَكُونُ مِنْ أَهْلِ النَّارِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِنَّكُنَّ كَافِرَاتٌ بِحَقِّ أَزْوَاجِكُنَّ.

¹³⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 136

When they heard that, they cried. Then a woman from them stood up to him^{saww} and she said, 'O Rasool-Allah^{azwj}! In the Fire along with the Kafirs? By Allah^{azwj}! We are not Kafirs so we could come to be in the Fire'. Rasool-Allah^{saww} said to her: 'You would be disbelieving in the rights of your husbands'.¹³⁸

138- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَزَّةٍ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ خَطَبَ رَسُولُ اللَّهِ النَّسَاءَ فَقَالَ يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ وَ لَوْ مِنْ خَلِيْكُكُمْ وَ لَوْ بِتَمْرَةٍ وَ لَوْ بِشِقِّ تَمْرَةٍ فَإِنَّ أَكْثَرَكُمْ خَطَبُ جَهَنَّمَ إِنَّكُمْ تُكْفِرْنَ اللَّعْنَ وَ تَكْفُرْنَ الْعَشِيرَةَ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} addressed the women, so he^{saww} said: 'O group of women! Give charity, and even if it is from your ornaments, and even if it is with a date, and even if it is a part of a date, for the majority of you would be the fuel of the Fire if you frequently abuse and curse your associate (husband)'.

فَقَالَتْ امْرَأَةٌ مِنْ بَنِي سُلَيْمٍ لَهَا عَقْلٌ يَا رَسُولَ اللَّهِ أَلَيْسَ نَحْنُ الْأُمَهَاتُ الْحَامِلَاتُ الْمُرْضِعَاتُ أَلَيْسَ مِنَّا الْبَنَاتُ الْمُقِيمَاتُ وَ الْأَخَوَاتُ الْمُشْفِقَاتُ فَرَّقَ لَهَا رَسُولُ اللَّهِ ص فَقَالَ حَامِلَاتُ وَ الْبَنَاتُ مُرْضِعَاتُ رَحِمَاتُ لَوْ لَا مَا يَأْتِيَنَّ إِلَى بُعُولَتِهِنَّ مَا دَخَلَتْ مُصَلِّيَةً مِنْهُنَّ النَّارَ.

A woman from the Clan of Suleym for whom was intellect, said, 'O Rasool-Allah^{saww}! Are we not the mothers, the carriers, the breast-feeders. Are there not from us, the daughters who stay (with their husbands), and the sisters who are kind?' Rasool-Allah^{saww} was moved emotionally and said to her: 'Childbearing, birth giving, breast-feeders, merciful ones, if only they do not bring to their husbands what would make them arrive to the Fire'.¹³⁹

139- نَوَادِرُ الرَّوَانْدِيِّ، بِإِسْنَادِهِ إِلَى مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِجَارِثِ بْنِ مَالِكٍ كَيْفَ أَصْبَحْتَ فَقَالَ أَصْبَحْتُ وَ اللَّهُ يَا رَسُولَ اللَّهِ مِنَ الْمُؤْمِنِينَ فَقَالَ رَسُولُ اللَّهِ ص لِكُلِّ مُؤْمِنٍ حَقِيقَةٌ فَمَا حَقِيقَةُ إِيمَانِكَ

(The book) 'Nawadir' of Al-Rawandy – By his chain going up to Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said to Haris Bin Malik: 'How have you become?' He said, 'By Allah^{azwj}, O Rasool-Allah^{saww}! I have become (being) from the Momineen'. Rasool-Allah^{saww} said: 'For every Momin there is a reality, so what is the reality of your Eman?'

قَالَ أَشْهَرْتُ لَيْلِي وَ أَنْفَقْتُ مَالِي وَ عَزَفْتُ عَنِ الدُّنْيَا وَ كَأَنِّي أَنْظُرُ إِلَى عَرْشِ رَبِّي جَلَّ جَلَالُهُ وَ قَدْ أَبْرَزَ لِلْحِسَابِ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ الْجَنَّةِ فِي الْجَنَّةِ يَتَزَاوَرُونَ وَ كَأَنِّي أَنْظُرُ إِلَى أَهْلِ النَّارِ يَتَعَاوَوْنَ

He said, 'I stay awake in my nights (in worship), and I spend my wealth (in charity), and I am detached from the world, and it is as if I am looking that the Throne of my Lord^{azwj}, Majestic is His^{azwj} Majesty, and I have come to the Reckoning, and it is as if I am looking at the inhabitants of the Paradise in the Paradise visiting each other, and it is as if I am looking at the inhabitants of the Fire howling at each other'.

¹³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 137

¹³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 138

فَقَالَ رَسُولُ اللَّهِ ص هَذَا عَبْدٌ قَدْ نَوَّرَ اللَّهُ قَلْبَهُ قَدْ أَبْصَرْتُ فَأَلَزِمْتُ فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي بِالشَّهَادَةِ فَدَعَا لَهُ فَاسْتَشْهِدَ يَوْمَ النَّاسِ.

Rasool-Allah^{saww} said: 'This is a servant whose heart has been Radiated by Allah^{azwj}, and he has vision, so stick to it'. He said, 'O Rasool-Allah^{saww}! Supplicate to Allah^{azwj} for me with the martyrdom'. He^{saww} supplicated for him, and he was martyred on the eighth day".¹⁴⁰

140- وَحَدَّثَ يَحْطُّ الشَّيْخُ مُحَمَّدُ بْنُ عَلِيِّ الْجُبَعِيِّ رَحِمَهُ اللَّهُ تَقَالًا مِنْ خَطِّ الشَّهِيدِ قُدَّسَ سِرُّهُ قَالَ رُويَ عَنِ النَّبَاعَةِ الْجُعْدِيِّ قَالَ: أَنْشَدْتُ رَسُولَ اللَّهِ ص شِعْرَ

بَلَّغْنَا السَّمَاءَ بِحَدَّثِنَا وَجُدُونَا
وَإِنَّا لَنَرْجُو فَوْقَ ذَلِكَ مَظْهَرًا

I found in the handwriting of the sheykh Muhammad Bin Ali Al-Jubaie, copied from the handwriting of the martyr who said, 'It is reported from Al-Nabiga Al-Ja'dy who said, 'Rasool-Allah^{saww} prosed a couplet: 'It has reached the sky, our praise and our ancestors, and we hope for appearance of above that'.

فَقَالَ أَيْنَ الْمَظْهَرُ يَا أَبَا لَيْلَى قُلْتُ الْجَنَّةُ قَالَ أَجَلٌ إِنْ شَاءَ اللَّهُ ثُمَّ قُلْتُ شِعْرَ

وَلَا خَيْرَ فِي حِلْمٍ إِذَا لَمْ يَكُنْ لَهُ
وَلَا خَيْرَ فِي جَهْلِ إِذَا لَمْ يَكُنْ لَهُ
بَوَادِرُ يَحْمِي صَفْوَهُ أَنْ يَكْدَرَا
حَلِيمٌ إِذَا مَا أَوْرَدَ الْأَمْرَ أَصْدَرَا

He^{saww} said: 'Where is the appearance, O Abu Layli?' I said, 'The Paradise'. He^{saww} said: 'Yes, if Allah^{azwj} so Desires'. Then I said a poem, 'And there is no good in a dream when there does not happen to be any gestures for it protecting its elites from being troubles, and there is no good in ignorance when there does not happen to be any forbearance for him, when whatever matter is referred to him, he issues judgment'.

فَقَالَ لَهُ النَّبِيُّ ص أَجَدْتُ لَا يُفَضُّ اللَّهُ فَكَ مَرَّتَيْنِ.

The Prophet^{saww} said to him: 'Well said! May Allah^{azwj} Freshen your mouth twice".¹⁴¹

141- أَقُولُ وَحَدَّثَ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبَانَ بْنِ أَبِي عَيَّاشٍ عَنْهُ عَنْ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمِقْدَادِ أَنَّ نَفَرًا مِنَ الْمُنَافِقِينَ اجْتَمَعُوا فَقَالُوا إِنَّ مُحَمَّدًا لَيُخْبِرُنَا عَنِ الْجَنَّةِ وَ مَا أَعَدَّ اللَّهُ فِيهَا مِنَ النِّعَمِ لِأَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ وَ عَنِ النَّارِ وَ مَا أَعَدَّ اللَّهُ فِيهَا مِنَ الْأَذْكَالِ وَ الْهَوَانِ لِأَعْدَائِهِ وَ أَهْلِ مَعْصِيَتِهِ فَلَوْ أَحْبَبْنَا بِأَبَائِنَا وَ أُمَّهَاتِنَا وَ مَقْعَدِنَا مِنَ الْجَنَّةِ وَ النَّارِ فَعَرَفْنَا الَّذِي يُبْنَى عَلَيْهِ فِي الْعَاجِلِ وَ الْآجِلِ

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, from Aban Bin Abu Ayyash, from him, from Salman^{ra}, and Abu Zarr^{ra} and Al-Miqdad^{ra}, that a number of the hypocrites gathered and they said, 'Muhammad tends to inform us about the Paradise and what Allah^{azwj} has Prepared therein from the Bounties for his^{saww} friends, and about the Fire and what Allah^{azwj} has Prepared therein from the exemplary Punishments and the debasement for his^{saww} enemies and the people who disobey him^{saww}, so if only he^{saww} could inform us

¹⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 139

¹⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 140

about our (late) forefathers and our foremothers, and our places in the Paradise and the Fire, then we would recognise what to build upon in the current (life) and the future (life)'.

فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص فَأَمَرَ بِأَلَا فَنَادَى بِالصَّلَاةِ جَامِعَةً فَاجْتَمَعَ النَّاسُ حَتَّى غَصَّ الْمَسْجِدُ وَ تَضَاقَى بِأَهْلِهِ فَخَرَجَ مُغْضَبًا حَاسِرًا عَنْ ذِرَاعَيْهِ وَ رُكْبَتَيْهِ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَنَا بَشَرٌ مِثْلُكُمْ أُوْحَى إِلَيَّ رَبِّي

That reached Rasool-Allah^{saww}, so he^{saww} instructed Bilal^{ra} with (proclaiming Azaan) for the congregational Salat. The people gathered until the Masjid was full and it was straitened with its people. He^{saww} came out angered, uncovering from his^{saww} forearms and his^{saww} knees until he^{saww} ascended the pulpit. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: **I am a person like you [41:6].** My^{saww} Lord^{azwj} Reveals to me^{saww}.

فَاخْتَصَّنِي بِرِسَالَتِهِ وَ اصْطَلَفَانِي لِئُبَوِّتَهُ وَ فَضَّلَنِي عَلَى جَمِيعِ وَلَدِ آدَمَ وَ أَطْلَعَنِي عَلَى مَا شَاءَ مِنْ غَيْبِهِ فَاسْأَلُونِي عَمَّا بَدَا لَكُمْ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَا يَسْأَلُنِي رَجُلٌ مِنْكُمْ عَنْ أَبِيهِ وَ أُمِّهِ وَ عَنْ مَقْعَدِهِ مِنَ الْجَنَّةِ وَ النَّارِ إِلَّا أَخْبَرْتُهُ هَذَا جَبْرَائِيلُ عَنْ يَمِينِي يُخْبِرُنِي عَنْ رَبِّي فَاسْأَلُونِي

He^{azwj} Specialised me^{saww} with His^{azwj} Message and Selected me^{saww} for His^{azwj} Prophet-hood and Merited me^{saww} over the entirety of the children of Adam^{as}, and He^{azwj} Notifies me^{saww} upon whatever He^{azwj} so Desires to from His^{azwj} hidden matters, therefore ask me^{saww} about whatever comes to you. By the One^{azwj} in Whose Hand is my^{saww} soul! No man from you will ask me about his father and his mother and about his place from the Paradise and the Fire, except I^{saww} will inform him. This is Jibraeel^{as} on my^{saww} right informing me^{saww} from my^{saww} Lord^{azwj}, so ask me^{saww}!

فَقَامَ رَجُلٌ مُؤْمِنٌ مُحِبُّ اللَّهِ وَ رَسُولَهُ فَقَالَ يَا نَبِيَّ اللَّهِ مَنْ أَنَا قَالَ أَنْتَ عَبْدُ اللَّهِ بْنِ جَعْفَرٍ فَتَسَبَّهَ إِلَى أَبِيهِ الَّذِي كَانَ يُدْعَى بِهِ فَجَلَسَ قَرِيبَهُ عَيْنُهُ

A Momin man, loving Allah^{azwj} and His^{azwj} Rasool^{saww}, stood up and said, 'O Prophet^{saww} of Allah^{azwj}! Who am I?' He^{saww} said: 'You are Abdullah Bin Ja'far', and he^{saww} lineaged him to his father who was claiming him. He said down with delight in his eyes.

ثُمَّ قَامَ مُتَأَفِّقٌ مَرِيضٌ الْقَلْبِ مُبْغِضٌ لِلَّهِ وَ لِرَسُولِهِ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَنَا قَالَ أَنْتَ فُلَانُ بْنُ فُلَانٍ رَاعٍ لِبَنِي عِصْمَةَ وَ هُمْ شَرُّ حَيٍّ فِي تَقْيِيفِ عَصَا اللَّهِ فَأَخْزَاهُمْ فَجَلَسَ وَ قَدْ أَخْزَاهُ اللَّهُ وَ فَضَحَهُ عَلَى رُءُوسِ الْأَشْهَادِ وَ كَانَ قَبْلَ ذَلِكَ لَا يَشْكُ النَّاسُ أَنَّهُ صِنْدِيدٌ مِنْ صِنَادِيدِ قُرَيْشٍ وَ نَابٌ مِنْ أَتْيَائِهِمْ

Then a hypocrite stood up, sick of the heart, hateful to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and he said, 'O Rasool-Allah^{saww}! Who am I?' He^{saww} said: 'You are so and so, son of so and so, a shepherd of the clan of Ismah, and they are the evilest of tribes among Saqeef, disobeying Allah^{azwj}'. They shamed him and he sat down, and Allah^{azwj} had Shamed him and Exposed him upon the heads of the ones present, and before that the people had no doubt that he was a valiant one from the valiant ones of Quraysh, and a representative from their representatives.

ثُمَّ قَامَ ثَالِثٌ مُتَأَفِّقٌ مَرِيضٌ الْقَلْبِ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا فِي الْجَنَّةِ أَمْ فِي النَّارِ قَالَ فِي النَّارِ وَ رَغَمًا فَجَلَسَ قَدْ أَخْزَاهُ اللَّهُ وَ فَضَحَهُ عَلَى رُءُوسِ الْأَشْهَادِ

Then a third one stood up, a hypocrite, sick of heart, and he said, 'O Rasool-Allah^{saww}! Will I be in the Paradise or in the Fire?' He^{saww} said: 'In the Fire'. He was spiteful and sat down, and Allah^{azwj} had Shamed him and Exposed him over the heads of the ones present.

فَقَامَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِكَ يَا رَسُولَ اللَّهِ نَبِيًّا وَنَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ اعْفُ عَنَّا يَا رَسُولَ اللَّهِ عَفَا اللَّهُ عَنْكَ وَاسْتَغْفِرْ سَتْرَكَ اللَّهُ فَقَالَ عَنْ غَيْرِ هَذَا أَوْ تَطْلُبُ سِوَاهُ يَا عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ الْعَمُو عَنْ أُمَّتِكَ

Umar Bin Al-Khattab stood up and said, 'We are pleased with Allah^{azwj} as Lord^{azwj} and with Al Islam as Religion and with you^{saww}, O Rasool-Allah^{saww}, as a Prophet^{saww}, and we seek Refuge with Allah^{azwj} from the Wrath of Allah^{azwj} and anger of His^{azwj} Rasool^{saww}. Pardon us, O Rasool-Allah^{azwj}, may Allah^{azwj} Pardon you^{saww}, and veil (us) and may Allah^{azwj} Veil you^{saww}'. He^{saww} said: 'About other than this, or are you seeking besides it, O Umar?' He said, 'O Rasool-Allah^{saww}! Excuse your^{saww} community'.

فَقَامَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا رَسُولَ اللَّهِ انْشُبْنِي مِنْ أَنَا لَتَعْرِفَ النَّاسُ قَرَابَتِي مِنْكَ

Ali^{asws} Bin Abu Talib^{asws} stood up and said: 'O Rasool-Allah^{saww}! Lineage me^{asws}, who am I^{asws}, in order to induce to the people my^{asws} relationship from you^{saww}'.

فَقَالَ يَا عَلِيُّ خُلِفْتُ أَنَا وَأَنْتَ مِنْ عَمُودَيْنِ مِنْ نُورٍ مُعَلَّقَيْنِ مِنْ تَحْتِ الْعَرْشِ يُقَدِّسَانِ الْمَلِكَ مِنْ قَبْلِ أَنْ يَخْلُقَ الْخَلْقَ بِأَلْفِي عَامٍ ثُمَّ خَلَقَ مِنْ ذَلِكَ الْعَمُودَيْنِ نُطْفَتَيْنِ بَيَاضَاوَيْنِ مُلْتَوِيَتَيْنِ ثُمَّ نَقَلَ تِلْكَ النُّطْفَتَيْنِ فِي الْأَصْلَابِ الْكَرِيمَةِ إِلَى الْأَرْحَامِ الرَّكِيَّةِ الطَّاهِرَةِ حَتَّى جَعَلَ نِصْفَهَا فِي صُلْبِ عَبْدِ اللَّهِ وَنِصْفَهَا فِي صُلْبِ أَبِي طَالِبٍ

He^{saww} said: 'O Ali^{asws}! I^{saww} and you^{asws} have been Created from two pillars of Light (Noor), suspended from beneath the Throne, extolling the Holiness of the King from before He^{azwj} Created the creature by two thousand years. Then He^{azwj} Created from your^{asws} half of the two pillars, two twisted white seeds, then those two seed transferred into the honourable ribs to the pure wombs, the clean, until half of it was Made to in the *Sulb* of Abdullah^{asws} and half of it in the *Sulb* of Abu Talib^{asws}'.

فَخُزِيَ أَنَا وَخُزِيَ أَنْتَ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

So, one part was I^{saww} and one part was you^{asws}, and it is the Words of Allah^{azwj} Mighty and Majestic: **And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54].**

يَا عَلِيُّ أَنْتَ مِنِّي وَأَنَا مِنْكَ سَيِّطَ لَحْمِكَ يَلْحَمِي وَدَمُكَ يَدْمِي وَأَنْتَ السَّبَبُ فِيمَا بَيْنَ اللَّهِ وَبَيْنَ خَلْقِهِ بَعْدِي فَمَنْ جَحَدَ وَلَا يَتَكَ فَطَعَ السَّبَبَ الَّذِي فِيمَا بَيْنَهُ وَبَيْنَ اللَّهِ وَكَانَ مَاضِيًا فِي الدَّرَجَاتِ

O Ali^{asws}! You^{asws} are from me^{saww} and I^{saww} am from you^{asws}. Your^{asws} flesh is mingled with my^{saww} flesh, and your^{asws} blood with my^{saww} blood, and you^{asws} are the cause regarding what is between Allah^{azwj} and His^{azwj} creatures after me^{saww}. The one who rejects your^{asws} Wilayah, the cause which is regarding what is between him and Allah^{azwj} would be cut off and he would be going to the lowest levels (of Hell).

يَا عَلِيُّ مَا عَرَفَ اللَّهُ إِلَّا بِي ثُمَّ بِكَ مَنْ جَحَدَ وَلَا يَتَكَ جَحَدَ اللَّهُ رُؤُوبَتَهُ

O Allah^{azwj}! Allah^{azwj} cannot be recognised except through me^{saww}, then through you^{asws}. One who rejects your^{asws} Wilayah has rejected Allah^{azwj} of His^{azwj} Lordship.

يَا عَلِيُّ أَنْتَ عَلَّمَ اللَّهُ بَعْدِي الْأَكْبَرُ فِي الْأَرْضِ وَأَنْتَ الرَّكْنُ الْأَكْبَرُ فِي الْقِيَامَةِ فَمَنْ اسْتَظَلَّ بِمُيْتِكَ كَانَ فَائِزًا لِأَنَّ حِسَابَ الْخَلَائِقِ إِلَيْكَ وَمَا بِهِمْ إِلَيْكَ وَالْمِيزَانُ مِيزَانُكَ وَالصِّرَاطُ صِرَاطُكَ وَالْمَوْقِفُ مَوْقِفُكَ وَالْحِسَابُ حِسَابُكَ

O Ali^{asws}! You^{asws} are the greatest Flag of Allah^{azwj} after me^{saww} in the earth, and your^{asws} are the greatest support during the (Day of) Qiyamah. So, the one who is shaded (sheltered) by your^{asws} shade would be successful, because the Reckoning of the creatures is to you^{asws}, and their end-result is to you^{asws}, and the Scale is your^{asws} Scale, and the Bridge is your^{asws} Bridge, and the Pausing Station is your^{asws} Pausing Station, and the Reckoning is your^{asws} Reckoning.

فَمَنْ رَكَّنَ إِلَيْكَ نَجَا وَمَنْ خَالَفَكَ هَوَىٰ وَ هَلَكَ اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ ثُمَّ نَزَلَ.

So, the one who inclines towards you^{asws} attains salvation, and one who opposes you^{asws} has deviated and destroyed. O Allah^{azwj}! Be Witness! O Allah^{azwj}! Be Witness! Then he^{saww} descended".¹⁴² (كتاب سليم بن قيس: 215 و 216)

142- أَبَانُ عَنْ سُلَيْمٍ عَنْ سَلْمَانَ قَالَ: كَانَتْ قُرَيْشٌ إِذَا جَلَسَتْ فِي مَجَالِسِهَا فَرَأَتْ رَجُلًا مِنْ أَهْلِ الْبَيْتِ قَطَعَتْ حَدِيثَهَا فَبَيْنَمَا هِيَ جَالِسَةٌ إِذْ قَالَ رَجُلٌ مِنْهُمْ مَا مَثَلُ مُحَمَّدٍ فِي أَهْلِ بَيْتِهِ إِلَّا مَثَلُ نَخْلَةٍ نَبَتْ فِي كُنَاسَةٍ

Aban, from Suleym, from Salman^{ra} who said, 'The Quraysh were seated in their gathering and they saw a man from the People^{asws} of the Household, so they cut off their discussion. While they were seated, a man from them said, 'What is an example of Muhammad^{saww} among the People^{asws} of his^{saww} Household except a palm tree growing in the rubbish dump'.

فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص فَعَضِبَ ثُمَّ خَرَجَ فَأَتَى الْمَنْبَرَ فَجَلَسَ عَلَيْهِ حَتَّى اجْتَمَعَ النَّاسُ ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَنْ أَنَا قَالُوا أَنْتَ رَسُولُ اللَّهِ قَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ

That reached Rasool-Allah^{saww}, and he^{saww} was angered. Then he^{saww} came to the pulpit and sat upon it until the people gathered. Then he^{saww} stood up and praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! Who am I^{saww}? They said, 'You^{saww} are Rasool^{saww} of Allah^{azwj}'. He^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj}, and I^{saww} am Muhammad^{saww} Bin Abdullah^{asws} Bin Abdul Muttalib^{asws} Bin Hashim^{asws}!'

ثُمَّ مَضَىٰ فِي نَسَبِهِ حَتَّى انْتَهَىٰ إِلَىٰ نِزَارٍ ثُمَّ قَالَ أَلَا وَ إِيَّيْ وَ أَهْلَ بَيْتِي كُنَّا نُورًا نَسْعَىٰ بَيْنَ يَدَيِ اللَّهِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِالْفَنَىٰ عَامٍ فَكَانَ ذَلِكَ النُّورُ إِذَا سَبَّحَ سَبَّحَتِ الْمَلَائِكَةُ لِتَسْبِيحِهِ

Then he^{saww} went on to lineage himself^{saww} until he^{saww} ended up to Nizar, then said: 'Indeed! And I^{saww} and the People^{asws} of my^{saww} Household were Lights (Noor) shining in front of Allah^{azwj} before Allah^{azwj} Created Adam^{as} by two thousand years. That Light (Noor), when it glorified (Allah^{azwj}), the Angels glorified to its glorification.

فَلَمَّا خَلَقَ آدَمَ وَضَعَ ذَلِكَ النُّورَ فِي صُلْبِهِ ثُمَّ أَهْبَطَ إِلَى الْأَرْضِ فِي صُلْبِ آدَمَ ثُمَّ حَلَّهُ فِي السَّفِينَةِ فِي صُلْبِ نُوحٍ ثُمَّ قَذَفَهُ فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ ثُمَّ لَمْ يَزَلْ يَنْفُلُنَا فِي أَكَارِمِ الْأَصْلَابِ حَتَّى أَخْرَجَنَا مِنْ أَفْضَلِ الْمَعَادِنِ مُحَمَّدًا وَ أَكْرَمِ الْمَعَارِسِ مُبَشَّرًا بَيْنَ الْأَبَاءِ وَ الْأُمَّهَاتِ لَمْ يَلْتَقِ أَحَدٌ مِنْهُمْ عَلَى سَفَاحٍ قَطُّ

¹⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 141

When Allah^{azwj} Created Adam^{as}, He^{azwj} Placed that Light (Noor) in his^{as} *Sulb* (ribs). Then I^{saww} descended to the earth in the *Sulb* of Adam. Then I^{saww} was carried in the ship in the *Sulb* of Noah^{as}. Then I^{saww} was thrown into the fire in the *Sulb* of Ibrahim^{as}. Then He^{azwj} did not cease to Transfer us in the honourable *Sulbs* until we^{asws} came out from the superior carrier mines, and most honourable of the plants in growth between the fathers and the mothers. Not one of them adhered upon adultery at all.

أَلَا وَنَحْنُ بَنُو عَبْدِ الْمُطَّلِبِ سَادَةُ أَهْلِ الْجَنَّةِ أَنَا وَعَلِيٌّ وَجَعْفَرُ وَحَمَزَةُ وَالحَسَنُ وَالحُسَيْنُ وَفَاطِمَةُ وَالمُهَدِيُّ

Indeed! And we the clan of Abdul Muttalib^{asws} are the chiefs of the inhabitants of the Paradise – I^{saww}, and Ali^{asws}, and Ja'far^{asws}, and Hamza^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}, and Al-Mahdi^{asws}.

أَلَا وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَاخْتَارَ مِنْهَا رَجُلَيْنِ أَخَذَهُمَا أَنَا فَبَعَثَنِي رَسُولًا وَالْآخَرُ عَلِيُّ بْنُ أَبِي طَالِبٍ وَأَوْحَى إِلَيَّ أَنْ أَخَذَهُ أَحَدًا وَخَلِيلًا وَوَزِيرًا وَوَصِيًّا وَخَلِيفَةً

Indeed! And Allah^{azwj} Looked at the people of the earth with a consideration and Chose two men from it – one of them being me^{saww} and He^{azwj} Sent me^{saww} as a Messenger^{saww}, and the other being Ali^{asws} Bin Abu Talib^{asws}. And He^{azwj} Revealed to me^{saww} that I^{saww} take him^{asws} as a brother, and a friend, and a Vizier, and a successor, and a caliph.

أَلَا وَإِنَّهُ وَلِيُّ كُلِّ مُؤْمِنٍ بَعْدِي مَنْ وَالَاهُ وَالَاهُ اللَّهُ وَمَنْ عَادَاهُ عَادَاهُ اللَّهُ لَا يُجِبُهُ إِلَّا مُؤْمِنٌ وَلَا يُبْعِضُهُ إِلَّا كَافِرٌ هُوَ زُرَّ الْأَرْضِ بَعْدِي وَ سَكَنُهَا وَ هُوَ كَلِمَةُ اللَّهِ التَّقْوَى وَ غُرُوهُ اللَّهِ الْوُثْقَى

Indeed! And he^{asws} is the guardian of every Momin after me^{saww}. One who befriends him^{asws}, Allah^{azwj} will Befriend him^{asws}, and one who is inimical to him^{asws}, Allah^{azwj} will be Inimical to him^{asws}. No one will love him^{asws} except a Momin nor hate him^{asws} except a Kafir. He^{asws} is the holder of the earth after me^{saww}, and its calmer, and he^{asws} Allah^{azwj}'s Word of piety, and the firmest Handhold of Allah^{azwj}.

أَتُرِيدُونَ أَنْ تُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِكُمْ وَ اللَّهُ مُتِمُّ نُورِهِ وَ لَوْ كَرِهَ الْكَافِرُونَ أَلَا وَإِنَّ اللَّهَ نَظَرَ ثَانِيَةً فَاخْتَارَ بَعْدَنَا اثْنَيْ عَشَرَ وَصِيًّا مِنْ أَهْلِ بَيْتِي فَجَعَلَهُمْ حِيزَارَ أُمِّي وَاحِدًا بَعْدَ وَاحِدٍ مِثْلَ النُّجُومِ فِي السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ

Are you intending to extinguish the Noor (Light) of Allah^{azwj} with your mouths? **but Allah will Complete His Light, and even if the Kafirs abhor it [61:8].** Indeed! And Allah^{azwj} looked with a second Consideration and Chose twelve successors to be after us from the People^{asws} of my^{saww} Household, and Made them^{asws} as the best ones of my^{saww} community, one after one, like the stars in the sky. Every time a star disappears, then a star emerges.

هُمْ أَيْمَةٌ هُدَاةٌ مُهْتَدُونَ لَا يَضُرُّهُمْ كَيْدٌ مَنْ كَادَهُمْ وَ لَا خِدْلَانٌ مَنْ خَدَّهُمْ هُمْ حُجَجُ اللَّهِ فِي أَرْضِهِ وَ شُهَدَاؤُهُ عَلَى خَلْقِهِ خُرَّانٌ عَلَيْهِمْ وَ تَرَاجِمُهُ وَحْيِهِ وَ مَعَادِنُ حِكْمَتِهِ مَنْ أَطَاعَهُمْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ عَصَى اللَّهَ هُمْ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُمْ لَا يُفَارِقُونَهُ حَتَّى يَرُدُّوا عَلَيَّ الْحَوْضَ

They^{asws} are the Imams^{asws} of guidance, Guided. Neither can a plot from their plots harm them, nor the abandonment from their abandonments. They^{asws} are the Divine Authorities of Allah^{azwj} in His^{azwj} earth and His^{azwj} witnessed upon His^{azwj} creatures, treasurers of His^{azwj} Knowledge and the interpreters of His^{azwj} Revelation, and mines of His^{azwj} Wisdom. One who

obeys them^{asws} obeys Allah^{azwj} and one who disobeys them^{asws} disobeys Allah^{azwj}. They^{asws} are with the Quran and the Quran is with them, they^{asws} will not separate from it until they^{asws} return to me^{saww} at the Fountain.

فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ اللَّهُمَّ اشْهَدُ اللَّهُمَّ اشْهَدُ ثَلَاثَ مَرَّاتٍ.

So, let the one present deliver it to absentee. O Allah^{azwj}! Be Witness!' (three times)''¹⁴³

¹⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 3 Ch 37 H 142

أبواب ما يتعلق به ص من أولاده و أزواجه و عشائره و أصحابه و أمته و غيرها

CHAPTERS ON WHAT HE^{saww} FACED FROM HIS^{saww} CHILDREN, AND HIS^{saww} WIVES, AND HIS^{saww} KINDRED, AND HIS^{saww} COMPANIONS, AND HIS^{saww} COMMUNITY, AND OTHERS

باب 1 عدد أولاد النبي ص و أحوالهم و فيه بعض أحوال أم إبراهيم

CHAPTER 1 – THE NUMBER OF CHILDREN OF THE PROPHET^{saww} AND THEIR STATES AND IN IT IS SOME OF THE SITUATIONS OF MOTHER OF IBRAHIM^{as}

1- ما، الأمايلي للشيخ الطوسي ابن مَخْلَدٍ عَنِ ابْنِ السَّمَاكِ عَنْ أَحْمَدَ بْنِ بِشْرِ عَنْ مُوسَى بْنِ مُحَمَّدٍ بْنِ حَنَانٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْعَزِيزِ عَنْ عُثْمَانَ بْنِ أَبِي الْكَنَانِ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ لَمَّا مَاتَ إِبْرَاهِيمُ بَكَى النَّبِيُّ ص حَتَّى جَرَتْ دُمُوعُهُ عَلَى خَدَّيْهِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ تَنْهَى عَنِ الْبُكَاءِ وَأَنْتَ تَبْكِي فَقَالَ لَيْسَ هَذَا بُكَاءٌ إِنَّمَا هَذَا رَحْمَةٌ وَمَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Ibn Al Simak, from Ahmad Bin Bishr, from Musa Bin Muhammad Bin Hanan, from Ibrahim Bin Abu Al Aziz, from Abu Al Aziz, from Usman Al Kanat, from Ibn Abu Muleyka,

'From Ayesha who said, 'When Ibrahim^{as} died the Prophet^{saww} cried until his^{saww} tears flowed upon his^{saww} beard. It was said to him^{saww}, 'O Rasool-Allah^{saww}! Allah^{azwj} has Forbidden from the crying and you^{saww} are crying?' He^{saww} said: 'This isn't crying, but rather this is a Mercy, and one who does not have mercy will not be merced'.¹⁴⁴

2- ب، قرب الإسناد هَارُونُ عَنْ ابْنِ سَدَاقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: وَلِدَ لِرَسُولِ اللَّهِ ص مِنْ خَدِيجَةَ النَّعَاسِ وَ الطَّاهِرُ وَ أُمُّ كَلُومٍ وَ رُفَيْئَةُ وَ فَاطِمَةُ وَ زَيْنَبُ.

(The book) 'Qurb Al Asnaad' – 'Haroun, from Ibn Sadaqa,

~~'From Ja'far^{asws} from his^{asws} father^{asws} having said: 'There were born for Rasool-Allah^{saww} from Khadeeja^{asws} — Al Qasim^{as}, and Al Tahir^{as}, and Umm Kulsoom^{as}, and Ruqaiyya^{as} and Fatima^{as}, and Zaynab^{as}.~~

~~فَتَزَوَّجَ عَلِيٌّ ع فَاطِمَةَ ع وَ تَزَوَّجَ أَبُو النَّعَاسِ بْنُ رَبِيعَةَ وَ هُوَ مِنْ بَنِي أُمَيَّةَ زَيْنَبُ وَ تَزَوَّجَ عُثْمَانُ بْنُ عَفَّانَ أُمُّ كَلُومٍ وَ لَمْ يَدْخُلْ بِهَا حَتَّى هَلَكَتْ وَ تَزَوَّجَهُ رَسُولُ اللَّهِ ص مَكَانَهَا رُفَيْئَةَ~~

¹⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 1

~~Ali^{asws} married Fatima^{asws}, and Abu Al Aas Bin Rabie (and he was from the clan of Umayya) married Zaynab^{as}, and Usman Bin Affan married Umm Kulsoom^{as} and he did not copulate with her until she died, and Rasool Allah^{sawww} got him married to Ruqaiyya^{as} in her place.~~

~~ثم وُلِدَ لِرَسُولِ اللَّهِ ص مِنْ أُمِّ إِبْرَاهِيمَ إِبْرَاهِيمَ وَ هِيَ مَارِيَةُ الْقَيْسِيَّةُ أَعْدَاهَا إِلَيْهِ صَاحِبُ الْإِسْكَندَرِيَّةِ مَعَ الْبَيْتَةِ الشَّهْبَاءِ وَ أَشْيَاءَ مَعَهَا.~~

~~Then there was born for Rasool Allah^{sawww} from mother of Ibrahim^{as}, Ibrahim^{as}, and she is Mariah the Coptic. She was gifted to him^{sawww} by the ruler of Alexandria along with the mule (called) Al Ahahba'a and (many) things along with her".¹⁴⁵~~

~~3- لَ الْخِصَالِ أَبِي وَ ابْنُ الْوَلِيدِ عَنْ مَعْنٍ عَنْ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي حُمَيْرٍ عَنْ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ لِدَ لِرَسُولِ اللَّهِ ص مِنْ خَدِيجَةَ الْقَاسِمِ وَ الطَّاهِرِ وَ هُوَ عَبْدُ اللَّهِ وَ أُمُّ كُلثُومٍ وَ رُقَيْيَةُ وَ زَيْنَبُ وَ فَاطِمَةُ وَ تَزَوَّجَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع فَاطِمَةَ ع وَ تَزَوَّجَ أَبُو الْعَاصِ بْنُ الرَّيِّحِ وَ هُوَ رَجُلٌ مِنْ بَنِي أُمَيَّةَ زَيْنَبَ وَ تَزَوَّجَ عُثْمَانُ بْنُ عَفَّانٍ أُمَّ كُلثُومَ فَمَاتَتْ وَ لَمْ يَدْخُلْ بِهَا فَلَمَّا سَارُوا إِلَى بَدْرٍ زَوَّجَهُ رَسُولُ اللَّهِ ص رُقَيْيَةَ وَ وُلِدَ لِرَسُولِ اللَّهِ ص إِبْرَاهِيمُ مِنْ مَارِيَةَ الْقَيْسِيَّةِ وَ هِيَ أُمُّ إِبْرَاهِيمَ أُمُّ وَلَدٍ.~~

~~(The book) 'Al Khisaal' — My father, and Ibn Al Waleed, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer,~~

~~'From Abu Abdullah^{asws} having said: 'There were born for Rasool Allah^{sawww} from Khadeeja^{as} — Al Qasim^{as}, and Al Tahir and he is Abdullah, and Umm Kulsoom^{as}, and Ruqaiya^{as}, and Zaynab^{as} and Fatima^{as}, and Ali Bin Abu Talib^{asws} married Fatima^{asws}, and Abu Al Aas Bin Al Rabie (and he was from the clan of Umayya), and Usman Bin Affan married Umm Kulsoom. She died and he had not copulated with her. When they travelled to Badr, Rasool Allah^{sawww} married him to Ruqaiya, and Ibrahim^{as} born for Rasool Allah^{sawww} from Mariah the Coptic, and she is Umm Ibrahim mother of the child".¹⁴⁶~~

~~4- قَبِ، الْمَنَاقِبِ لِابْنِ شَهْرَآشُوبَ: أَوْلَادُهُ وَلِدَ مِنْ خَدِيجَةَ الْقَاسِمِ وَ عَبْدِ اللَّهِ وَ هُمَا الطَّاهِرُ وَ الطَّيِّبُ وَ أَرْبَعُ بَنَاتٍ زَيْنَبُ وَ رُقَيْيَةُ وَ أُمُّ كُلثُومَ وَ هِيَ أَمْتُهُ وَ فَاطِمَةُ وَ هِيَ أُمُّ أَبِيهَا وَ لَمْ يَكُنْ لَهُ وَلَدٌ مِنْ غَيْرِهَا إِلَّا إِبْرَاهِيمُ مِنْ مَارِيَةَ~~

~~(The book) 'Al Manaqib' of Ibn Shehr Ashub — His^{sawww} children — There were born for him^{sawww} from Khadeeja^{as} — Al Qasim^{as}, and Abdullah^{as} and there Al Tahir^{as} and Al Tayyib^{as}, and four daughters — Zaynab^{as}, and Ruqaiyya^{as}, and Umm Kulsoom^{as} and she is Aamina^{as}, and Fatima^{asws} and she is 'Umm Abeeha' (mother of her father), and there did not happen to be for him^{sawww} any children from others except for Ibrahim^{as} from Mariah (the Coptic).~~

~~وُلِدَ بَعَالِيَّةٍ فِي قَبِيلَةِ مَازَنٍ فِي مَشْرِيقِ أُمِّ إِبْرَاهِيمَ وَ يُقَالُ وَلِدَ بِالْمَدِينَةِ سَنَةَ ثَمَانٍ مِنَ الْمِحْرَةِ وَ مَاتَ بِهَا وَ لَهُ سَنَةٌ وَ عَشْرَةٌ أَشْهُرَ وَ ثَمَانِيَةَ أَيَّامٍ وَ قَبْرُهُ بِالْبَيْعِ~~

~~He^{as} was born in the tribe of Mazan in the drinking place of Umm Ibrahim, and it is said he^{as} was born at Al Medina in the year eight from the Emigration and died at it and for him^{as} were one year the ten months and eight day, and his^{as} grave is at Al Baqie (cemetery).~~

~~وَ فِي الْأَنْوَارِ وَ الْكَشَفِ وَ الْمَعْنَى وَ كِتَابِ الْبِلَادِيِّ أَنَّ زَيْنَبَ وَ رُقَيْيَةَ كَانَتَا رَيْبِيَّةً مِنْ جَحْشٍ فَأَمَّا الْقَاسِمُ وَ الطَّيِّبُ فَمَاتَا بِمَكَّةَ صَغِيرَيْنِ~~

¹⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 1 H 2

¹⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 1 H 3

And in (the books) 'Al Anwaar', and 'Al Kashf', and Al Lam'a', and the book of Al Balazury – 'Zaynab^{as} and Ruqaiya^{as} were brought up from Jahsh. As for Al Qasim^{as} and Al Tayyib^{as}, they both died at Makkah when young.

قال مجاهد مكث القاسم سبع ليال و أما زينب فكانت عند أبي العاص القاسم بن الربيع فولدت أم كلثوم وتزوج بها علي وكان أبو العاص أسير يوم بدر فمن عليه النبي ص وأطلقه من غير فداء وأتت زينب الطائف ثم أتت النبي ص بالمدينة فقدم أبو العاص المدينة فأسلم وماتت زينب بالمدينة بعد مصير النبي ص إليها بسبع سنين و شهرين

Mujahid said, 'Al Qasim^{as} remained (lived) for seven nights, and as for Zaynab^{as}, she was with Abu al Aas Al Qasim Bin Al Rabie. Umm Kulsoom^{as} was born and Ali^{asws} married her; and Abu Al Aas was a captive on the day of Badr, and the Prophet^{saww} conferred upon him and freed him from without any ransom, and Zaynab^{as} came to Al Taif, then she came to the Prophet^{saww} at Al Medina. Then Abu Al Aas arrived at Al Medina and became a Muslim, and Zaynab^{as} died at Al Medina after the Prophet^{saww} made his^{saww} destination to it, by seven years and two months.

و أما رقية فتزوجها عتبة و أم كلثوم تزوجها عتيق و هما ابنا أبي لب فطلقهما فتزوج عثمان رقية بالمدينة و ولدت له عبد الله صبيبا لم يجاوز ست سنين و كان ديك نقره على عينه فمات و بعدها أم كلثوم و لا عقب للنبي ص إلا من ولد فاطمة ع.

And as for Ruqayya^{as}, Utbah married her, and Umm Kulsoom, Ateeq married her and they were both sons of Abu Lahab^{la}, and they divorced them. Usman married Ruqaiyya^{as} at Al Medina and Abdullah was born for him, and child who did not exceed six years, and a rooster had bit him upon his eyes and he died, and after it Umm Kulsoom^{as}; and there is no posterity for the Prophet^{saww} except from the children of Fatima^{asws}, 147

5- كا، الكافي العدة عن سهل عن البرزطي عن حماد بن عثمان عن عامر بن عبد الله قال سمعت أبا عبد الله ع يقول كان على قبر إبراهيم بن رسول الله ص عذق يظله من الشمس يدور حيث دارت الشمس فلما تيسر العذق درس القبر فلم يعلم مكانه.

Al Kafi – The number, from Sahl, from Al Bazanty, from hammad Bin usman, from Aamir Bin Abdullah who said,

'I heard Abu Abdullah^{asws} saying: 'Upon the grave of Ibrahim^{as} son of Rasool-Allah^{saww} there was a branch shading it from the sun, circled wherever the sun circled. When the branch dried up, the grave was obscured and its place is not known". 148

6- ع، علل الشرائع علي بن حاتم القزويني عن القاسم بن محمد عن حماد بن الحسن بن الوليد عن عبد الله بن حماد عن عبد الله بن سنان عن أبي عبد الله ع قال: قلت له لأي علة لم يبق لرسول الله ص ولد قال لأن الله عز وجل خلق محمداً ص نبياً و علياً ع وصياً فلو كان لرسول الله ص ولد من بعده كان أولى برسول الله ص من أمير المؤمنين فكانت لا تثبت وصية أمير المؤمنين.

(The book) 'Al Illal Al Sharaie' – Ali Bin Hatim Al Qazwiny, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn Bin Al Waleed, from Abdullah Bin Hammad, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Why no son remained for Rasool-Allah^{saww}? He^{asws} said: 'Because Allah^{azwj} Mighty and Majestic Created

¹⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 4

¹⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 5

Muhammad^{saww} as a Prophet^{saww}, and Ali^{asws} as a successor^{asws}. If there had been a son for Rasool-Allah^{saww} from after him^{saww}, he would have been foremost with Rasool-Allah^{azwj} than Amir Al-Momineen^{asws} and the successorship of Amir Al-Momineen^{asws} would not have been proven”.¹⁴⁹

7- قب، المناقب لابن شهر آشوب تفسیر النقاش بإسناده عن سُفْيَانَ الثَّوْرِيِّ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ص وَ عَلَى فَخْذِهِ الْأَيْسَرِ ابْنُهُ إِبْرَاهِيمُ وَ عَلَى فَخْذِهِ الْأَيْمَنِ الْحُسَيْنُ بْنُ عَلِيٍّ وَ هُوَ تَارَةً يُقَبِّلُ هَذَا وَ تَارَةً يُقَبِّلُ هَذَا إِذْ هَبَطَ جِبْرَائِيلُ بِوَحْيٍ مِنْ رَبِّ الْعَالَمِينَ

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub (and) Tafseer Al Naqqash, by his chain from Sufyan Al Sowry, from Qabous Bin Abu Zabyan, from his father, from Ibn Abbas who said,

‘There were with the Prophet^{saww} and upon his^{saww} left thigh his^{saww} son^{as} Ibrahim^{as}, and upon his^{saww} right thigh Al-Husayn^{asws} Bin Ali^{asws}, and he^{saww} was at times kissing this one and at times kissing this one, when Jibraeel^{as} descended with a Revelation from Lord^{azwj} of the worlds.

فَلَمَّا سُرِّي عَنْهُ قَالَ أَنَا ابْنُ جِبْرَائِيلَ مِنْ رَبِّي فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَسْتُ أَجْمَعُهُمَا فَأَفِدْ أَحَدَهُمَا بِصَاحِبِهِ

When he^{saww} had been divulged with secrets from him^{as}, he^{saww} said: ‘Jibraeel^{as} came to me^{saww} from my^{saww} Lord^{azwj} and said: ‘O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and Says: “I^{azwj} will not Gather both of them. I^{azwj} will Ransom one of them with his counterpart”.

فَنَظَرَ النَّبِيُّ ص إِلَى إِبْرَاهِيمَ فَبَكَى وَ نَظَرَ إِلَى الْحُسَيْنِ فَبَكَى وَ قَالَ إِنَّ إِبْرَاهِيمَ أُمُّهُ أَمَةٌ وَ مَتَى مَاتَ لَمْ يَحْزَنْ عَلَيْهِ غَيْرِي وَ أُمُّ الْحُسَيْنِ فَاطِمَةُ وَ أَبُوهُ عَلِيٌّ ابْنُ عَمِّي لَحْمِي وَ دَمِي وَ مَتَى مَاتَ حَزَنْتُ ابْنَتِي وَ حَزَنْتُ ابْنَ عَمِّي وَ حَزَنْتُ أَنَا عَلَيْهِ وَ أَنَا أَوْثَرُ حُزْنِي عَلَى حُزْنِهِمَا يَا جِبْرَائِيلُ يُقْبِضُ إِبْرَاهِيمَ فَدَيْتُهُ لِلْحُسَيْنِ

The Prophet^{saww} looked at Ibrahim^{as} and cried, and looked at Al-Husayn^{asws} and cried, and said: ‘Ibrahim^{saww}, his^{as} mother is a maid, and when he^{as} dies there will not cry upon him^{as} apart from me^{saww}, and mother^{asws} of Al-Husayn^{asws} is (Syeda) Fatima^{asws} and his^{asws} father^{asws} is Ali^{asws}, and son^{asws} of my^{saww} uncle^{as}, my^{saww} flesh and my^{saww} blood, and when he^{asws} dies my^{saww} daughter^{asws} will grieve, and my^{saww} cousin^{asws} will grieve, and I^{saww} will grieve upon him^{asws}, and I^{saww} prefer my^{saww} grief over both their griefs, O Jibraeel^{as}. Ibrahim^{as} passed away as ransom for Al-Husayn^{asws}.

قَالَ فُقِبِضَ بَعْدَ ثَلَاثِ فُكَّانِ النَّبِيِّ ص إِذَا رَأَى الْحُسَيْنَ مُقْبِلًا قَبَّلَهُ وَ ضَمَّهُ إِلَى صَدْرِهِ وَ رَشَفَ ثَنَائِيَهُ وَ قَالَ فُلِدْتُ مِنْ قَدَيْتُهُ بِابْنِي إِبْرَاهِيمَ.

He (the narrator) said, ‘He^{as} passed away after three (days), and it was so that whenever he^{saww} saw Al-Husayn^{asws} coming, would kiss him^{asws} and hug him^{asws} to his^{saww} chest and touch his^{asws} cheeks and say: ‘A ransom of the One^{azwj} Who Ransomed him^{asws} with my^{saww} son Ibrahim^{as}’.¹⁵⁰

¹⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 6

¹⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 7

8- فس، تفسیر القمي يا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ فَإِنَّهَا نَزَلَتْ فِي مَارِيَةِ الْقُبْطِيَّةِ أُمِّ إِبْرَاهِيمَ وَكَانَ سَبَبَ ذَلِكَ أَنَّ عَائِشَةَ قَالَتْ لِرَسُولِ اللَّهِ ص إِنَّ إِبْرَاهِيمَ ع لَيْسَ هُوَ مِنْكَ وَ إِنَّمَا هُوَ مِنْ جَرِيحِ الْقُبْطِيِّ فَإِنَّهُ يَدْخُلُ إِلَيْهَا فِي كُلِّ يَوْمٍ

Tafseer Al-Qummi - ***O you who believe! If a transgressor comes to you with news, then investigate, lest you harm a people in ignorance, and you would become remorseful upon what you have done [49:6]*** – It was Revealed regarding Mariah the Coptic, mother of Ibrahim^{as}, and the reason for that is that Ayesha said to Rasool-Allah^{saww}, ‘Ibrahim^{as} isn’t from you^{saww} and rather he^{as} is from Jareeh the Coptic, for he tends to go to her every day’.

فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ خُذِ السَّيْفَ وَ اتَّعِنِي بِرَأْسِ جَرِيحٍ فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ ع السَّيْفَ ثُمَّ قَالَ يَا أَبَتِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ إِنَّكَ إِذَا بَعَثْتَنِي فِي أَمْرٍ أَكُونُ فِيهِ كَالسَّفُودِ الْمُحْمَى فِي الْوَرَةِ فَكَيْفَ تَأْمُرُنِي أَنْتَبِّثَ فِيهِ أُمَّ أَمْضِي عَلَى ذَلِكَ

Rasool-Allah^{saww} was angered and said to Amir Al-Momineen^{asws}: ‘Take this sword and bring me the head of Jareeh’. Amir Al-Momineen^{asws} took the sword, then said: ‘May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}! You^{saww}, whenever you^{saww} sent regarding any matter I^{asws} become in it like the protective blade in the fur, so how come you^{saww} are instructing me^{asws} to prove it, or shall I^{asws} accomplish upon that?’

فَقَالَ لَهُ رَسُولُ اللَّهِ ص بَلْ تَنْتَبِثُ فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ إِلَى مَشْرِئَةٍ أُمِّ إِبْرَاهِيمَ فَتَسَلَّقَ عَلَيْهَا فَلَمَّا نَظَرَ إِلَيْهِ جَرِيحٌ هَرَبَ مِنْهُ وَ صَعِدَ النَّخْلَةَ فَدَنَا مِنْهُ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَنْزِلْ فَقَالَ لَهُ يَا عَلِيُّ اتَّقِ اللَّهَ مَا هَاهُنَا بَأْسٌ إِنِّي بِجُبُوتٍ ثُمَّ كَشَفَ عَنْ عَوْرَتِهِ فَإِذَا هُوَ بِجُبُوتٍ

Rasool-Allah^{saww} said to him^{asws}: ‘But prove (it first)’. So, Amir Al-Momineen^{asws} came to the drinking place of Umm Ibrahim and climbed upon it. When Jareeh looked at him^{asws}, he fled from him^{asws} and climbed the palm tree. Amir Al-Momineen^{asws} went near him and said to him: ‘Descend!’ He said to him^{asws}, ‘O Ali^{asws}! Fear Allah^{azwj}, there is no problem over here. I am a eunuch’. Then he uncovered from his nakedness, and there he was, a eunuch.

فَأَتَى بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ مَا شَأْنُكَ يَا جَرِيحُ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنَّ الْقُبْطَ يَجُبُونَ حَشَمَهُمْ وَ مَنْ يَدْخُلُ إِلَى أَهْلِهِمْ وَ الْقُبْطِيُّونَ لَا يَأْتَسُونَ إِلَّا بِالْقُبْطِيِّينَ فَبَعَثَنِي أَبُوهُمَا لَادْخُلَ إِلَيْهَا وَ أَخْدَمَهَا وَ أَوْنَسَهَا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ الْآيَةَ.

He^{asws} came with him to Rasool-Allah^{saww}. Rasool-Allah^{saww} said to him: ‘What is your occupation, O Jareeh?’ He said, ‘O Rasool-Allah^{saww}! The Coptics tend to castrate their servants and the ones who tent to enter to their wives, and the Coptics are not comforted except from (their fellow) Coptics. So, her father sent me to enter to her and serve her and comfort her’. So, Allah^{azwj} Mighty and Majestic Revealed: ***O you who believe! If a transgressor comes to you with news, [49:6]*** – the Verse”.¹⁵¹

9- وَ فِي رِوَايَةِ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ رُشَيْدٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ جُعِلَتْ فِدَاكَ كَانَ رَسُولُ اللَّهِ ص أَمَرَ بِقَتْلِ الْقُبْطِيِّ وَ قَدْ عَلِمَ أَنَّهَا قَدْ كَذَبَتْ عَلَيْهِ أَوْ لَمْ يَعْلَمْ وَ إِنَّمَا دَفَعَ اللَّهُ عَنِ الْقُبْطِيِّ الْقَتْلَ بِنَبْأَتِ عَلِيٍّ

And in a report of Ubeydullah Bin Musa, from Ahmad Bin Rusheyd, from Marwan Bin Muslim, from Abdullah bin Bukeyr who said,

¹⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 8

'I said to Abu Abdullah^{asws}! May I be sacrificed for you^{asws}! Rasool-Allah^{saww} had ordered with the killing of the Coptic and did he^{saww} know that he had been belied upon or not know, and rather Allah^{azwj} Defended the Coptic (from being) killed by the proof of Ali^{asws}?'

فَقَالَ بَلَى قَدْ كَانَ وَاللَّهِ عَلِيمٌ وَلَوْ كَانَ عَزِيمَةً مِنْ رَسُولِ اللَّهِ ص الْقَتْلُ مَا رَجَعَ عَلَيَّ حَتَّى يَقْتُلَهُ وَ لَكِنْ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ لِيَرْجِعَ عَنْ ذَنْبِهَا فَمَا رَجَعْتُ وَ لَا اسْتَدْتُ عَلَيْهَا قَتْلَ رَجُلٍ مُسْلِمٍ بِكَذِبِهَا.

He^{asws} said: 'Yes, by Allah^{azwj}, he^{saww} did know, and had the killing been determined from Rasool-Allah^{saww}, Ali^{asws} would not have returned until he^{asws} had killed him. But rather, Rasool-Allah^{saww} did so for her (Ayesha) to return from her sin, but she did not return, nor was the killing of a Muslim man severe upon her, due to her lying".¹⁵²

10- ل، الحِصَالُ فِيمَا اخْتَجَّ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى أَهْلِ الشُّوَرَى قَالَ: نَشَدْتُكُمْ بِاللَّهِ هَلْ عَلِمْتُمْ أَنَّ عَائِشَةَ قَالَتْ لِرَسُولِ اللَّهِ ص إِنَّ إِبْرَاهِيمَ لَيْسَ مِنْكَ وَ إِنَّهُ ابْنُ فُلَانٍ الْفُتَيْي قَالَ يَا عَلِيُّ أَذْهَبَ فَأَقْتُلُهُ فَقُلْتُ يَا رَسُولَ اللَّهِ ص إِذَا بَعَثْتَنِي أَكُونُ كَالْمِسْمَارِ الْمُحْمَى فِي الْوَبَرِ أَوْ أَتَبَّثْتُ قَالَ لَا بَلْ تَبَّثْتُ

(The book) 'Al-Khisaal' – 'Among what Amir Al-Momineen^{asws} argued with against the people of the consultation (council), he^{asws} said: 'We adjure you all with Allah^{azwj}! Don't you all know that Ayesha said to Rasool-Allah^{saww}: 'Ibrahim^{as} isn't from you^{saww} and he^{as} is a son of so and so the Coptic'. He^{saww} said: 'O Ali^{asws}! Go and kill him'. I^{asws} said: 'O Rasool-Allah^{saww}! Whenever you^{saww} send me^{asws} I^{asws} tend to become like the protective nail in the fur, or shall I prove it (first)?' He^{saww} said: 'No, but prove (it first)'.

فَذَهَبْتُ فَلَمَّا نَظَرْتُ إِلَيْهِ اسْتَدْتُ إِلَى حَائِطٍ فَطَرَحَ نَفْسَهُ فِيهِ فَطَرَحْتُ نَفْسِي عَلَى أَثَرِهِ فَصَعِدَ عَلَى نَخْلٍ وَ صَعِدْتُ خَلْفَهُ فَلَمَّا رَأَيْتُ قَدْ صَعِدْتُ رَمَى بِإِزَارِهِ فَإِذَا لَيْسَ لَهُ شَيْءٌ مِمَّا يَكُونُ لِلرَّجَالِ فَجِئْتُ فَأَخْبَرْتُ رَسُولَ اللَّهِ ص فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي صَرَفَ عَنَّا السُّوءَ أَهْلَ الْبَيْتِ

So, I^{asws} went. When he looked at me^{asws} climbing upon a wall, he threw himself into it. So I^{asws} dropped myself^{asws} upon his footsteps and he climbed upon a palm tree, and I^{asws} climbed after him. When he saw me to have climbed, he threw off his trouser, and there he was, there wasn't anything for him from what tends to be for the men. So, I came and informed Rasool-Allah^{saww}. He^{saww} said: 'The Praise is for Allah^{azwj} Who Turned away the evil from us^{asws}, the People^{asws} of the Household'.

فَقَالُوا اللَّهُمَّ لَا فَقَالَ اللَّهُمَّ اشْهَدُ.

They said, 'O Allah^{azwj}, no!' He^{asws} said: 'O Allah^{azwj}, be Witness!'"¹⁵³

11 فس، تفسير القمي وَ أَمَّا قَوْلُهُ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ فَإِنَّ الْعَامَةَ رَوَتْ أَنَّهَا نَزَلَتْ فِي عَائِشَةَ وَ مَا رَمِيتَ بِهِ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ مِنْ خِرَازَةِ وَ أَمَّا الْخَاصَّةُ فَانْهَمُ رَوَوْا أَنَّهَا نَزَلَتْ فِي مَارِيَةِ الْقَبْطِيَّةِ وَ مَا رَمَتْهَا بِهِ عَائِشَةُ.

Tafseer Al-Qummi – And as for His^{azwj} Words: ***Surely those who are coming with the falsehood are a group from you. Do not reckon it as being an evil for you, but it is better for you. [24:11]*** – The general Muslims reported that it was Revealed regarding Ayesha and

¹⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 9

¹⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 10

what she was accused with during the military expedition of the clan of Al-Mustaliq from Khuza'a, and as for the special Muslims (Shias), they reported that it was Revealed regarding Mariah the Coptic and what she had been accused with by Ayesha".¹⁵⁴

12- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ قُصَّالٍ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا هَلَكَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص حَزَنَ عَلَيْهِ رَسُولُ اللَّهِ ص حُزْنًا شَدِيدًا فَقَالَتْ عَائِشَةُ مَا الَّذِي يَحْزُنُكَ عَلَيْهِ فَمَا هُوَ إِلَّا ابْنُ جَرِيحٍ

It is narrated to us by Muhammad Bin Ja'far, from Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazzal from Abdullah Bin Bukeyr, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'When Ibrahim^{as} son^{as} of Rasool-Allah^{saww} passed away, Rasool-Allah^{saww} grieved upon him^{as} with intense grief. Ayesha said, 'What is which makes you^{saww} grieve upon him^{as}, for he^{as} is not except the son of Jareeh'.

فَبَعَثَ رَسُولُ اللَّهِ ص عَلِيًّا ع وَ أَمَرَهُ بِقَتْلِهِ فَذَهَبَ عَلِيٌّ إِلَيْهِ وَ مَعَهُ السَّيْفُ وَ كَانَ جَرِيحُ الْقُبْطِيُّ فِي حَائِطٍ فَضَرَبَ عَلِيٌّ بَابَ الْبُسْتَانِ فَأَقْبَلَ إِلَيْهِ جَرِيحٌ لِيَفْتَحَ لَهُ الْبَابَ فَلَمَّا رَأَى عَلِيًّا عَرَفَ فِي وَجْهِهِ الشَّرَّ فَأَذْبَرَ رَاجِعًا وَ لَمْ يَفْتَحِ الْبَابَ فَوُتِبَ عَلِيٌّ عَلَى الْحَائِطِ وَ نَزَلَ إِلَى الْبُسْتَانِ وَ اتَّبَعَهُ وَ وَلَّى جَرِيحٌ مُدْبِرًا

Rasool-Allah^{saww} sent Ali^{asws} and instructed him^{asws} with killing him. So Ali^{asws} went to him and the sword was with him^{asws}, and Jareeh the Coptic was in a garden. Ali^{asws} knocked on the door of the orchard and Jareeh came to open the door for him^{asws}. When he saw Ali^{asws} he recognised the evil (anger) in his^{asws} face, so he turned back returning and did not open the door. Ali^{asws} jumped over the wall and descended in the orchard and pursued him, and Jareeh turned around fleeing.

فَلَمَّا خَشِيَ أَنْ يُرْهِقَهُ صَعِدَ فِي تَخْلَةٍ وَ صَعِدَ عَلِيٌّ فِي أُتْرِهِ فَلَمَّا دَنَا مِنْهُ رَمَى جَرِيحٌ بِنَفْسِهِ مِنْ فَوْقِ النَّخْلَةِ فَبَدَتْ عَوْرَتُهُ فَإِذَا لَيْسَ لَهُ مَا لِلرِّجَالِ وَ لَا لَهُ مَا لِلنِّسَاءِ

When he feared that he^{asws} would outrun him, he climbed up a palm tree and Ali^{asws} climbed in his tracks. When he^{asws} was near from him, Jareeh threw himself from the top of the palm tree and his nakedness was exposed, and there wasn't for him what tends to be for the men, nor was there for him what tends to be for the women.

فَانْصَرَفَ عَلِيٌّ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِذَا بَعَثْتَنِي فِي الْأَمْرِ أَكُونُ فِيهِ كَالْمِسْمَارِ الْمُحْمَى أَمْ أَتَبْتُ قَالَ لَا بَلِ اتَّبْتُ قَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا لَهُ مَا لِلرِّجَالِ وَ مَا لَهُ مَا لِلنِّسَاءِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي صَرَفَ عَنَّا السُّوءَ أَهْلَ الْبَيْتِ.

Ali^{asws} left to go to the Prophet^{saww} and said: 'O Rasool-Allah^{saww}! Whenever you^{saww} send me regarding the (any) matter, I^{asws} tend to be in it like the protective nail, or shall I^{asws} prove (it first)'. He said, 'No, but prove it (first)'. He^{asws} said: 'By the One^{azwj} Who Sent you^{saww} with the Truth, there is not for him what tends to be for the men, and there is not for him what tends to be for the women'. He^{saww} said: 'The Praise is for Allah^{azwj} Who Turned away the evil from us^{asws}, the People^{asws} of the Household'.¹⁵⁵

¹⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 11

¹⁵⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 12

13- سن، المحاسن أبو سُمَيْنَةَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ لَمَّا قُبِضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص جَرَتْ فِي مَوْتِهِ ثَلَاثُ سُنَنِ أَمَّا وَاحِدَةٌ فَإِنَّهُ لَمَّا قُبِضَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ إِنَّمَا انْكَسَفَتِ الشَّمْسُ لِمَوْتِ ابْنِ رَسُولِ اللَّهِ

(The book) 'Al Mahaasin' – Abu Sumeena, from Muhammad Bin Aslam, from Al Husayn Bin Khalid who said,

'I heard Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} saying: 'When Ibrahim^{as} son^{as} of Rasool-Allah^{saww} passed away, three Sunnahs flowed with regards to it. As for one - so when he^{as} passed away the sun was eclipsed, and the people said, 'The sun is eclipsed due to Rasool-Allah^{saww} losing a son'.

فَصَعِدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنَ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ إِذَا انْكَسَفَا أَوْ أَحَدُهُمَا صَلُّوا

Rasool-Allah^{saww} ascended the Pulpit, and he^{saww} praised Allah^{azwj} lauded Him^{azwj}, then said: 'O you people! The sun and the moon are two Signs of Allah^{azwj} from the Signs of Allah^{azwj}, both flowing by His^{azwj} Command, obedient to Him^{azwj}. They do not get eclipsed for the death of anyone nor for his life. Thus, if both of them were to be eclipsed, or one of the two, so pray *Salat*'.

ثُمَّ نَزَلَ مِنَ الْمِنْبَرِ فَصَلَّى بِالنَّاسِ الْكُشُوفَ فَلَمَّا سَلَّمَ قَالَ يَا عَلِيُّ قُمْ فَجَهِّزْ ابْنِي قَالَ فَقَامَ عَلِيٌّ فَعَسَلَ إِبْرَاهِيمَ وَ كَفَّنَهُ وَ حَتَّطَهُ وَ مَضَى رَسُولُ اللَّهِ ص حَتَّى انْتَهَى بِهِ إِلَى قَبْرِهِ

Then he^{saww} descended from the Pulpit and he^{saww} prayed *Salat* with the people, *Salat* of the eclipse. When he^{saww} greeted, said: 'O Ali^{asws}! Arise and prepare my^{saww} son^{as}!' Ali^{asws} arose and washed Ibrahim^{as}, and enshrouded him^{as}, and embalmed him^{as}, and Rasool-Allah^{saww} went until he^{saww} ended up with him^{as} to his^{as} grave.

فَقَالَ النَّاسُ إِنَّ رَسُولَ اللَّهِ نَسِيَ أَنْ يُصَلِّيَ عَلَى ابْنِهِ لَمَّا دَخَلَهُ مِنَ الْجُزَعِ عَلَيْهِ فَانْتَصَبَ قَائِمًا ثُمَّ قَالَ إِنَّ جَبْرِئِيلَ أَتَانِي وَ أَخْبَرَنِي بِمَا قُلْتُمْ زَعَمْتُمْ أَنِّي نَسِيتُ أَنْ أُصَلِّيَ عَلَى ابْنِي لَمَّا دَخَلَنِي مِنَ الْجُزَعِ أَلَا وَ إِنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ وَ لَكِنَّ اللَّطِيفَ الْخَبِيرَ فَرَضَ عَلَيْكُمْ خَمْسَ صَلَوَاتٍ وَ جَعَلَ لِمَوْتِكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً وَ أَمَرَنِي أَنْ لَا أُصَلِّيَ إِلَّا عَلَى مَنْ صَلَّى

The people said, 'Rasool-Allah^{saww} forgot to pray *Salat* upon Ibrahim^{as} when the panic entered upon him^{saww}. He^{saww} stood up straight, then said: 'O you people! Jibraeel^{as} came to me^{saww} with what you all said. You are alleging that I^{saww} forgot to pray *Salat* upon my^{saww} son^{as} due to what entered into me^{saww} from the panic. Indeed! And it is not as you are thinking it to be, but the Kind, the Informed Necessitated five *Salats* upon you, and Made to be upon your deceased, one *Takbeer* from each *Salat*, and Commanded me^{saww} that I^{saww} should not pray *Salat* except upon the one who did pray *Salat*'.

ثُمَّ قَالَ يَا عَلِيُّ انْزِلْ وَ أَلْحِدْ ابْنِي فَتَزَلْ عَلَيَّ فَأَلْحِدْ إِبْرَاهِيمَ فِي لَحْدِهِ فَقَالَ النَّاسُ إِنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ إِذْ لَمْ يَفْعَلْ رَسُولُ اللَّهِ ص بِابْنِهِ فَقَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ عَلَيْكُمْ بِحَرَامٍ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ وَ لَكِنَّ لَسْتُ آمِنٌ إِذَا حَلَّ أَحَدُكُمْ الْكَفَنَ عَنْ وَلَدِهِ أَنْ يُلْعَبَ بِهِ الشَّيْطَانُ فَيَدْخُلُهُ عَنْ ذَلِكَ مِنَ الْجَزَعِ مَا يُحِيطُ أَجْرُهُ ثُمَّ انْصَرَفَ.

Then he^{saww} said: 'O Ali^{asws}! Descend and (dig the) chasm (*Lahad*) for my^{saww} son^{as}'. He^{as} laid Ibrahim^{as} in his^{as} chasm (*Lahad*). The people said, 'It is not befitting for anyone that he

should descend in a grave of his son, when Rasool-Allah^{saww} did not do so'. Rasool-Allah^{saww} said: 'O you people! It is not Prohibited upon you that you should be descending into the graves of your children, but there is no security if one of you were to loosen the shroud from his son if the Satan^{la} were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated'. Then he^{saww} left".¹⁵⁶

14- كَا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْكِنْدِيِّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي بَانَ عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ عَ حِينَ مَاتَ إِسْمَاعِيلُ ابْنُهُ فَأَنْزَلَ فِي قَبْرِهِ ثُمَّ رَمَى بِنَفْسِهِ عَلَى الْأَرْضِ مِمَّا يَلِي الْقِبْلَةَ ثُمَّ قَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ ص بِإِبْرَاهِيمَ.

Al Kafi – 'Humeid Bin Ziyad, from Al Hassan Bin Muhammad Al Kindy, from Ahmad Bin Al Hassan Al Maysami, from Aban, from Abdullah Bin Rashid who said,

'I was with Abu Abdullah^{asws} when his^{asws} son died. He^{asws} descended into his grave, then threw himself^{asws} upon the ground from what follows the Qiblah, then he^{asws} said: 'This is how Rasool-Allah^{saww} had done with Ibrahim^{as}'.¹⁵⁷

15- كَا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ ابْنِ بُكَيْرٍ عَنْ قُدَامَةَ بْنِ زَائِدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص سَلَّ إِبْرَاهِيمَ ابْنَهُ سَلًّا وَ رَفَعَ قَبْرَهُ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Ibn Bukeyr, from Qudama Bin Zaida who said,

'I heard Abu Ja'far^{asws} saying that Rasool-Allah^{saww} placed his^{saww} son^{as} Ibrahim^{as} with a gentle placing and raised (squared) his^{as} grave".¹⁵⁸

16- كَا، الكافي الْعِدَّةُ عَنْ سَهْلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُ النَّبِيَّ ص امْرَأَةً حِينَ مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ وَ هِيَ تَقُولُ هَيْبًا لَكَ يَا أَبَا السَّائِبِ الْجَنْهُ فَقَالَ النَّبِيُّ ص وَ مَا عَلِمْتُكَ حَسْبُكَ أَنْ تَقُولِي كَانَ يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولَهُ

Al Kafi – The number, from Sahl, from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{asws} having said: 'The Prophet^{as} heard a woman, when Usman Bin Mazoun died, and she was saying, 'Congratulations to you, O Abu Al-Saib, of the Paradise!' The Prophet^{saww} said: 'And what is your knowledge? It would suffice you to that you should be saying, 'He used to love Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}'.

فَلَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص هَمَلْتُ عَنْ رَسُولِ اللَّهِ بِالْذَّمِّ ثُمَّ قَالَ النَّبِيُّ ص تَذَمُّعُ الْعَيْنِ وَ يَجْزُنُ الْقَلْبُ وَ لَا تَقُولُ مَا يُسْخِطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَخْرُؤُونَ

When Ibrahim^{as}, son^{as} of Rasool-Allah^{saww} passed away, the eyes of Rasool-Allah^{saww} filled with tears. Then the Prophet^{saww} said: 'The eyes are tearful and the heart is grieving and we^{saww} are not saying what would Anger the Lord^{azwj}, and I^{saww} am with you^{as}, O Ibrahim^{as}, grieving'.

¹⁵⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 13

¹⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 14

¹⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 15

ثُمَّ رَأَى النَّبِيُّ ص فِي قَبْرِهِ خَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِنْ ثُمَّ قَالَ الْحَقُّ بِسَلَفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ.

Then the Prophet^{saww} saw a flaw in his^{as} grave, so he^{saww} evened it with his^{saww} hand, then said: 'When one of you does something, so let him be proficient in it'. Then he^{saww} said: 'Join with your^{as} righteous ancestor Usman Bin Mazoun'.¹⁵⁹

17- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع إِنَّا نَأْتِي الْمَسَاجِدَ الَّتِي حَوْلَ الْمَدِينَةِ فَبِأَيِّهَا أَبْدَأُ

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid who said,

'I asked Abu Abdullah^{asws}, 'We tend to go to the Masjids which are around Al-Medina, so with which of these should I begin?'

قَالَ ابْدَأْ بِقُبَا فَصَلَّ فِيهِ وَ أَكْثِرْ فَإِنَّهُ أَوَّلُ مَسْجِدٍ صَلَّى فِيهِ رَسُولُ اللَّهِ ص فِي هَذِهِ الْعُرْصَةِ ثُمَّ أَتَيْتَ مَشْرَبَةَ أُمِّ إِبْرَاهِيمَ فَهِيَ مَسْكَنُ رَسُولِ اللَّهِ ص وَ مُصَلَّاهُ.

He^{asws} said: 'Begin with (Masjid) Quba and pray Salat therein and frequent for it is the first Masjid Rasool-Allah^{saww} prayed Salat in it, in this area, then go to the drinking place of Umm Ibrahim, for it is a dwelling of Rasool-Allah^{saww} and his^{saww} praying place'.¹⁶⁰

18- ~~يه، من لا يحضر الفقيه روى مُحَمَّدُ بْنُ أَحْمَدَ الْأَشْعَرِيُّ عَنِ السُّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْثَمٍ ذَكَرَهُ عَنْ أَبِيهِ أَنَّ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ وَ أُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص كَانَتْ تَحْتَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع بَعْدَ وَفَاةِ فَاطِمَةَ ع فَخَلَفَتْ عَلَيْهَا بَعْدَ عَلِيٍّ ع الْمُعِزَّةُ بْنُ تَوْقَلٍ فَذَكَرَ أَنَّهَا وَجَعَتْ وَجَعًا شَدِيدًا حَتَّى اعْتَقَلَ لِسَانُهَا فَجَاءَهَا الْحُسَيْنُ وَ الْحُسَيْنُ ابْنُ عَلِيٍّ ع وَ هِيَ لَا تَسْتَطِيعُ الْكَلَامَ فَخَلَعَا يَمُولَانِ لَهَا وَ الْمُعِزَّةُ كَارَهُ لِدَلِكِ اعْتَقَتْ فُلَانًا وَ أَهْلَهُ فَخَلَعَتْ تُشِيرُ بِرَأْسِهَا لَا كَذًا وَ كَذًا فَخَلَعَتْ تُشِيرُ بِرَأْسِهَا أَنْ نَعَمْ لَا تُفْصِحُ بِالْكَلَامِ فَأَجَارَ ذَلِكَ لَهَا.~~

(The book) 'Man La Yahzar Al Faqeeh' – 'It is reported by Muhammad Bin Ahmad Al Ash'ary, from Al Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Abu Maryam mentioning from his father,

~~'Amama Bint Abu Al Aas and her mother Zaynab^{as} daughter of Rasool Allah^{saww} were both under Ali^{asws} Bin Abu Talib^{asws} after the expiry (Shahadat) of (Syeda) Fatima^{asws}. There was a replacement upon her after Ali^{asws}, (by) Al Mugheira Bin Nowfal. He mentioned that she had severe pain until her tongue was seized. Al Hassan^{asws} and Al Husayn^{asws}, two sons^{asws} of Ali^{asws} came to her and she was not able to speak, and they^{asws} went on to say for her, and Al Mugheira disliked due to that so and freed so and so and his wife. She went on to gesture with her head, 'No to such and such', and went on to gesture with her head, 'Yes', not disclosing the speech. He allowed that for her'.¹⁶¹~~

19- ~~بيع، المزائج و المزائج روى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمُجِيدِ عَنْ حَاصِمِ بْنِ مُخَيْدٍ عَنْ بَرِيدِ بْنِ خَلِيفَةَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع قَاعِدًا فَسَأَلَهُ رَجُلٌ مِنَ الْعَجَمِيِّينَ أَوْ تُصَلِّي النِّسَاءَ عَلَى الْجَنَائِزِ~~

¹⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 16

¹⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 17

¹⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 18

(The book) 'Al Kharaij Wa Al Jaraih' — It is reported from Muhammad Bin Abdul Hameed, from Aasim Bin Humeid Bin Humeid, from Yazeed Bin Khaleefa who said,

'I was seated in the presence of Abu Abdullah ^{asws}, and a man from the people of Qum asked him ^{asws}, 'Can the women pray Salat upon the deceased?'

فَقَالَ إِنَّ الْمُغَيْرَةَ بِنَ أَبِي الْعَاصِ ادَّعَى أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَذَبَ وَادَّعَى أَنَّهُ قَتَلَ هَمْزَةَ وَكَذَبَ

He ^{asws} said: 'Al Mugheira Bin Abu Al Aas claimed that he hit Rasool Allah ^{sawww} and broke his ^{sawww} teeth and split his ^{sawww} lips, and he lied, and he claimed that he killed Hamza ^{as}, and he lied.

فَلَمَّا كَانَ يَوْمُ الْخَنْدَقِ حُشِرَ عَلَى أُذُنَيْهِ فَنَامَ فَلَمْ يَسْتَيْقِظْ حَتَّى أَصْبَحَ فَخَشِيَ أَنْ يُؤَخَذَ فَتَنَكَّرَ وَتَنَعَ بِثَوْبِهِ وَجَاءَ إِلَى مَنَزِلِ عُثْمَانَ يَطْلُبُهُ وَاسْمُ رَجُلٍ مِنْ بَنِي شَيْمٍ كَانَ يَتَلَبَّأُ إِلَى عُثْمَانَ الْخَيْلَ وَالْعَنَمَ وَالسَّعْنِ

When it was the day of (battle of) Al Khandaq, he was struck (a veil) upon his ears and he slept and did not wake up until morning. He thought that he would be seized and he disliked, and he covered with his clothes and came to the house of Usman seeking him and named with a man from the clan of Suleym who used to bring the horse, and the sheep and the butter to Usman.

فَجَاءَ عُثْمَانُ فَأَدْخَلَهُ مَنَزِلَهُ وَقَالَ وَمَنْكَ مَا صَنَعْتَ ادَّعَيْتَ أَنَّكَ رَأَيْتَ رَسُولَ اللَّهِ وَادَّعَيْتَ أَنَّكَ شَقَقْتَ شَعَثَيْهِ وَكَسَرْتَ رِيَابِيَّتَهُ وَادَّعَيْتَ أَنَّكَ قَتَلْتَ هَمْزَةَ وَأَخْبَرَهُ بِمَا لَقِيَ وَأَنَّهُ حُشِرَ عَلَى أُذُنَيْهِ فَلَمَّا سَمِعَتْ ابْنَةُ النَّبِيِّ مِنْ بِنَاتِهَا صَوْتَهُ فَاسْتَكْنَتْهَا عُثْمَانُ

Usman came and entered him into his house and said, 'Woe be unto you! What have you done! You claimed that you hit Rasool Allah ^{sawww} and claimed that you split his ^{sawww} lips and broke his ^{sawww} teeth, and claimed that you killed Hamza ^{as}?' And he informed him that he had been struck (a veil) upon his ears. When the daughter ^{as} of the Prophet ^{sawww} (Ruqaiyya ^{as}) heard with what he had done with her ^{as} father ^{sawww} and her ^{as} uncle ^{as}, she ^{as} shouted. Usman quietened her ^{as}.

ثُمَّ خَرَجَ عُثْمَانُ إِلَى رَسُولِ اللَّهِ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فَاسْتَقْبَلَهُ بِوَجْهِهِ وَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ آمَنْتَ عَمِّي الْمُغَيْرَةَ فَكَذَبَ فَصَرَفَ عَنْهُ رَسُولُ اللَّهِ ص وَوَجْهُهُ ثُمَّ اسْتَقْبَلَهُ مِنَ الْجَانِبِ الْآخَرِ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّكَ آمَنْتَ عَمِّي الْمُغَيْرَةَ فَكَذَبَ فَصَرَفَ رَسُولُ اللَّهِ ص وَوَجْهُهُ عَنْهُ

Then Usman went out to Rasool Allah ^{sawww}, and he ^{sawww} was seated in the Masjid, and faced him ^{asws} with his face and said, 'O Rasool Allah ^{sawww}! You ^{sawww} granted amnesty to my uncle Al Mugheira and he lied'. Rasool Allah ^{sawww} turned his ^{sawww} face away from him. Then he faced him ^{sawww} from another side and said, 'O Rasool Allah ^{sawww}! You ^{sawww} granted amnesty to my uncle Al Mugheira, and he lied'. Rasool Allah ^{sawww} turned his ^{sawww} face away from him.

ثُمَّ قَالَ آمَنْتُ وَأَجْلَلْتُهِ ثَلَاثًا فَلَمَنْ اللَّهُ مِنْ أَغْطَاهُ رَاحِلَةً أَوْ رَحْلاً أَوْ قَبَاءً أَوْ سِقَاءً أَوْ زَيْنَةً أَوْ ذَلِماً أَوْ شُخْلاً أَوْ نَعْلًا أَوْ زَادًا أَوْ مَاءً

Then he ^{sawww} said: 'I ^{sawww} granted him amnesty and respited him for three (days). May Allah ^{azwj} Curse the one who gives him a riding animal, or a saddle, or a tent, or a watering, or a canteen, or a bucket, or shoes, or slippers, or provision or water'.

قَالَ عَاسِمٌ هَذِهِ عَشْرَةٌ أَشْيَاءَ فَأَعْطَاهَا كُلَّهَا إِثْمَانُ فَخَرَجَ فَمَسَّ عَلَى نَاقَتِهِ فَنَقَبَتْ ثُمَّ مَشَى فِي خُفَيْهِ فَنَقَبَا ثُمَّ مَشَى فِي نَعْلَيْهِ فَنَقَبَا ثُمَّ مَشَى عَلَى رِجْلَيْهِ فَنَقَبَا ثُمَّ مَشَى عَلَى رُكْبَتَيْهِ فَنَقَبَا فَأَتَى شَجَرَةً فَجَلَسَ تَحْتَهَا

Aasim (the narrator) said, 'These are ten things, and Usman had given him all ten of these. He had gone out and travelled upon his camel, then walked in his shoes, and he punctured it, then walked in his slippers and punctured it, then he walked upon his legs and got injured, then he walked upon his knees and injured these. Then he came to a tree and sat under it.

فَعَاءَ الْمَلِكِ فَأَعْبَرَ رَسُولُ اللَّهِ ص بِحُكَايَةِ فَتَحَ إِلَى رَسُولِ اللَّهِ ص زَيْدًا وَ الزُّبَيْرَ فَقَالَ لَمَّا انْبَيَاهُ فَهُوَ فِي سَكَنِ كَذَا وَ كَذَا فَأَقْبَلَهُ فَلَمَّا أَتَيْاهُ قَالَ زَيْدٌ لِلزُّبَيْرِ إِنَّهُ ادَّعَى أَنَّهُ قَتَلَ أُمِّي وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَخِي بَيْنَ هُمَزَةٍ وَ زَيْدًا فَأَنْزَعَنِي أَقْبَلَهُ فَزَكَّهَ الزُّبَيْرُ فَعَلَّهُ

The Angel came and informed Rasool Allah ^{saww} of his place. Rasool Allah ^{saww} sent Zayd and Al Zubeyr to him and said to them: 'Go to him and he is in such and such place, and kill him'. When they came to him, Zayd said to Al Zubeyr, 'He has claimed that he killed my brother (Hamza ^{as})' and Rasool Allah ^{saww} had established brother hood between Hamza ^{as} and Zayd —'So, leave me, I will kill him'. So, Al Zubeyr left him, and he killed him.

فَرَجَعَ عُثْمَانُ مِنَ عِنْدِ النَّبِيِّ ص فَقَالَ لِامْرَأَتِهِ إِنَّكَ أُرْسِلَتْ إِلَى أَبِيكَ فَأُخْلِمْتِهِ بِكَانَ عَمِّي فَخَلَعْتُ لَهُ بِاللَّهِ مَا فَعَلْتُ فَلَمْ يُصَدِّقْهَا فَأَخَذَ خَشَبَةً الْعُتْبِ فَضَرَبَهَا ضَرْبًا مُبْرَحًا فَأُرْسِلَتْ إِلَى أَبِيهَا فَتَشَكَّرَ ذَلِكَ وَ نُقِرَ بِمَا صَنَعَ

Usman returned from the presence of the Prophet ^{saww} and said to his wife (Ruqaiyya ^{as} daughter of Rasool Allah ^{saww}), 'You ^{as} sent a message to your ^{as} father ^{saww} and let him ^{saww} know with the place of my uncle'. She ^{as} swore to him, 'By Allah ^{azwj} I ^{as} have not done it'. But he did not ratify her, and grabbed a wooden log and hit her ^{as} with a violent strike. So she ^{as} sent a message to her ^{as} father ^{saww} complaining of that and she ^{as} informed him ^{saww} with what he had done.

فَأُرْسِلَ إِلَيْهَا إِيَّيَ لَأُصْنَعِيَ لِلْمَرْأَةِ أَنْ لَا تَزَالَ بِمِرْ دُيُوكَ فَتَشْكُرَ زَوْجَهَا فَأُرْسِلَتْ إِلَيْهِ أَنَّهُ قَدْ قَتَلَنِي فَقَالَ لِعَلِّي خُذِ السَّيْفَ ثُمَّ انْثَبُ فَتَكُ فُجْدَ يَدَيْهَا فَصَنَ حَالِ بَيْتِكَ وَ يَبْنِيهَا فَاصْبِرْ بِالسَّيْفِ

He ^{saww} sent a message to her ^{as}: 'I ^{saww} am embarrassed for a woman who does not cease to drag her hair complaining of her husband'. She ^{as} sent a message to him, 'He has (almost) killed me ^{as}'. He ^{saww} said to Ali ^{asws}: 'Take the sword, then go to the daughter of your ^{asws} uncle ^{saww} and grab her ^{as} hand. Anyone stands between you ^{asws} and her ^{as}, strike him with the sword'.

فَدَخَلَ عَلِيٌّ فَأَخَذَ يَدَيْهَا فَجَاءَ بِهَا إِلَى النَّبِيِّ ص فَأَرَتْهُ ظَهْرَهَا فَقَالَ أُبْرَهَا فَقَالَهُ اللَّهُ فَصَكَّتْ يَوْمًا وَ حَاتَتْ فِي اللَّيْلِ وَ اجْتَمَعَ النَّاسُ لِلصَّلَاةِ فَلَمَّا جَاءَهَا فَخَرَجَ رَسُولُ اللَّهِ ص مِنْ بَيْتِهِ وَ عُثْمَانُ جَالِسٌ مَعَ الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ ص مَنْ أَمَّ حَارِثَةُ اللَّيْلَةَ فَلَا يَشْهَدْ حَزَانَهَا

Ali ^{asws} entered (her ^{as} house) and grabbed her ^{as} hand and came with her ^{as} to the Prophet ^{saww}. She ^{as} showed him ^{saww} her ^{as} back. Her ^{as} father ^{saww} said: 'He has killed her, may Allah ^{azwj} Kill him'. She ^{as} lived for one day and died during the second; and the people gathered for the Salat. Rasool Allah ^{saww} came out from his ^{saww} house and Usman was seated with the people.

Rasool Allah ^{saww} said: 'One who inflicted pain on his maid (wife) at night should not attend her ^{as} funeral'.

قَالَهَا مَرَّتَيْنِ وَ هُوَ سَاكِتٌ فَقَالَ رَسُولُ اللَّهِ ص لَيْتُمْ مَنْ أَوْ لَأَسَمِيَهُ بِاسْمِهِ وَ اسْمِ أَبِيهِ فَقَامَ يَتَوَكَّأُ عَلَى مِهْرَبٍ قَالَ فَتَرَبَّعْتُ فَاطْلُمْتُ فِي نِسَائِهَا فَعَبَلْتُ عَلَى أُخْتِهَا.

He ^{saww} said it twice, and he was silent. So, Rasool Allah ^{saww} said: 'Will he stand up or should I ^{saww} name him with his name and name of his father?' He stood up leaning upon humiliation. Fatima ^{asws} came out among her ^{asws} womenfolk and prayed Salat upon her ^{asws} sister ^{as}. 162

20- سر، السرائر أبا نُب تَعْلِب عَنْ تَعْلَبَةَ بْنِ مِمْوْنٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ الْأَسَدِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص زَوَّجَ مُنَافِقَيْنِ أَبَا الْعَاصِ بْنِ رَبِيعٍ وَ سَكَّتْ عَنِ الْآخَرِ.

(The book) 'Al Sarair' – Aban Bin Taghlab, from Sa'alba Bin Maymoun, from Muhammad Bin Qays Al Asady who said,

'Abu Ja'far ^{asws} said: 'Rasool Allah ^{saww} got two hypocrites married – Abu Al-Aas Bin Rabie,' – and he ^{asws} was silent from the other'' 163

21- شي، تفسير العياشي عَنْ يُونُسَ رَضِيَ عَنْهُ قَالَ: ثَلَاثٌ لَهُ زَوْجٌ رَسُولُ اللَّهِ ص ابْنَتُهُ فَلَنَا قَالَ نَعَمْ ثَلَاثٌ فَكَيْفَ زَوَّجَهُ الْأُخْرَى قَالَ قَدْ فَعَلَ فَأَنْزَلَ اللَّهُ وَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّهَا تُغْلَى لَهُمْ خَيْرٌ لَأَنْتُمْ بِهِمْ إِلَى عَذَابٍ مُهِينٍ.

Tafseer Al Ayyashi – From Yunus, raising it, said, 'I said to him ^{asws}, 'Rasool Allah ^{saww} got his ^{saww} daughter ^{as} married to so and so (Usman)?' He ^{asws} said: 'Yes'. I said, 'How did he ^{saww} got another (daughter ^{as}) married (to him)?' He ^{asws} said: 'He ^{saww} had done it. Allah ^{azwj} Revealed: **And those who are committing Kufr should not reckon that Our Respite to them is better for themselves – up to – an abasing Punishment [3:178]**' 164

22- كا، الكافي عَنِ ابْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ زَيْدِ بْنِ خَلِيفَةَ الْخَوْلَانِيِّ وَ هُوَ يَزِيدُ بْنُ خَلِيفَةَ الْخَارِثِيِّ قَالَ: سَأَلَ عِيْسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا حَاضِرٌ فَقَالَ تَخْرُجُ النِّسَاءُ إِلَى الْجِنَازَةِ وَ كَانَ مُتَكَيِّمًا فَاسْتَوَى جَالِسًا ثُمَّ قَالَ ع إِنَّ الْفَاسِقَ عَلَيْهِ لَعْنَةُ اللَّهِ آوَى عَمَّهُ الْمُغِيرَةَ بْنُ أَبِي الْعَاصِ وَ كَانَ يَمُنُّ نَذَرَ [نَذَرَ] رَسُولُ اللَّهِ ص دَمَهُ فَقَالَ لِابْنَةِ رَسُولِ اللَّهِ ص لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ كَأَنَّهُ لَا يُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّدًا

Al Kafi – Ali Bin Ibrahim, from his father and Ahmad bin Muhammad al Kufy, from one of his companions, from Safwan Bin Yahya, from Yazeed Bin Khalifa Al Howlaby, and he is Yazeed Bin Khalifa Al Harisy who said,

'Isa Bin Abdullah asked Abu Abdullah ^{asws}, and I was present, so he said, '(Can) the women go out to the funeral?'. And he ^{asws} was reclining, so he ^{asws} sat upright, then said: 'The evil-doer, may the Curse of Allah ^{azwj} be upon him. Al-Mugheira Bin Abu Al-A'as, his nephew (Usman) sheltered him, and he was from the ones Rasool Allah ^{saww} permitted his ^{saww} blood to be spilled (killed). He (Usman) said to a (step) daughter of Rasool Allah ^{saww}, 'Do not inform

162 Bihar Al Anwaar – V 22, The book of our Prophet ^{saww}, P 4 Ch 1 H 19

163 Bihar Al Anwaar – V 22, The book of our Prophet ^{saww}, P 4 Ch 1 H 20

164 Bihar Al Anwaar – V 22, The book of our Prophet ^{saww}, P 4 Ch 1 H 21

your^{as} father^{saww} of his (Mugheira's) whereabouts'. It was as if he had no conviction that the Revelation comes to Muhammad^{saww}.

فَقَالَتْ مَا كُنْتُ لِأَكْتُمُ رَسُولَ اللَّهِ ص عَدُوَّهُ فَجَعَلَهُ بَيْنَ مِشْحَبٍ لَهُ وَ لَحْفَةٍ بِقُطَيْفَةٍ فَأَتَى رَسُولَ اللَّهِ ص الْوَحْيُ فَأَخْبَرَهُ بِكَانِهِ فَبَعَثَ إِلَيْهِ عَلِيًّا ع وَ قَالَ اشْتَمِلْ عَلَى سَيْفِكَ وَ أَتِ بَيْتَ ابْنَةِ عَمِّكَ فَإِنْ ظَفِرْتَ بِالْمُغِيرَةِ فَاقْتُلْهُ

She said, 'I^{as} was not one to conceal from Rasool-Allah^{saww} the whereabouts of his^{saww} enemy'. So he (Usman) made him (the evil-doer) to be inside a cupboard of his and wrapped him in a velvet cloth. Revelation came to Rasool-Allah^{saww}, and he^{saww} was informed of his (hiding) place. So he^{saww} sent Ali^{asws} to him and said: 'Carry your^{asws} sword, go to the house of the daughter^{as} of your cousin^{saww}, and if you get hold of Al-Mugheira, kill him'.

فَأَتَى الْبَيْتَ فَحَالَ فِيهِ فَلَمْ يَظْفَرْ بِهِ فَرَجَعَ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَهُ فَقَالَ إِنَّ الْوَحْيَ قَدْ أَتَانِي فَأَخْبَرَنِي أَنَّهُ فِي الْمِشْحَبِ

He^{asws} went to the house and looked around in it but did not come across him. So he^{asws} returned to Rasool-Allah^{saww} and informed him^{saww}, and he^{asws} said: 'O Rasool-Allah^{saww}, I^{asws} did not see him'. He^{saww} said: 'The Revelation had come to me^{saww} and informed me^{saww} that he is in the cupboard.

وَ دَخَلَ عُثْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ ع فَأَخَذَ بِيَدِ عَمِّهِ فَأَتَى بِهِ النَّبِيَّ ص فَلَمَّا رَأَاهُ أَكْبَبَ وَ لَمْ يَلْتَفِتْ إِلَيْهِ وَ كَانَ نَبِيُّ اللَّهِ حَيْنًا كَرِيمًا فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَمِّي هَذَا الْمُغِيرَةُ بْنُ أَبِي الْعَاصِ وَ قَدْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ آمَنْتُهُ

And Usman came over after the exit of Ali^{asws}, and he grabbed the hand of his uncle and came over with him to the Prophet^{saww}. When he^{saww} saw him, he leapt to him^{saww} and he^{saww} did not turn towards him. And the Prophet^{saww} was bashful, benevolent. He said, 'O Rasool-Allah^{saww}! This is my uncle. This is Al-Mugheira Bin Abu Al-A'as who has come. By the One^{azwj} Who Sent you^{saww}! You^{saww} have granted him safety'.

قَالَ أَبُو عَبْدِ اللَّهِ وَ كَذَبَ وَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا مَا آمَنَهُ فَأَعَادَهَا ثَلَاثًا وَ أَعَادَهَا أَبُو عَبْدِ اللَّهِ ع ثَلَاثًا إِلَيَّ آمَنْتُهُ إِلَّا أَنَّهُ يَأْتِيهِ عَنْ يَمِينِهِ ثُمَّ يَأْتِيهِ عَنْ يَسَارِهِ فَلَمَّا كَانَ فِي الرَّابِعَةِ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ قَدْ جَعَلْتُ لَكَ ثَلَاثًا فَإِنْ قَدَرْتُ عَلَيْهِ بَعْدَ ثَلَاثَةٍ قَتَلْتُهُ

Abu Abdullah^{asws} said: 'And he (Usman) lied, by the One^{azwj} Who Sent him^{saww} with the Truth, he^{saww} did not grant him safety. So he repeated it three times, and Abu Abdullah^{asws} repeated it three times: 'I^{asws} believe him except that he came to him^{saww} from his^{saww} right, then came to him^{saww} from his^{saww} left. When it was during the fourth time, he^{saww} raised his^{saww} head and said to him: 'I^{saww} give you (Usman) three days, so if I^{saww} were to find him (Al-Mugheira) after three days, he would be killed'.

فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ اللَّهُمَّ الْعَنِ الْمُغِيرَةَ بْنَ أَبِي الْعَاصِ وَ الْعَنِ مَنْ يُؤْوِيهِ وَ الْعَنِ مَنْ يَجْعَلُهُ وَ الْعَنِ مَنْ يُطْعِمُهُ وَ الْعَنِ مَنْ يَسْقِيهِ وَ الْعَنِ مَنْ يُجَاهِدُهُ وَ الْعَنِ مَنْ يُعْطِيهِ سِقَاءً أَوْ حِذَاءً أَوْ رِشَاءً أَوْ وَعَاءً وَ هُوَ يُعْذِرُهُنَّ يَمِينِهِ

So when he turned around, Rasool-Allah^{saww} said: 'O Allah^{azwj}! Curse Al-Mugheira Bin Abu Al-A'as, and Curse the one who shelters him, and Curse the one who carries him, and Curse the one who feeds him, and Curse the one who quenches him, and Curse the one who equips him, and Curse the one who gives him a drink, or shoes, or clothes, or plates, and aids him with his right hand.

و انطلق به عثمان فاواه و اطعمه و سقاه و حمّله و جهّزه حتى فعل جميع ما لعن عليه النبي ص من يفعله به

And Usman went with him, so he sheltered him, and fed him, and quenched him, and carried him, and equipped him until he had done the entirety of what the Prophet^{saww} had cursed upon for the one who did so with him.

ثم أخرجه في اليوم الرابع يسوقه فلم يخرج من أبيات المدينة حتى أعطب الله راحلته و نعب حذاه و دميّت قدماه فاستعان بيده و ركّبه و أنقله جهّزه حتى وجر به فأنى سمره فاستظّل بها لو أتاها بغضكم ما أبهره

Then he (Usman) brought him out during the fourth day, ushering him (behind him). He had not come out from the houses of Al-Medina until Allah^{azwj} Damaged his ride, and Punctured his shoes, and his feet swelled up. So he took assistance by his hands and his knees, and his supplies weighed him down until he became afraid of his life. He went over to a tree to seek the shade with it. If one of you had gone to it, he would not have missed him (as his condition was so miserable).

فأتى رسول الله ص الوحي فأخبره بذلك فدعا عليّاً ع فقال خذ سيفك فانطلق أنت و عمار و ثالث لهم فإن المغيرة بن أبي العاص تحت شجرة كذا وكذا فأتاه عليّ ع فقتله فضرّب عثمان بنت رسول الله ص و قال أنت أخبرت أباك بمكانه

Revelation came unto Rasool-Allah^{saww} and he^{saww} was informed with that. So he^{saww} called Ali^{asws} and said: 'Take your^{asws} sword and go, you^{asws} and Ammar, and a third person, go to Al-Mugheira Bin Abu Al-A'as (who is) beneath such and such a tree. Ali^{asws} went over to him and killed him. So (later on) Usman hit a (step) daughter^{as} of Rasool-Allah^{saww} (Ruqaiyya^{as}) and said: 'You informed your father^{saww} of his whereabouts.

فبعثت إلى رسول الله ص تشكو ما لقيت فأرسل إليها رسول الله ص أفني حيائك فما أقبح بالمرأة ذات حسب و دين في كل يوم تشكو زوجها فأرسلت إليه مرات كل ذلك يقول لها ذلك فلما كان في الرابعة دعا عليّاً ع و قال خذ سيفك و اشتعل عليه ثم أتت بنت ابن عمك فخذ يديها فإن حال بينك و بينها فاحطمه بالسيف

She^{as} sent a message to Rasool-Allah^{saww} complaining of what she^{as} faced. Rasool-Allah^{saww} sent a message to her: 'Cover your shame. How ugly of the woman with a (good) lineage and Religion during every day complaining of her husband'. She^{as} sent a message to him^{saww} three times, during each of that he^{saww} was saying that to her. When it was during the fourth time, he^{saww} called Ali^{asws} and said: 'Take your^{asws} sword and cover upon it, then go to the house of the daughter of your^{asws} cousin, and take her by the hand. So if anyone were to come between you^{asws} and her, break him with the sword'.

و أقبل رسول الله ص كالأوليه من منزله إلى دار عثمان فأخرج عليّ ع ابنة رسول الله ص فلما نظرت إليه رفعت صوتها بالبكاء و استعبر رسول الله ص و بكى ثم أدخلها منزله و كشفت عن ظهرها فلما أن رأى ما بظهرها قال ثلاث مرات ما له قتلك الله و كان ذلك يوم الأحد و بات عثمان منكحاً بجاريته

And Rasool-Allah^{saww} came over flustered from his^{saww} house to the house of Usman. Ali^{asws} brought out the daughter^{as} of Rasool-Allah^{saww}. When she^{as} looked at him^{saww}, she^{as} raised her voice with the wailing, and Rasool-Allah^{saww} burst into tears and cried. Then he^{saww} took her to his^{saww} own house, and she uncovered her back. When he^{saww} saw what had appeared

on her (marks of the beating), said three times: 'What is the matter with him hitting you^{as}? May Allah^{azwj} Kill him'. And that was during the day of Sunday, and Usman spent the night wrapped with his slave girl.

فَمَكَتِ الْإِثْنَيْنِ وَالثَّلَاثَاءَ وَ مَاتَتْ فِي الْيَوْمِ الرَّابِعِ فَلَمَّا حَضَرَ أَنْ يُخْرِجَ بِهَا أَمَرَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع فَخَرَجَتْ وَ نِسَاءُ الْمُؤْمِنِينَ مَعَهَا وَ خَرَجَ عُثْمَانُ يُسَيِّعُ جَنَازَتَهَا فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ ص قَالَ مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بِقَتَاتِهِ فَلَا يَتَّبِعَنَّ جَنَازَتَهَا قَالَ ذَلِكَ ثَلَاثًا فَلَمْ يَنْصَرِفْ

He remained (like that) for Monday and Tuesday, and she died on the fourth day. When he came to take her out, Rasool-Allah^{saww} instructed (Syeda) Fatima^{asws}, so she^{asws} went out, and the womenfolk of the believing women were with her^{asws}, and Usman went out escorting her funeral. When the Prophet^{saww} saw him, he^{saww} said: 'The one who went to his wife last night or with his slave girl, so he should not follow her^{as} funeral'. He^{saww} said that three (times). But he did not leave.

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لِيَنْصَرِفَنَّ أَوْ لِأَسْمَيْنَ بِاسْمِهِ فَأَقْبَلَ عُثْمَانُ مُتَوَكِّيًا عَلَى مَوْلَى لَهُ مُمَسِّكًا بِيَطْنِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَشْتَكِي بَطْنِي فَإِنْ رَأَيْتَ أَنْ تَأْذُنَ لِي أَنْ أَنْصَرِفَ قَالَ أَنْصَرِفْ وَ خَرَجَتْ فَاطِمَةُ ع وَ نِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَصَلَّيْنَ عَلَى الْجَنَازَةِ.

When it was the fourth time, he^{saww} said: 'Will he leave or shall I^{saww} mention his name?' Usman came over leaning upon a slave of his, holding his belly, and he said, 'O Rasool-Allah^{saww}! I complain of my bellyache. So if you^{saww} see fit, permit me to leave'. He^{saww} said: 'Leave!' And (Syeda) Fatima^{asws} came out, and the womenfolk of the believing women, and the Emigrants, and they prayed *Salat* upon the deceased".¹⁶⁵

23- كَأ، الكافي العدة عن البرقي عن عثمان بن عيسى عن علي بن أبي حمزة عن أبي بصير قال: قلت لأبي عبد الله ع أ تُفْلِتُ مِنْ ضَعْفَةِ الْقَبْرِ أَحَدٌ قَالَ فَقَالَ نَعُودُ بِاللَّهِ مَا أَقَلَّ مَنْ يُفْلِتُ مِنْ ضَعْفَةِ الْقَبْرِ إِنَّ رُفِيَّةَ لَمَّا قَتَلَهَا عُثْمَانُ وَقَفَ رَسُولُ اللَّهِ ص عَلَى قَبْرِهَا فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَدَمَعَتْ عَيْنَاهُ وَ قَالَ لِلنَّاسِ إِنِّي ذَكَرْتُ هَذِهِ وَ مَا لَقِيتُ فَرَفَعْتُ لَهَا وَ اسْتَوْهَبْتُهَا مِنْ ضَمَّةِ الْقَبْرِ

Al Kafi – The number, from Al Barqy, from Usman Bin Isa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can anyone escape from the squeezing of the grave?' He^{asws} said: 'We^{asws} seek Refuge with Allah^{azwj} from it. Who can escape from the squeezing of the grave? When Usman killed Ruqayya^{as}, (Step daughter of Rasool-Allah^{saww}) Rasool-Allah^{saww} stood by her grave and raised his^{saww} head towards the sky, and his eyes shed tears, and he^{saww} said to the people: 'I^{saww} remember this one and what she had faced, so I^{saww} melted for her, and I^{saww} gift to her (escape) from the squeezing of the grave'.

قَالَ فَقَالَ اللَّهُمَّ هَبْ لِي رُفِيَّةَ مِنْ ضَمَّةِ الْقَبْرِ فَوَهَبَهَا اللَّهُ لَهُ

He^{asws} said: 'So he^{saww} said: 'O Allah^{azwj}! Endow to me^{saww}, Ruqaiya being free from the squeezing of the grave'. Allah^{azwj} Gifted it to her, for him^{saww}.

قَالَ وَ إِنَّ رَسُولَ اللَّهِ ص خَرَجَ فِي جَنَازَةِ سَعْدٍ وَ قَدْ شَيَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَرَفَعَ رَسُولُ اللَّهِ ص رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ قَالَ مِثْلُ سَعْدٍ يُضَمُّ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ إِنَّا نَحْدُثُ أَنَّهُ كَانَ يَسْتَحِفُّ بِالْبُؤْلِ فَقَالَ مَعَادَ اللَّهِ إِنَّمَا كَانَ مِنْ زَعَاظَةٍ فِي خُلُقِهِ عَلَى أَهْلِهِ

¹⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 22

He^{asws} said: 'Rasool-Allah^{saww} went out in a funeral of Sa'ad, and seventy thousand Angels has escorted him. Rasool-Allah^{saww} raised his^{saww} head towards the sky, then said: 'The likes of Sa'ad would be squeezed'. (He - the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! We are narrating that he used to belittle with the urine (uncleanness)'. He^{asws} said: 'Allah^{azwj} Forbid! But rather, he was of harsh mannerisms upon his family'.

قَالَ فَقَالَتْ أُمُّ سَعْدٍ هَيْبًا لَكَ يَا سَعْدُ قَالَ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا أُمُّ سَعْدٍ لَا تَحْتَجِي عَلَى اللَّهِ.

He^{asws} said: 'The mother of Sa'ad said, 'Congratulations to you, O Sa'ad!' Rasool-Allah^{saww} said to her: 'O mother of Sa'ad! Do not impose it upon Allah^{azwj}!'.¹⁶⁶

24- كا، الكافي حميد بن زياد عن الحسن بن محمد بن سماعة عن غير واحد عن أبان عن أبي بصير عن أخيهما ع قال: لما ماتت رقية ابنة رسول الله ص قال رسول الله الحقي بسلفنا الصالح عثمان بن مظعون وأصحابه

Al Kafi – Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Abu Baseer,

'From one of the two (5th or 6th Imam^{asws}) having said: 'When Ruqayya^{as}, a (step) daughter^{as} of Rasool-Allah^{saww} died, Rasool-Allah^{saww} said: 'Join with our righteous ancestors, Usman Bin Mazoun and his companions'.

قَالَ وَفَاطِمَةُ ع عَلَى شَفِيرِ الْقَبْرِ تَنَحُّدُ دُمُوعُهَا فِي الْقَبْرِ وَرَسُولُ اللَّهِ ص يَتَلَقَّاهُ بِقُوْبِهِ قَائِمٌ يَدْعُو قَالَ إِنِّي لَأَعْرِفُ ضَعْفَهَا وَ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُجِيرَهَا مِنْ ضَمَّةِ الْقَبْرِ.

He^{asws} said: 'And (Syeda) Fatima^{asws} was upon the verge of the grave, her^{asws} tears flowing into the grave, and Rasool-Allah^{saww} was catching these with his^{saww} clothes, standing, supplicating, saying: 'I^{saww} recognise her^{as} weakness, and I^{saww} asked Allah^{azwj} Mighty and Majestic that He^{azwj} Rescue her^{as} from the squeezing of the grave".¹⁶⁷

25- قال في المنتقى، ولدت خديجة له من زبيب و رقية و أم كلثوم و فاطمة و القاسم و به كان يكنى و الطاهر و الطيب و هلك هؤلاء الذكور في الجاهلية و أدركت الإناث الإسلام فأسلمن و هاجرن معه

~~He (the author) said in (the book) 'Al Mantaqa' — Khadeeja^{as} gave birth for him^{saww} — Zaynab^{as}, and Ruqaiya^{as}, and Umm Kulsoom^{as}, and Fatima^{asws}, and Al Qasim^{as}, and there was a teknonym with him, and Al Tahir^{as} and Al Tayyib^{as}, and these two males passed away during the pre-Islamic period, and the females came across Al Islam and they became Muslims and emigrated along with him^{saww}.~~

وقيل الطيب و الطاهر لقبان لعبد الله و ولد في الإسلام

~~And it is said Al Tayyib^{as} and Al Tahir^{as} were two teknonyms of Abdullah, and he^{as} was born during Al Islam.~~

¹⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 23

¹⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 24

و قال ابن عباس أول من ولد لرسول الله ص بحكة قبل النبوة القاسم و يكنى به ثم ولد له زينب ثم رقية ثم فاطمة ثم أم كلثوم ثم ولد له في الإسلام عبد الله فسمي الطيب و الطاهر و أمهم جميعا خديجة بنت خويلد

And Ibn Abbas said, 'The first one to be born for Rasool Allah ^{sa} at Makkah before the Prophet hood was Al Qasim ^{as} and he ^{sa} was teknonymed by him ^{as}. Then there was born for him ^{sa} Zaynab ^{as}, then Ruqaiya ^{as}, then Fatima ^{as}, then Umm Kulsoom ^{as}. Then there was born for him ^{sa} during Al Islam, Abdullah ^{as}, and he ^{as} was called Al Tayyib and Al Tahir, and all of their ^{as} mother ^{as} was Khadeeja ^{as} daughter of Khuwaylid.

و كان أول من مات من ولده القاسم ثم مات عبد الله بحكة فقال العاص بن وائل السهمي قد انتطح ولده فهو أبتر فأُنزل الله تعالى إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

And the first one to pass away from his ^{sa} children was Al Qasim ^{as}, then Abdullah ^{as} passed away at Makkah. Al Aas Bin Wail Al Sahmy said, 'His ^{sa} children have been cut off so he ^{sa} is 'Abtar' (without posterity). So, Allah ^{azwj} the Exalted Revealed: **Surely your adversary, he is the one without posterity [108:3].**

و عن جبير بن مطعم قال مات القاسم و هو ابن سنتين و قيل سنة و قيل إن القاسم و الطيب عاشا سبع ليال و مات عبد الله بعد النبوة بسنة و أما إبراهيم فولد سنة ثمان من الهجرة و مات و له سنة و عشرة أشهر و ثمانية أيام و قيل كان بين كل ولدين لخديجة سنة

And from Jubeyr Bin Mat'am said, 'Al Qasim ^{as} passed away and he ^{as} was two years old'. And it is said, 'One year'. And it is said that al Qasim ^{as}, and Al Tayyib ^{as} both lived for seven nights, and Abdullah ^{as} passed away after the Prophet ^{sa} by a year, and as for Ibrahim ^{as}, he ^{as} was born in year eight from the emigration and passed away and there was one year and ten months and eight days. And it is said, 'There was (a gap of) one year between each of the children for Khadeeja ^{as}'.

و قيل إن الذكور من أولاده ثلاثة و البنات أربع أولهن زينب ثم القاسم ثم أم كلثوم ثم فاطمة ثم رقية ثم عبد الله و هو الطيب و الطاهر ثم إبراهيم

And it is said that the males from his ^{sa} children are three and the daughter, four — the first of them being Zaynab ^{as}, then Al Qasim ^{as}, then Umm Kulsoom ^{as}, then Fatima ^{as}, then Ruqaiya ^{as}, then Abdullah ^{as} and he ^{as} is Al Tayyib ^{as} and Al Tahir ^{as}, then Ibrahim ^{as}.

و يقال إن أولهم القاسم ثم زينب ثم عبد الله ثم رقية ثم أم كلثوم ثم فاطمة

And it is said that the first of them is Al Qasim ^{as}, then Zaynab ^{as}, then Abdullah ^{as}, then Ruqaiya ^{as}, then Umm Kulsoom ^{as}, then Fatima ^{as}.

و أما بناته فزينب كانت زوجة أبي العاص و اسمه القاسم بن الربيع و كان لها منه ابنة اسمها أمامة فتزوجها المغيرة بن نوفل ثم فارقها و تزوجها علي ع بعد وفاة فاطمة ع و كانت أوصت بذلك قبل موتها و توفيت زينب سنة ثمان من الهجرة و قيل إنها ولدت من أبي العاص ابنا اسمه علي و مات في ولاية عمر و مات أبو العاص في ولاية عثمان و توفيت أمامة سنة خمسين

And as for his ^{sa} daughters ^{as} — Zaynab ^{as} was married to Abu Al Aas and his name is Al Qasim Bin Al Rabie, and there was for her ^{as} from him, a daughter whose name was Amama. Al Mugheir Bin Nowfal married her then separated from her, and Ali ^{as} married her after the

~~expiry of Fatima^{asws}, and she^{asws} had bequeathed with that before her^{asws} passing away. And Zaynab^{as} passed away in year eight from the emigration. And it is said that she^{as} gave birth to a son from Abu Al Aas, his name was Ali^{asws}, and he died during the rule of Umar, and Abu Al Aas died during the rule of Usman, and Amama died in year fifty.~~

~~ورقية كانت زوجة عتبة بن أبي لهب فطلقها قبل الدخول بأمر أبيه و تزوجها عثمان في الجاهلية فولدت له ابنا سماه عبد الله و به كان يكنى و هاجرت مع عثمان إلى الحبشة ثم هاجرت معه إلى المدينة و توفيت سنة اثنين من الهجرة و النبي ص في غزوة بدر و توفي ابنها سنة أربع و له ست سنين و يقال نقره ديك على عينيها فمات~~

~~And Ruqaiya^{as} was married to Utba son of Abu Lahab^{la} and he divorced her^{as} before the copulation by the orders of his father, and Usman married her during the pre-Islamic period and she^{as} gave birth for him to a son named as Abdullah, and by him he was teknonymed, and she^{as} emigrated with Usman to Ethiopia, then emigrated with him to Al Medina and expired in year two from the emigration while the Prophet^{sawww} was in the battle of Badr, and her^{as} son died in year four and for him six years. And it is said a rooster plucked his eyes and he died.~~

~~و أم كلثوم تزوجها عتبة بن أبي لهب و فارقتها قبل الدخول و تزوجها عثمان بعد رقية سنة ثلاث و توفيت في شعبان سنة سبع~~

~~And Umm Kulsoom^{as} was married to Uteyba son of Abu Lahab^{la}, and he separated her before the copulation, and Usman married her after Ruqaiya^{as} by a year and three (days), and she^{as} passed away during Shaban of the year seven.~~

~~و فاطمة صلوات الله عليها تزوجها علي ع سنة اثنين من الهجرة و دخل بها منصرفه من بدر و ولدت له حسنا و حسين و زينب الكبرى و أم كلثوم الكبرى و انتشر نور النبوة و العصمة حسبا و نسبا من ذرياتها و توفيت بعد وفاة أبيها صلوات الله عليهما بمائة يوم و قيل توفيت لثلاث خلون من شهر رمضان سنة إحدى عشرة و قيل غير ذلك~~

~~And Fatima^{asws} was married to Ali^{asws} in the year twelve from the emigration, and her^{asws} entering to his^{asws} house was after his^{sawww} return from Badr, and she^{asws} gave birth for him^{asws} Hassan^{asws}, and Husayn^{asws}, and Zaynab Al Kubra^{as}, and Umm Kulsoom Al Kubra^{as}, and the light (noor) of the Prophet hood and the infallibility was disseminated, affiliation and lineage, from her^{asws} offspring, and she^{asws} passed away after the passing away of her^{asws} father^{sawww} by one hundred years. And it is said, on three (days) vacant from the month of Ramazan of the year eleven, and it is said other than that.~~

~~و أما منزل خديجة فإنه يعرف بما اليوم اشتراه معاوية فيما ذكر فحمله مسجدا يصلى فيه و بناه على الذي هو عليه اليوم و لم يغير.~~

~~And as for the house of Khadeeja^{as}, it is known today that Muawiya bought it among what is mentioned and he made it to be a Masjid for Salat to be prayed in it, and its construction is upon that which it is upon today, and has not changed".¹⁶⁸~~

26- العُرُ، لِلْسَيِّدِ الْمُرْتَضَى رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ الْحَنَفِيَّةِ عَنْ أَبِيهِ ع قَالَ: كَانَ قَدْ كَثُرَ عَلَى مَارِيَةِ الْقُبُطِيَّةِ أُمُّ إِبْرَاهِيمَ الْكَلَامُ فِي ابْنِ عَمِّ لَهَا قُبُطِيٍّ كَانَ يَزُورُهَا وَ يَخْتَلِفُ إِلَيْهَا فَقَالَ لِي النَّبِيُّ ص خُذْ هَذَا السَّيْفَ وَ انْطَلِقِي فَإِنَّ وَجَدْتَهُ عِنْدَهَا فَأَقْتُلِيهِ

¹⁶⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 1 H 25

(The book) 'Al-Ghurar' of the Seyyid Al-Murtaza – 'It is reported by Muhammad Bin Al-Hanafiyya from his father^{asws} having said: 'The talk against Mariah the Coptic, mother of Ibrahim^{as}, had become a lot regarding a Coptic cousin of hers who used to visit her and come and go to her. The Prophet^{saww} said to me^{asws}: 'Take this sword and go, and if you^{asws} find him with her, kill him'.

فُلْتُ يَا رَسُولَ اللَّهِ أَكُونُ فِي أَمْرِكَ كَالسَّكَّةِ الْمُحَمَّاءِ أَمْضِي لِمَا أَمَرْتَنِي أَمْ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ فَقَالَ لِي النَّبِيُّ ص بَلِ الشَّاهِدُ يَرَى مَا لَا يَرَى الْعَائِبُ

I^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} tend to become regarding your^{saww} orders like the protective blade. Shall I^{asws} accomplish to what you^{saww} ordered me^{asws}, or the one present may see what the absentee hasn't'. The Prophet^{saww} said to me^{asws}: 'But the one present will see what the absentee hasn't'.

فَأَقْبَلْتُ مُتَوَشِّحًا بِالسَّيْفِ فَوَجَدْتُهُ عِنْدَهَا فَاخْتَرَطْتُ السَّيْفَ فَلَمَّا أَقْبَلْتُ نَحْوَهُ عَرَفَ أَنِّي أُرِيدُهُ فَأَتَى نَحْلَةً فَرَقَى إِلَيْهَا ثُمَّ رَمَى بِنَفْسِهِ عَلَى فَقَاهُ وَ شَعَرَ بِرَجُلَيْهِ فَإِذَا إِنَّهُ أَحْبَبُ أَمْسَحَ مَا لَهُ مِمَّا لِلرَّجُلِ قَلِيلًا وَ لَا كَثِيرًا قَالَ فَعَمَدْتُ السَّيْفَ وَ رَجَعْتُ إِلَى النَّبِيِّ ص فَأَخْبَرْتُهُ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي يَصْرِفُ عَنَّا أَهْلَ الْبَيْتِ.

So, I^{asws} went with the sword drawn and found him in her presence. I clanged the sword. When I^{asws} went near him, he recognised I^{asws} intended him, so he went to a palm tree and climbed to it, then he threw himself upon his back and his legs were spread out, and there, he was a eunuch, clean, the wasn't for him what tends to be for the man, neither little nor more. So, I^{asws} sheathed the sword and returned to the Prophet^{saww} and informed him^{saww}. He^{saww} said: 'The Praise is for Allah^{azwj} Who Turned away (the evil) from us^{asws}, the People^{asws} of the Household'.¹⁶⁹

¹⁶⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 1 H 26

CHAPTER 2 – SUMMARY OF THE STATES OF HIS^{saww} WIVES AND IN IT IS THE STORY OF ZAYNAB^{as} AND ZAYD

الأحزاب و ما جعل أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَ هُوَ يَهْدِي السَّبِيلَ

(Surah) Al Ahzaab - **and He did not Make your adopted sons as being your sons. These are your words with your own mouths, and Allah is Saying the Truth, and He Guides to the Way [33:4]**

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَ لَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَ كَانَ اللَّهُ غَفُوراً رَحِيماً

Assert them to their fathers, this is more equitable in the Presence of Allah. But if you do not know (who) their fathers are, then they are your brethren in the Religion and are your friends. And there isn't any blame on you regarding what you err with, but what your hearts deliberate with; and Allah was always Forgiving, Merciful [33:5]

النَّبِيِّ أَوَّلٍ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَزْوَاجُهُ أُمَّهَاتُهُمْ

The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6]

وَ قَالَ تَعَالَى يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُمْ وَ أُسَرِّحْكُمْ سَرَاحاً جَمِيلاً

And the Exalted Said: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]**

وَ إِنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَ رَسُولَهُ وَ الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْراً عَظِيماً

And if you were intending Allah and His Rasool, and the House of the Hereafter, then surely Allah has Prepared for the good doers from you, a mighty Recompense [33:29]

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُمْ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, and that would be easy upon Allah [33:30]

وَ مَنْ يَفْعَلْ مِنْكُمْ لِحاً وَ رَسُولِهِ وَ تَعْمَلْ صَالِحاً نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَ أَعْتَدْنَا لَهَا رِزْقاً كَرِيماً

And one who is certain of Allah and His Rasool and does righteous deeds, We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَفُلَانٌ قَوْلًا مَعْرُوفًا

O wives of the Prophet! You are not like any one from the women. If you are pious, then do not be soft in speech, lest he in whose heart is a disease yearns; and speak a reasonable speech [33:32]

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; and establish the Salat and give the Zakat, and obey Allah and His Rasool. But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]

وَاذْكُرْنَ مَا يُتْلَى فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا

And Remember what is recited in your houses from the Verses of Allah and the Wisdom. Surely, Allah would always be Aware of the subtleties [33:34]

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Surely the Muslim men and the Muslim women, and the Momineen and the Mominaat, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable women, and the Fasting men and the Fasting women, and the men who guard their private parts and the women who guard, and the men who do Zikr of Allah a lot, and the women who do Zikr - Allah has Prepared for them Forgiveness and a Mighty Recompense [33:35]

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَنْزَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness upon the Momineen regarding the

wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37]

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

There was no blame upon the Prophet regarding what Allah Imposed to Him, being a Sunnah of Allah regarding those who have gone before, and the Command of Allah was a Decree Ordained [33:38]

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا

Those who deliver the Messages of Allah and fear Him, and do not fear anyone except Allah; and suffice with Allah as a Reckoner [33:39]

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad was not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, and Allah would always be Aware of all things [33:40]

وَقَالَ تَعَالَى يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَاتِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسُهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And the Ealted Said: **O you Prophet! Surely, We Made lawful for you, your wives whom you gave their dowries to, and what your right hands possess from what Allah Granted as a booty unto you, and daughter of your paternal uncles, and daughters of your paternal aunts, and daughters of your maternal uncles, and daughters of your maternal aunts, those who emigrated with you, and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. And We have Known what We Imposed upon them regarding their wives and what their right hands possess, lest there happens to be a blame upon you, and Allah was always Forgiving, Merciful [33:50]**

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمِنْ ابْتِغَيْتَ مِّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا

You may defer the one you so desire to from them and shelter to yourself one you so desire to, and one you want from the one who isolated, there is no blame upon you. That is closer to delighting their eyes, they will not grieve and be satisfied with that you give all of them, and Allah Knows what is in their hearts, and Allah would always be, Knowing, Forbearing [33:51]

لَا يَجِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَّقِيبًا

The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, and Allah was always Watchful upon all things [33:52]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعاً فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَفُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation, but when you are invited, then enter. So when you have been fed, then disperse and not lingering for discussion. Surely, that was hurtful to the Prophet, but he was bashful from you, and Allah is not Embarrassed from (Speaking) the Truth. And when you ask them (wives of Rasool-Allah) for any chattels, then ask them from behind a curtain, that would be purer for your hearts and their hearts. And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53]

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

Whether you reveal a thing or conceal it, indeed Allah is a Knower of all things [33:54]

لَا جُنَاحَ عَلَى الَّذِينَ فِي آبَائِهِمْ وَلَا أَبْنَائِهِمْ وَلَا إِخْوَانِهِمْ وَلَا أُنْثَاءَ إِخْوَانِهِمْ وَلَا نِسَائِهِمْ وَلَا مَا مَلَكَتْ أَيْمَانُهُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا

There is no blame on them (wives) regarding their fathers, nor their sons, nor their brothers, nor sons of their brothers, nor sons of their sisters, nor their wives, nor what their right hands possess. And fear Allah, surely Allah would always be a Witness over all things [33:55]

إِلَى قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Up to the Words of the Exalted: **O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. That is more appropriate, for they would be recognised and would not be harmed; and Allah was always Forgiving, Merciful [33:59]**

لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

If the hypocrites, and those in whose hearts is a disease, and the agitators in the city do not desist, We will Cause you to overpower them, then they will not be in your vicinity except for a little while [33:60]

وَرَوَى الْوَاقِدِيُّ بِالْإِسْنَادِ عَنْ سَعْدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا مَعَ خُصْمَةٍ فَمَشَا حَرًّا بَيْنَهُمَا فَقَالَ هَلْ لَكَ أَنْ أَجْعَلَ بَيْنِي وَبَيْنَكَ رَجُلًا قَالَتْ نَعَمْ

And it is reported by Al Waqidy (Wahabi imam), by the chain from Saeed Bin Jubeyr, from Ibn Abbas who said, 'Rasool Allah ^{sawww} was seated with Hafsa and there was a quarrel between them. He ^{sawww} said: 'Is it (ok) for you if I ^{sawww} were to make a man to be between me ^{sawww} and you (to decide)?' She said, 'Yes'.

فَأَرْسَلَ إِلَى هُمَيْرٍ فَلَمَّا أَنْ دَخَلَ عَلَيْهِمَا قَالَ لَهَا تَكَلَّمِي قَالَتْ يَا رَسُولَ اللَّهِ تَكَلَّمْ وَلَا تَقُلْ إِلَّا حَقًّا فَرَفَعَ هُمَيْرُ يَدَهُ فَوَجَّأَ وَجْهَهَا ثُمَّ رَفَعَ يَدَهُ فَوَجَّأَ وَجْهَهَا فَقَالَ لَهُ النَّبِيُّ ﷺ كُفْ

He ^{sawww} sent a message to Umar. When he entered to them, he said to her, 'Speak to me'. She said, 'O Rasool Allah ^{sawww}! You ^{sawww} speak and do not speak except truth'. Umar raised his hand and pained her face (slapped her). Then he raised his hand and pained her face. The Prophet ^{sawww} said to him: 'Stop!'

فَقَالَ هُمَيْرُ يَا عَدُوَّ اللَّهِ النَّبِيُّ ﷺ لَا يَقُولُ إِلَّا حَقًّا وَالَّذِي بَعَثَهُ بِالْحَقِّ لَوْ لَا جَلِيسُهُ مَا رَفَعْتُ يَدِي حَتَّى تُمَوِّقَ نَعَامَ النَّبِيِّ ﷺ مِنْ فَصِيدٍ إِلَى عُزْفَةٍ فَمَكَثَ فِيهَا شَهْرًا لَا يَقْرُبُ شَيْئًا مِنْ نِسَائِهِ يَتَعَدَّى وَيَتَعَشَّى فِيهَا فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَاتِ.

Umar said, 'O enemy of Allah ^{azwj}! The Prophet ^{sawww} does not speak except truth. By the One ^{azwj} Who Sent him ^{sawww} with the Truth! Had it not been his ^{sawww} gathering, I would not have raised (stopped) my hand until you would have died'. The Prophet ^{sawww} stood up and ascended to a room and stayed in it for a month, not going near anything from his ^{sawww} women, having breakfast and dinner in it. So, Allah ^{azwj} the Exalted Revealed this Verse'.

وَرَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ لَهُ رَجُلٌ إِنَّكُمْ أَهْلُ بَيْتٍ مَغْفُورٌ لَكُمْ

And it is reported by Muhammad Bin Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ali Bin Abdullah Bin Al Husayn, from his father,

'From Ali ^{asws} Bin Al-Husayn ^{asws}, a man said to him ^{asws}, 'You the People ^{asws} of the Household, you ^{asws} are all Forgiven'.

قَالَ فَغَضِبَ وَ قَالَ نَحْنُ آخَرَى أَنْ يَجْرِيَ فِينَا مَا أَجْرَى اللَّهُ فِي أَزْوَاجِ النَّبِيِّ ﷺ ص مِنْ أَنْ نَكُونَ كَمَا تَقُولُ إِنَّا نَرَى لِمُحْسِنِينَ ضِعْفَيْنِ مِنَ الْأَجْرِ وَ لِمُسِيئِينَ ضِعْفَيْنِ مِنَ الْعَذَابِ ثُمَّ قَرَأَ الْآيَتَيْنِ.

He (the narrator) said, 'He ^{asws} was angered and said: 'We ^{asws} are free. It flows regarding us ^{asws} what Allah ^{azwj} Flowed regarding the wives of the Prophet ^{sawww}, from us ^{asws} to become just as you are saying. We ^{asws} see for our ^{asws} good doers double the Recompense, and for our ^{asws} sinners, double from the Punishment'. Then he ^{asws} recited the two Verses'.

رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ بَاتَ عَلَى تَسْبِيحِ فَاطِمَةَ ع كَانَ مِنَ الدَّاكِرِينَ اللَّهُ كَثِيرًا وَ الدَّاكِرَاتِ.

It is reported from Abu Abdullah^{asws}: 'One who dies upon the Tasbeeh (glorification) of Fatima^{asws}, would be from **and the men who do Zikr of Allah a lot, and the women who do Zikr [33:35]**'.

وَرَوَى ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللَّهِ ص لَزَيْنَدٍ أَذْهَبَ فَادْكُرْهَا عَلَيَّ

And it is reported by Sabit, from Anas Bin Malik (**famous Ahadith fabricator**) who said, 'When the waiting period of Zaynab expired, Rasool-Allah^{saww} said to Zayd: 'Go and mention her unto me^{saww}'.

قَالَ زَيْنَدٌ فَأَنْطَلَقْتُ فَقُلْتُ يَا زَيْنَبُ أَبْشِرِي قَدْ أَرْسَلَنِي رَسُولُ اللَّهِ ص بِدُكْرِكَ وَ نَزَلَ الْقُرْآنُ وَ جَاءَ رَسُولُ اللَّهِ ص فَدَخَلَ عَلَيْهَا بِغَيْرِ إِذْنٍ لِقَوْلِهِ زَوْجَانَاكِهَا

Zayd said, 'I went and said, 'O Zaynab, receive glad tidings for Rasool-Allah^{saww} has mentioned you^{as} and the Quran (Verse) is Revealed'. And Rasool-Allah^{saww} came to her without permission due to His^{azwj} Words: **We Married her to you [33:37]**'.

وَفِي رِوَايَةٍ أُخْرَى قَالَ زَيْنَدٌ فَأَنْطَلَقْتُ فَإِذَا هِيَ تُخَمِّرُ عَجِينَهَا فَلَمَّا رَأَيْتُهَا عَظُمْتُ فِي نَفْسِي حَتَّى مَا اسْتَطَعْتُ أَنْ أَنْظُرَ إِلَيْهَا حِينَ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص دَكَّرَهَا قَوْلَيْتُهَا ظَهْرِي وَ قُلْتُ يَا زَيْنَبُ أَبْشِرِي إِنَّ رَسُولَ اللَّهِ ص يَخْطُبُكَ فَفَرَحْتُ بِذَلِكَ وَ قَالَتْ مَا أَنَا بِصَانِعَةٍ شَيْئاً حَتَّى أُوَامِرَ رَبِّي

And in another report – Zayd said, 'I went and there she was fermenting her dough. When I saw her I magnified her within myself until I was not able to look at her when I knew that Rasool-Allah^{saww} had mentioned her. So, I turned my back towards her and said, 'O Zaynab, receive glad tidings. Rasool-Allah^{saww} has proposed to you'. She was joyful with that and said, 'I will not do anything until I am Commanded by my Lord^{azwj}'.

فَقَامَتْ إِلَى مَسْجِدِهَا وَ نَزَلَ زَوْجَانَاكِهَا فَتَزَوَّجَهَا رَسُولُ اللَّهِ ص وَ دَخَلَ بِهَا وَ مَا أَوْلَمَ عَلَى امْرَأَةٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا ذَبْحَ شَاةٍ وَ أَطْعَمَ النَّاسَ الْخُبْزَ وَ اللَّحْمَ حَتَّى امْتَدَّ النَّهَارُ.

She stood up to her praying place, and it was Revealed: **We Married her to you [33:37]**. So, Rasool-Allah^{saww} married her and entered her (into his^{saww} house), and he^{saww} did not give a feast upon any woman from his^{saww} women what feast he^{saww} gave upon her. He^{saww} slaughtered a sheep and fed the people, the bread and the meat until the day extended''.

1- فس، تفسير القمي مُحَمَّدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْنَدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى وَ لَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى قَالَ أَبِي سَتَكُونُ جَاهِلِيَّةً أُخْرَى.

Tafseer Qummi – Humejd Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} regarding the Words of the Exalted: **and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]**, he^{asws} said: 'Yes, another (period of) ignorance would occur''.¹⁷⁰

¹⁷⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 1

2- فس، تفسیر القمی قوله وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ لَمَّا أُنْزِلَ اللَّهُ النَّبِيُّ أَوَّلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاحُهُ أُمَمُهُمْ وَ حَرَّمَ اللَّهُ نِسَاءَ النَّبِيِّ عَلَى الْمُسْلِمِينَ غَضِبَ طَلْحَةُ فَقَالَ يُحَرِّمُ مُحَمَّدٌ عَلَيْنَا نِسَاءَهُ وَ يَتَزَوَّجُ هُوَ بِنِسَائِنَا لَئِنْ أَمَاتَ اللَّهُ مُحَمَّدًا لَنَرُكُضَنَّ بَيْنَ خَلَاحِيلِ نِسَائِهِ كَمَا رَكُضَ بَيْنَ خَلَاحِيلِ نِسَائِنَا

Tafseer Al-Qummi – His^{azwj} Words: **And it was not for you that you should hurt Rasool-Allah, [33:53].** The reason for its Revelation is that when Allah^{azwj} Revealed: **The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6],** and Allah^{azwj} Prohibited the wives of the Prophet^{saww} to the Muslims, Talha was angered and said, ‘Muhammad^{saww} prohibited his^{saww} wives to us and he^{saww} marries our wives (divorcees or widows). If Allah^{azwj} Causes Muhammad^{saww} to die we will run around the anklets of his^{saww} wives just as he^{saww} runs between the anklets of our wives’.

فَأُنْزِلَ اللَّهُ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تَنْكِحُوا أَرْوَاحَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا إِنَّ تُبْلُوا شَيْئًا أَوْ تَخْفُوهُ الْآيَةُ

Allah^{azwj} Revealed: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53] Whether you reveal a thing or conceal it, [33:54] – the Verse.**

ثُمَّ رَخَّصَ لِقَوْمٍ مَعْرُوفِينَ الدُّخُولَ عَلَيْهِمْ بَعْدَ إِذْنٍ فَقَالَ لَا جُنَاحَ عَلَيْهِمْ الْآيَةُ

Then there was an allowance for a good people, the entry to them without permission, so He^{azwj} Said: **‘There is no blame on them (wives) [33:55] – The Verse.**

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَرْوَاجِكَ وَ بَنَاتِكَ وَ نِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ خَلَائِبِهِنَّ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ النَّسَاءَ كُنَّ يَخْرُجْنَ إِلَى الْمَسْجِدِ وَ يُصَلِّينَ خَلْفَ رَسُولِ اللَّهِ ص فَإِذَا كَانَ بِاللَّيْلِ وَ خَرَجْنَ إِلَى صَلَاةِ الْمَغْرِبِ وَ الْعِشَاءِ وَ الْغَدَاةِ يَقْعُدُ الشَّبَابُ لَهُنَّ فِي طَرِيقِهِنَّ فَيُؤْذُونَهُنَّ وَ يَتَعَرَّضُونَ لَهُنَّ فَنَزَلَتْ الْآيَةُ.

O you Prophet! Say to your wives, and your daughters, and the womenfolk of the Momineen to draw their outer garments upon themselves. [33:59] – the reason for its Revelation was that the women became going out to the Masjid and pray Salat behind Rasool-Allah^{saww}. When it was at night and they came out to Salat Al-Maghrib and Al-Isha and the morning, and young men used to sit for them in their path and bother them and presented to them. So, the Verse was Revealed”¹⁷¹.

3- سن، المحاسن الوشاء عَنْ أَبِي الْحَسَنِ الرِّضَا ع يَقُولُ إِنَّ النَّجَاشِي لَمَّا خَطَبَ لِرَسُولِ اللَّهِ ص أُمَّ حَبِيبَةَ أَمِينَةَ بِنْتِ أَبِي سُفْيَانَ فَرَزَّجَهُ دَعَا بِطَعَامٍ وَ قَالَ إِنَّ مِنْ سُنَنِ الْمُرْسَلِينَ الْإِطْعَامَ عِنْدَ التَّزْوِيجِ.

(The book) ‘Al Mahaasin’ – Al Washa,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘When Al-Najashy proposed to Umm Habeeba Aamina Bint Abu Sufyan for Rasool-Allah^{saww}, and got him^{saww} married, called for a meal and said, ‘It is from the Sunnahs of the Messengers^{as}, the feeding during the marriage”¹⁷².

¹⁷¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 2

¹⁷² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 3

4- سن، المحاسن أبي عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: إن رسول الله ص حين تزوج ميمونة بنت الحارث أولم عليها و أطعم الناس الخيس.

(The book) 'Al Mahaasin' – My father, from Ibn Abu Umeir, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} married Maymuna Bin Al-Haris, gave a feast upon her and fed the people 'Al-Hays'.¹⁷³

5- قب، المناقب لابن شهر آشوب قال الصادق ع تزوج رسول الله ص بخمس عشرة امرأة و دخل بثلاث عشرة منهن و قبض عن تسع.

(The book) 'Al-Manaqib of Ibn Shehr Ashub – 'Al-Sadiq^{asws} said: 'Rasool-Allah^{saww} fifteen women, and established marital relationship with thirteen of them, and passed away from nine'.

المبسوط أنه قال أبو عبيدة تزوج النبي ص ثمان عشرة امرأة.

(The book) 'Al-Mabsout' – Abu Ubeyda said, 'The Prophet^{saww} married eighteen women'.

و في إعلام الوری و نزهة الأبصار و أمالي الحاکم و شرف المصطفى أنه تزوج بإحدى و عشرين امرأة.

And in (the books) 'Alaam Al Wara', and 'Al Absaar', and 'Amaali' of Al Hakim and 'Sharaf Al Mustafa' – He^{saww} married eleven women'.

و قال ابن جرير و ابن مهدي و اجتمع له إحدى عشرة امرأة في وقت.

And Ibn Jareer and Ibn Mahdi said, 'And there were gathered for him^{asws}, eleven wives in one time'.¹⁷⁴

6- ك، الكافي العدة عن البرقي رفعه قال: كان النبي ص إذا أراد تزويج امرأة بعث من ينظر إليها و يقول للمبعوثه سمي ليثها فإن طاب ليثها طاب عرقها و انظري لکعبها فإن درم کعبها عظم کعبها.

Al-Kafi – The number, from Al-Barqy raising it, said, 'The Prophet^{saww}, whenever he^{saww} wanted to marry a woman would send someone to look at her and he^{saww} would say to the one sent: 'Smell her neck, for if her neck is good her customary habits would be good, and look at her heels, for if her heels are trim her knees would be large'.¹⁷⁵

7- ل، الخصال الطالقاني عن الشكري عن الجوهري عن ابن عمارة عن أبيه عن أبي عبد الله ع قال: تزوج رسول الله ص بخمس عشرة امرأة و دخل بثلاث عشرة منهن و قبض عن تسع فأما اللتان لم يدخل بهما فعمره و السنى

(The book) 'Al Khisaal' of Al Talaqani, from Al Sakuni, from Al Jowhary, from Ibn Umara, from his father,

¹⁷³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 4

¹⁷⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 5

¹⁷⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 6

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} married fifteen women and established marital relationships with ten of them and passed away from nine. As for those two whom he^{saww} did not establish marital relationship with were Amrat and Al-Sabna.

وَأَمَّا الثَّلَاثُ عَشْرَةَ اللَّائِي دَخَلَ مِنْهُنَّ فَأُولَهُنَّ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ ثُمَّ سَوْدَةُ بِنْتُ زَمْعَةَ ثُمَّ أُمُّ سَلَمَةَ وَاسْمُهَا هِنْدٌ بِنْتُ أَبِي أُمَيَّةٍ ثُمَّ أُمُّ عَبْدِ اللَّهِ عَائِشَةُ بِنْتُ أَبِي بَكْرٍ ثُمَّ حَفْصَةُ بِنْتُ عُمَرَ ثُمَّ زَيْنَبُ بِنْتُ خُزَيْمَةَ بْنِ الْحَارِثِ ثُمَّ الْمَسَاكِينُ ثُمَّ زَيْنَبُ بِنْتُ جَحْشٍ ثُمَّ أُمُّ حَبِيبٍ رَقْلَةُ بِنْتُ أَبِي سُفْيَانَ ثُمَّ مَيْمُونَةُ بِنْتُ الْحَارِثِ ثُمَّ زَيْنَبُ بِنْتُ عُمَيْسٍ ثُمَّ جُوَيْرِيَةُ بِنْتُ الْحَارِثِ ثُمَّ صَفِيَّةُ بِنْتُ حُبَيْبٍ بْنِ أَخْطَبٍ

As for the thirteen, those he^{saww} had established marital relationship with, the first one was Khadeeja^{as} daughter^{as} of Khuwaylid, then Sawdah Bint Zam'a, then Umm Salma^{ra} and her name is Hind Bin Abu Umayya, then mother of Abdullah Ayesha Bint Abu Bakr, then Hafsa Bint Uma, then Zaynab Bin Khuzeima Bin Al Haris, mother of the poor, then Zaynab Bint Jahash, then Umm Habeeb Ramla Bint Abu Sufyan, then Maymuna Bint Al Haris, then Zaynab Bin Umeys, then Juweyria Bint Al Haris, then Safiya Bint Huyay Bin Akhtab.

وَأَتَى وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ صَ خَوْلَةُ بِنْتُ حَكِيمِ السُّلَمِيِّ وَكَانَ لَهُ سُرَّتَانِ يَفْسِمُ لهُمَا مَعَ أَزْوَاجِهِ مَارِيَةً وَرِيحَانَةَ الْخَنْدَقِيَّةِ

And the one who gifted herself to the Prophet^{saww} was Khowlat Bint Hakeem Al-Sulamy. And there were two concubines for him^{saww}, and he^{saww} divided for them along with his^{saww} wives Mariah and Rayhana Al-Khandiqiya.

وَالْتِسْعُ اللَّائِي قُبِضَ عَنْهُنَّ عَائِشَةُ وَحَفْصَةُ وَ أُمُّ سَلَمَةَ وَ زَيْنَبُ بِنْتُ جَحْشٍ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ وَ أُمُّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ وَ صَفِيَّةُ بِنْتُ حُبَيْبٍ بْنِ أَخْطَبٍ وَ جُوَيْرِيَةُ بِنْتُ الْحَارِثِ وَ سَوْدَةُ بِنْتُ زَمْعَةَ وَ أَفْضَلُهُنَّ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ ثُمَّ أُمُّ سَلَمَةَ ثُمَّ مَيْمُونَةُ بِنْتُ الْحَارِثِ.

And the nine who he^{saww} passed away from (survived by) were Ayesha, and Hafsa, and Umm Salma^{ra}, and Zaynab Bint Jhash, and Maymuna Bin Al-Haris, and Umm Habeeb Bint Abu Sufyan, and Safiya Bint Huyay Bin Akhtab, and Juweyria Bint Al-Haris, and Sawda Bint Zam'a. And the most superior of them was Khadeeja^{as} Bint Khuweylid, then Umm Salma^{ra}, then Maymuna Bint Al-Haris".¹⁷⁶

8- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ ابْنِ عِيسَى عَنِ الْبَرْثَطِيِّ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ رَجِمَ اللَّهُ الْأَخَوَاتِ مِنْ أَهْلِ الْجَنَّةِ فَسَمَّاهُنَّ أَسْمَاءُ بِنْتُ عُمَيْسٍ الْخَنْزَعِيَّةُ وَكَانَتْ تَحْتَ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع وَ سَلَمَى بِنْتُ عُمَيْسٍ الْخَنْزَعِيَّةُ وَكَانَتْ تَحْتَ حَمْزَةَ وَ خَمْسٌ مِنْ بَنِي هِلَالٍ مَيْمُونَةُ بِنْتُ الْحَارِثِ كَانَتْ تَحْتَ النَّبِيِّ ص وَ أُمُّ الْفَضْلِ عِنْدَ الْعَبَّاسِ اسْمُهَا هِنْدٌ وَ الْعُمَيْصَاءُ أُمُّ خَالِدِ بْنِ الْوَلِيدِ وَ عُزَّةُ كَانَتْ فِي تَقْيِيفٍ عِنْدَ الْحَجَّاجِ بْنِ غِلَاطٍ وَ حَمِيدَةُ لَمْ يَكُنْ لَهَا عَقَبٌ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al Bazanty, from Ibn Humeyd, from Abu Baseer,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'May Allah^{azwj} have Mercy on the sister from the people of the Paradise'. He^{asws} named them as being Asma Bint Umeys Al-Khas'ama, and she was under Ja'far Bin Abu Talib^{asws}, and Salma Bint Umeys Al-Khas'ama, and she was under Hamza^{asws}, and five from the clan of Hilal – Maymuna Bint Al-Haris who was under the Prophet^{saww}, and Umm Al-Fazl with Al-Abbas her name was Hind,

¹⁷⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 7

and Al-Gumeysa mother of Khalid Bin Al Waleed, and Urwa who was in Saqeef under Al Hajjaj Bin Gilaz, and Hameeda, there was posterity for her”¹⁷⁷.

9- فس، تفسير القمي و ما مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ يَغْنِي مِنَ الْغَنِيمَةِ إِلَى قَوْلِهِ وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّ امْرَأَةً مِنَ الْأَنْصَارِ أَتَتْ رَسُولَ اللَّهِ ص وَ قَدْ تَهَيَّأَتْ وَ تَزَيَّنَتْ فَقَالَتْ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي حَاجَةٍ فَقَدْ وَهَبْتُ نَفْسِي لَكَ

Tafseer Al-Qummi - **and what your right hands possess from what Allah Granted as a booty unto you [33:50]** – meaning from the war booty, up to His^{azwj} Words: **and a Momina who gifts herself to the Prophet [33:50]**. The reason of its Revelation was that a woman from the Helpers came to Rasool-Allah^{saww} and she had made up and adorned, and she said, ‘O Rasool-Allah^{saww}! Is there any need for regarding me, for I have gifted myself to you^{saww}’.

فَقَالَتْ لَهَا عَائِشَةُ قَبَحَكَ اللَّهُ مَا أَنْهَمَكَ لِلرِّجَالِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص مَهْ يَا عَائِشَةُ فَإِنَّهَا رَغِبَتْ فِي رَسُولِ اللَّهِ إِذْ زَهَدْتِي فِيهِ

Ayesha said to her, ‘May Allah^{azwj} Make you ugly! How much is your engrossment for the men!’ Rasool-Allah^{saww} said to her: ‘Shh, O Ayesha, for she is desirous regarding Rasool-Allah^{saww} when you are abstaining from me^{saww} regarding it’.

ثُمَّ قَالَ رَجُلٌ مِنَ اللَّهِ وَ رَجُلٌ مِنَ الْأَنْصَارِ نَصَرَنِي رِجَالُكُمْ وَ رَغِبَتْ فِي نِسَاؤِكُمْ اِزْجَعِي رَجُلَ اللَّهِ فَإِنِّي أَنْتَظِرُ أَمْرَ اللَّهِ فَأَنْزَلَ اللَّهُ وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ فَلَا تَحِلُّ الْهَيْئَةُ إِلَّا لِرَسُولِ اللَّهِ ص.

Then he^{saww} said: ‘May Allah^{azwj} have Mercy on you all, O community of Helpers! Your men are helping me^{saww} and your women are desirous regarding me^{saww}. Return, may Allah^{azwj} have Mercy on you, for I^{saww} shall await the Command of Allah^{azwj}. Allah^{azwj} Revealed: **and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. [33:50]**’¹⁷⁸.

10- ما، الأمايلي للشيخ الطوسي المفيض عن علي بن خالد المرازقي عن علي بن الحسن الكوفي عن جعفر بن محمد بن مؤوان عن أبيه عن شيخ بن محمد عن أبي علي بن عمر الخراساني عن إسحاق بن إبراهيم عن أبي إسحاق السبيعي قال: دخلنا على مسروق الأجدع فإذا عنده ضيف له لا نعرفه و هما يطعمان من طعام فقَالَ الضيف كُنْتُ مَعَ رَسُولِ اللَّهِ ص بِحُتَيْنِ فَلَمَّا قَالَا عَرَفْنَا أَنَّهُ كَانَ لَهُ ضَحَبَةٌ مِنَ النَّبِيِّ ص

(The book) ‘Al Amaali’ of the sheykh Al Tusi Al Mufeed, from Ali Bin Khalid Al Maragy, from Ali Bin Al Hassan al Kufy, from Ja’far Bin Muhammad Bin Marwan, from his father, from sheykh Bin Muhammad, from Abu Ali Bin Umar Al Khurasani, from Is’haq Bin Ibrahim, from Abu Is’haq Al Sai’e who said,

‘We went to Masrouq Al-Ajda and in his presence was a guest of his we did not recognise, and they were eating from a meal of their. The guest said, ‘I was with Rasool-Allah^{saww} at Hunayn’. When he said that we recognised he used to have companionship for him from the Prophet^{saww}’.

قَالَ جَاءَتْ صَفِيَّةُ بِتُ حَبِيٍّ بِنِ أَخْطَبَ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لَسْتُ كَأَحَدِ نِسَائِكَ قَتَلْتَ الْأَبَ وَ الْأَخَ وَ الْعَمَّ فَإِنْ حَدَّثَ بِكَ حَدَّثْتُ فَإِلَى مَنْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِلَى هَذَا وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

¹⁷⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 8

¹⁷⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 9

He (the guest) said, 'Safiya Bin Huyay Bin Akhtab came to the Prophet^{saww} and said, 'O Rasool-Allah^{saww}! I am not like one of your^{saww} wives. You killed (my) father, and brother and uncle. So if an event (of death) occurs with you^{saww}, then to whom (shall I go)?' Rasool-Allah^{saww} said to her: 'To this one', and he^{saww} gestured towards Ali^{asws} Bin Abu Talib^{asws}.¹⁷⁹

11- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن أحمد بن أبي شريح عن عبد العزيز بن محمد بن عبد الله بن معاذ عن أبيه و عمه عن معاذ و عبيد الله ابني عبد الله عن عمهما يزيد بن الأصم قال: قديم سفيرو بن شجرة العامري بالمدينة فاستأذن على خالتي ميمونة بنت الحارث زوج النبي ص و كنت عندها فقالت ائذن لي الرجل فدخل فقالت من أين أقبل الرجل قال من الكوفة قالت فمن أي القبائل أنت قال من بني عامر

(The book) 'Al Amaali' of the sheykh Al Tusi – 'A group, from Abu Al Mufazzal, from Muhammad bin Ahmad Bin Abu Sheykh, from Abdul Aziz Bin Muhammad bin Abdullah Bin Muad, from his father, and his uncle from Muad and Ubeydullah two sons of Abdullah, from their uncle Yazeed bin Asamma who said,

'Safeer Bin Shajara Al-Aamiy arrived at Al-Medina and sought permission to see my maternal aunt Maymuna Bint Al-Haris, wife of the Prophet^{saww}, and I was in her presence. She said, 'Give permission to the man'. He entered and she said, 'From where does the man come from?' He said, 'From al-Kufa'. She said, 'So, from which tribe are you?' He said, 'From the clan of Aamir'.

قالت حيث اردت قريبا فما أقدمك قال يا أم المؤمنين زهبت أن تكسني الفتنة لما رأيت من اختلاف الناس فخرجت فقالت هل كنت بايعت علياً قال نعم قالت فانزع فلا تزل عن صفه فوالله ما ضل و ما ضل به

She said, 'You live nearby, so what made you come?' He said, 'O mother of the Momineen! I was intimidated that the Fitna (strife) might cover me when I saw from the differing of the people, so I came out'. She said, 'Had you pledged allegiance to Ali^{asws}?' He said, 'Yes'. She said, 'Then return, and do not depart from his^{asws} ranks, for by Allah^{azwj} he^{asws} will not stray and you will not stray with him^{asws}.'

فقال يا أمة فهذه أنت محدثني [محدثني] في عليي بحديث سمعته من رسول الله ص قالت اللهم نعم سمعت رسول الله ص يقول عليي آية الحق و رايته الهدى عليي سيف الله يسله على الكفار و المنافقين فمن أحبه فبحي أحبه و من أبغضه فببغضي أبغضه ألا و من أبغضني أو أبغض علياً لقي الله عز و جل و لا حجة له.

He said, 'O mother! Are you narrating to me regarding Ali^{asws} with a Hadeeth you heard from Rasool-Allah^{azwj}?' She said, 'O Allah^{azwj}, yes. I heard Rasool-Allah^{saww} saying: 'Ali^{asws} is a sign of the Truth and the flag of guidance. Ali^{asws} is sword of Allah^{azwj} unsheathed against the Kafirs and the hypocrites. So the one who loves me^{asws} through my^{saww} love, I^{saww} love him, and one who hates him^{asws} through my^{saww} hatred I^{saww} hate him. Indeed! And the one who hates me^{saww} or hates Ali^{asws} would meet Allah^{azwj} Mighty and Majestic and there would be no argument for him (in his defence)'.¹⁸⁰

¹⁷⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 10

¹⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 11

12- فس، تفسیر القمی یا أَيْهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ فَإِنَّهَا نَزَلَتْ فِي صَفِيَّةَ بِنْتِ حَيٍّ بِنِ أَخْطَبَ وَكَانَتْ زَوْجَةَ رَسُولِ اللَّهِ ص وَ ذَلِكَ أَنَّ عَائِشَةَ وَ خَفْصَةَ كَانَتَا تُؤْذِيَانِهَا وَ تَسْتَمِجَانِهَا وَ تَقُولَانِ لَهَا يَا بِنْتَ الْيَهُودِيَّةِ فَشَكَتَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهَا أَلَا تُجِيبُهُمَا فَقَالَتْ بَمَاذَا يَا رَسُولَ اللَّهِ

Tafseer Al-Qummi - **O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]** - It was Revealed regarding Safiyya Bint Hayy, and she was a wife of Rasool-Allah^{saww}, and that Ayesha and Hafsa used to hurt her and insult her, and say to her, 'O daughter of the Jew!' She complained about that to Rasool-Allah^{saww}, and he^{asws} said to her; 'Did you not answer back to them?' She said, 'With what, O Rasool-Allah^{saww}?'

قَالَ قُولِي إِنَّ أَبِي هَارُونُ نَبِيُّ اللَّهِ وَ عَمِّي مُوسَى كَلِيمُ اللَّهِ وَ رَوْحِي مُحَمَّدٌ رَسُولُ اللَّهِ ص فَمَا تُنْكِرَانِ مِنِّي

He^{saww} said: 'My^{saww} words - my father is Haroun^{as} the Prophet of Allah^{azwj}, and my uncle is Musa^{as} the speaker with Allah^{azwj}, and my husband is Muhammad^{saww}, Rasool-Allah^{saww}, so what makes you two to deny me?'

فَقَالَتْ لُهُمَا فَقَالَتَا هَذَا عَلَّمَكَ رَسُولُ اللَّهِ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ يَا أَيْهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ إِلَى قَوْلِهِ وَ لَا تَتَابَرَزُوا بِالْألقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ.

She said it to both of them. They said, 'This is what Rasool-Allah^{saww} taught you. Therefore Allah^{azwj} Revealed regarding that: **O you those who believe! A people should not mock a people [49:11]** - up to His^{azwj} Words - **nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; [49:11]**'.¹⁸¹

13- ب، قرب الإسناد حماد بن عيسى قال سمعت أبا عبد الله ع يقول قال أبي ما زوج رسول الله ص شيئاً من بناته ولا تزوج شيئاً من نسائه على أكثر من اثنتي عشرة أوقية و نش يعني نصف أوقية.

(The book) 'Qurb Al Asnaad' O Hammad Bin Isa who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} said to me^{asws}: 'Rasool-Allah^{saww} neither got his^{saww} daughter to be married nor married his^{saww} wives upon more than twelve 'Owqiya' and one 'Nash', meaning half an 'Owqiya'.¹⁸² (p.s. - One Owqiya was forty Dirhams and one Nash was half that, twenty Dirhams)

14- مع، معاني الأخبار أبي عن سعد بن ابن عيسى عن أبيه عن ابن أبي عمير عن بعض أصحابنا عن أبي عبد الله ع قال: ما تزوج رسول الله ص شيئاً من نسائه ولا زوج شيئاً من بناته على أكثر من اثنتي عشرة أوقية و نش و الأوقية أربعون درهماً و النش عشرون درهماً.

(The book) 'Ma'any Al Akhbar' - 'My father, from sa'ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from one of our companions,

¹⁸¹ Bihar Al Anwaar - V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 12

¹⁸² Bihar Al Anwaar - V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 13

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} did not marry his^{saww} wives nor got his^{saww} daughters married upon anything more than twelve 'Owqiyas' and one 'Nash', and the 'Owqiya is of forty Dirhams, and the 'Nash' is of twenty Dirhams".¹⁸³

15- فس، تفسیر القمي يا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا إِلَى قَوْلِهِ أَجْراً عَظِيماً فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ خَيْبَرَ وَ أَصَابَ كُنُزٌ آلِ أَبِي الْحَقِّيقِ قُلْنَ أَرْوَاجُهُ أُعْطِنَا مَا أَصَبَتْ

Tafseer Al-Qummi - **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] – up to His^{azwj} Words: a mighty Recompense [33:29].** The reason for its Revelation was that when Rasool-Allah^{saww} returned from the battle of Khyber and attained the treasure of the family of Abu Al-Huqeyq, his^{saww} wives say, 'Give us from what you^{saww} have attained'.

فَقَالَ لَهُنَّ رَسُولُ اللَّهِ ص قَسَمْتُهِنَّ بَيْنَ الْمُسْلِمِينَ عَلَى مَا أَمَرَ اللَّهُ فَعَصَيْنَ مِنْ ذَلِكَ وَ قُلْنَ لَعَلَّكَ تَرَى أَنَّكَ إِن طَلَقْتُنَا أَنْ لَا بَجَدَ الْأَكْفَاءَ مِنْ قَوْمِنَا يَتَزَوَّجُونَا فَأَنْفَ اللَّهُ لِرَسُولِهِ فَأَمَرَهُ أَنْ يَعْتَرِضَهُنَّ فَأَعْتَرَضَهُنَّ رَسُولُ اللَّهِ ص فِي مَشْرِيقَةِ أُمِّ إِبْرَاهِيمَ تِسْعَةً وَ عِشْرِينَ يَوْماً حَتَّى حِضْنَ وَ طَهُرْنَ

Rasool-Allah^{saww} said to them: 'It will be distributed between the Muslims upon what Allah^{azwj} has Commanded'. They were angered from that and say, 'Perhaps you^{saww} are viewing that if you^{saww} were to divorce us we will not find our match from our people to be married to?' Allah^{azwj} Scorned for (of behalf of) His^{azwj} Rasool^{saww} that he^{saww} should isolate them. So, Rasool-Allah^{saww} isolated from them in the drinking place of Umm Ibrahim (Mariah the Coptic) for nineteen days until they menstruated and were clean.

ثُمَّ أُنْزِلَ اللَّهُ هَذِهِ آيَةً وَ هِيَ آيَةُ التَّخْيِيرِ فَقَالَ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُمْ إِلَى قَوْلِهِ أَجْراً عَظِيماً فَقَامَتْ أُمُّ سَلَمَةَ أَوَّلُ مَنْ قَامَتْ فَقَالَتْ قَدْ اخْتَرْتُ اللَّهَ وَ رَسُولَهُ فَقُضِيَ كُلُّهُنَّ فَعَانَقْنَهُ وَ قُلْنَ مِثْلَ ذَلِكَ

Then Allah^{azwj} Revealed this Verse, and it is the Verse of the choice. He^{azwj} Said: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] – up to His^{azwj} Words: a mighty Recompense [33:29].** Umm Salma^{ra} stood up first from the ones who stood up and she^{ra} said, 'I^{ra} have chosen Allah^{azwj} and His^{azwj} Rasool^{saww}'. Then all of them stood up and hugged him^{saww} and said similar to that.

فَأَنْزَلَ اللَّهُ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ فَقَالَ الصَّادِقُ ع مَنْ أَوْى فَقَدْ نَكَحَ وَ مَنْ أَرْجَى فَقَدْ طَلَّقَ

Allah^{azwj} Revealed: **You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51] – Al-Sadiq^{asws} said: 'One he^{saww} shelters so he^{saww} has married, and one whom he^{saww} defers, so he^{saww} has divorced'.**

وَ قَوْلُهُ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ مَعَ هَذِهِ آيَةِ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُمْ وَ أَسْرَحْكُمْ سَرَاحاً جَمِيلاً وَ إِن كُنْتُمْ تُرِيدُونَ اللَّهَ وَ رَسُولَهُ وَ الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُمْ أَجْراً عَظِيماً وَ قَدْ أُخْرِتْ عَنْهَا فِي التَّأْلِيفِ

¹⁸³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 14

And His^{azwj} Words: '**You may defer the one you so desire to from them and shelter to yourself one you so desire to, [33:51]** is with the Verse: **O Prophet! Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28] And if you were intending Allah and His Rasool, and the House of the Hereafter, then surely Allah has Prepared for the good doers from you, a mighty Recompense [33:29]**, and it has been set back from it during the composition (of the Holy Quran)'.

ثُمَّ خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ نِسَاءَ نَبِيِّهِ ص فَقَالَ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ إِلَى قَوْلِهِ نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَ أَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا-

Then Allah^{azwj} Mighty and Majestic Addressed the wives of His^{azwj} Prophet^{saww}. He^{azwj} Said: **O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30]** – up to His^{azwj} Words: **We shall Give her Recompense to her twice, and Prepare for her an honourable sustenance [33:31]**".

و فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَجْرَهَا مَرَّتَيْنِ وَ الْعَذَابُ ضِعْفَيْنِ كُلُّ هَذَا فِي الْآخِرَةِ حَيْثُ يَكُونُ الْأَجْرُ يَكُونُ الْعَذَابُ.

And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: 'Her Recompense would be double and the Punishment would be double. All of this would be in the Hereafter when the Recompense will be occurring and the Punishment will be happening'.¹⁸⁴

16- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ قَالَ الْفَاحِشَةُ الْخُرُوجُ بِالسَّيْفِ.

Tafseer Al Qummi – Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ghalib, from Ibn Abu Najran, from Hammad, from Hareez who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **O wives of the prophet! The one from you who comes with an open immorality, the Punishment would be increased for her doubly, [33:30]**. He^{asws} said: 'The (open) immorality is the going out with the sword (in battle)'.¹⁸⁵

17- سر، السرائر موسى بْنُ بَكْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا حَرَّمَ اللَّهُ شَيْئًا إِلَّا وَ قَدْ عُصِيَ فِيهِ لِأَنَّهُمْ تَزَوَّجُوا أَنْوَاجَ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ فَحَرَّهْنَّ أَبُو بَكْرٍ بَيْنَ الْحِجَابِ وَ لَا يَتَزَوَّجْنَ أَوْ يَتَزَوَّجْنَ فَاحْضَرْنَ التَّرْوِيجَ فَتَزَوَّجْنَ

(The book) 'Al Sarair' (The secrets) – 'Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} has not Prohibited anything except and He^{azwj} has been disobeyed regarding it, because the wives of Rasool-Allah^{saww} had got married from after him^{saww}. Abu Bakr gave them a choice between the veiling and not getting married, or getting married. They chose the marriage, and he got them married.

¹⁸⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 15

¹⁸⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 16

قَالَ زُرَّارَةُ وَ لَوْ سَأَلْتُ بَعْضَهُمْ أَرَأَيْتَ لَوْ أَنَّ أَبَاكَ تَزَوَّجَ امْرَأَةً وَ لَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ أَ تَحِلُّ لَكَ إِذْنٌ لَقَالَ لَا وَ هُمْ قَدْ اسْتَحَلُّوا أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ
إِنْ كَانُوا مُؤْمِنِينَ فَإِنَّ أَزْوَاجَ رَسُولِ اللَّهِ ص مِثْلُ أُمَّهَاتِهِمْ.

Zurara said, 'If one of them were to be asked, 'What is your view if your father were to marry a woman and does not copulate with her until he dies, will she be Permissible for you?' Then he will say, 'No', and they have allowed the their mothers get married if they were Momineen, for the wives of Rasool-Allah^{saww} were like their mothers".¹⁸⁶

18- شي، تفسير العياشي عن الحسين بن زيد قال سمعت أبا عبد الله ع يقول إن الله حرم علينا نساء النبي ص يقول الله و لا تنكحوا ما نكح
آباؤكم من النساء.

Tafseer Al Qummi – From Al Husayn Bin Zayd who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} has Prohibited the wives of the Prophet^{saww} upon us. Allah^{azwj} Says: **And you cannot marry from the women whom your fathers married [4:22]**'.¹⁸⁷

19- شي، تفسير العياشي محمد بن مسلم عن أحدهما ع قال: قلت له أ رأيت قول الله لا يحل لك النساء من بعد و لا أن تبدل بهن من أزواج قال
إنما عني به النبي حرم عليه في هذه الآية حرمت عليكم أمهاتكم.

Tafseer Al Ayyashi – 'Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{asws}), he (the narrator) said, 'I said to him^{asws}, 'What is your^{asws} view of the Words of Allah^{azwj}: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]**. He^{asws} said: 'But rather it means by it which Allah^{azwj} Prohibited upon him^{saww} in this Verse: **Prohibited unto you are your mothers [4:22]**'.¹⁸⁸

20- هم، إلهام الوري أول امرأة تزوجها رسول الله ص خديجة بنت خويلد بن أسد بن عبد المطلب بن قصي تزوجها و هو ابن خمس و عشرين سنة و
كانت قبله عند عتيق بن عائد المخزومي فولدت له جارية ثم تزوجها أبو هالة الأسدي فولدت له هند بن أبي هالة ثم تزوجها رسول الله ص و ربي ابنها
هنا

(The book) 'Alaam Al Wara' – The first woman Rasool-Allah^{saww} married was Khadeeja^{as} Bint Khuweylid Bin Asad Bin Abdul Uzza Bin Qusay. He^{saww} married her and he^{saww} was twenty five years old, and before him^{saww} she was under (married to) Ateeq Bin Aiz Al Makhzumi. She^{as} gave birth for him to a girl. The Abu Jalah Al Asady married her and she^{as} gave birth for him to Hinda Bin Abu Hala. Then Rasool-Allah^{saww} married her, and brought up her^{as} son Hinda.

و لما استوى رسول الله ص و بلغ أشده و ليس له كثير مال استأجرته خديجة إلى سوق خباشة فلما رجع تزوج خديجة زوجها إياه أبوها خويلد بن أسد
و قيل زوجها عمها عمرو بن أسد و خطب أبو طالب لكانها و من شاهده من قريش حضور

¹⁸⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 17

¹⁸⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 18

¹⁸⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 19

When Rasool Allah ^{saww} matured and reached strength, and there wasn't a lot of wealth for him ^{saww}, Khadeeja ^{as} employed him ^{saww} to a market of Khabasha. When he ^{saww} returned, he ^{saww} married Khadeeja ^{as}. Her ^{as} father Khuweyld Bin Asad got her to be married to him ^{saww}. And it is said her ^{as} uncle Amro Bin Asad got her ^{as} married, and Abu Talib ^{as} proposed for their ^{saww} marriage, and the ones from Quraysh who attended.

فقال الحمد لله الذي جعلنا من زرع إبراهيم و ذرية إسماعيل و جعل لنا بيتا محجوجا و ~~مزمنا آمينا يُبْنَى إِلَيْهِ قَرَارُ كُلِّ شَيْءٍ~~ و جعلنا الحكام على الناس في بلدنا الذي نحن فيه ثم إن ابن أخي محمد بن عبد الله بن عبد المطلب لا يوزن برجل من قريش إلا رجع و لا يقاس بأحد منهم إلا عظم عنه

The Praise is for Allah ^{azwj} Who Made us to be from the plantation of Ibrahim ^{as} and offspring of Ismail, and Made a House (Kaaba) to be for us to be Pilgrimaged to, **sacred (territory) for them, the fruits of all things [28:57]**, and Made us the rulers upon the people in our city which we are in. Then, a son ^{saww} of my ^{as} brother ^{as} Muhammad ^{saww} Bin Abdullah ^{as} Bin Abdul Muttalib ^{as}, cannot be weighed with a man from Quraysh except he ^{saww} would outweigh, nor can he ^{saww} be measured with anyone from them except he ^{saww} would be mightier than him.

و إن كان في المال قل فإن المال رزق حائل و ظل زائل و له في خديجة رغبة و لها فيه رغبة و الصدقات ما سألتكم حاجله و آجله من مالي و له عظم عظيم و شأن رفيع و لسان شافع حسيم

And even if he ^{saww} is less in wealth, for the wealth is a hindrance and a declining shadow, and for him ^{saww} there is a desire regarding Khadeeja ^{as}, and for her ^{as} regarding him ^{saww} is a desire, and the dower is what you have asked for, immediate and future from my ^{as} wealth, and for him ^{saww} is a large share and a lofty occupation, and a great interceding tongue.

فزوجوه و دخل بها من الغد و لم يتزوج عليها رسول الله من حتى ماتت و أقامت معه أربعين سنة و شهرا و مهرها اثنتا عشرة أوقية و نش و كذلك مهر سائر نسائه

He ^{saww} married her ^{as} and went to her ^{as} the next morning and did not marry (any other wife) until she ^{as} passed away, and she ^{as} stayed with him ^{saww} for twenty four years and one month, and her ^{as} dowry was twelve 'Owqiya' and one 'Nash', and like that was the dowry of the rest of his ^{saww} wives.

فأول ما حملت ولدت عبد الله بن محمد و هو الطيب الطاهر و ولدت له القاسم و قيل إن القاسم أكبر و هو بكره و به كان يكنى و الناس يغفلون فيقولون ولد له منها أربع بنين القاسم و عبد الله و الطيب و الطاهر و إنما ولد له منها ابنتان و أربع بنات زينب و رقية و أم كلثوم و فاطمة

The first of what she ^{as} bore was the birth of Abdullah ^{as} son ^{as} of Muhammad ^{saww}, and he ^{as} is Al Tayyib ^{as} and Al Tahir ^{as}, and there was born for him ^{saww} Al Qasim ^{as}. And it is said that Al Qasim ^{as} is the eldest and he ^{as} is the first-born, and by him ^{as} he ^{saww} is teknonymed, and the people are mistaken in saying that four sons ^{as} were born for him ^{saww} — Al Qasim ^{as}, and Abdullah ^{as}, and Al Tayyib ^{as}, and Al Tahir ^{as}, and rather two sons ^{as} were born for him ^{saww} and four daughters ^{as} — Zaynab ^{as}, and Ruqaiya ^{as}, and Umm Kulsoom ^{as}, and Fatima ^{saww}.

فأما زينب بنت رسول الله من فتزوجها أبو العاص بن الربيع بن عبد العزى بن عبد شمس بن عبد مناف في الجاهلية فولدت لأبي العاص حارثة اسمها أمانة تزوجها علي بن أبي طالب بعد وفاة فاطمة ع و قتل علي ع و عنده أمانة فخلع عليها بعده المغيرة بن نوفل بن الحارث بن عبد المطلب و توفيت عنده

As for Zaynab^{as} daughter^{as} of Rasool Allah^{saww}, and she^{as} was married to by Abu Al Aas Bin Al Rabie Bin Abdul Uzza Bin Abd Shams Bin Abd Manaf during the pre-Islamic period, and a girl was born for Abu Al Aas her name is Amama. She was married to by Ali Bin Abu Talib^{as} after the expiry of Fatima^{asws}, and Ali^{asws} was killed and Amama was with him^{asws}. There was a replacement upon her after him^{asws} by Al Mugheira Bin Nowfal Bin Al Haris son of Abdul Muttalib^{as}, and she expired (when) with him.

و أم أبي العاص هالة بنت خويلد فخذت بنت خالتها و ماتت زينب بالمدينة لسبع سنين من الهجرة و أما رقية بنت رسول الله ص فزوجها عتبة بن أبي لهب فطلقها قبل أن يدخل بها و طلقها منه أذى **فَقَالَ النَّبِيُّ ص اللَّهُمَّ سَلِّطْ عَلَى عُتْبَةَ كَلْبًا مِنْ كِلَابِكَ.**

And Umm Abu Al Aas Hala Bint Khuweylid. Khadeeja^{as} was her maternal aunt. And Zaynab^{as} passed away at Al Medina seven years from the emigration. And as for Ruqaiya Bint Rasool Allah^{saww}, she was married to by Utba Bin Abu Lahab. He divorced her before he had established marital relations with her, and she faced harm from him, so the Prophet^{saww} said: 'O Allah^{azwj}! Cause a hound from Your^{azwj} hounds to overcome upon Utba'.

فماتت له الأسد من بين أصحابه و تزوجها بعده بالمدينة عثمان بن عفان فولدت له عبد الله و مات صغيراً نقره ديك على عينيها فعرض و مات و توفيت بالمدينة زمن بدر فخطب عثمان على دفنها و منع ذلك أن يشهد بدرا و قد كان عثمان هاجر إلى الحبشة و معه رقية

A lion attacked him from between his companions, and after him she was married to by Usman Bin Affan and she gave birth for him to Abdullah, and he died when small, a rooster had plucked upon his eye, and he fell sick and died, and she expired at Al Medina at the time of Badr. Usman stayed behind to bury her and it prevented him from attending Badr, and Usman had emigrated to Ethiopia and with him was Ruqaiya.

و أما أم كلثوم فزوجها أيضا عثمان بعد اختها رقية و توفيت عنده

And as for Umm Kulsoom^{as}, she^{as} was married as well to Usman after her^{as} sister^{as} Ruqaiya and she^{as} died when with him.

و أما فاطمة ع فستفرد لها بابا فيما بعد إن شاء الله و لم يكن لرسول الله ص ولد من غير خديجة إلا إبراهيم بن رسول الله ص من مارية القبطية و ولد بالمدينة سنة ثمان من الهجرة و مات بها و له سنة و ستة أشهر و أيام و قبره بالبقع.

And as for Fatima^{asws}, so we (Majlisi) have kept aside for her^{asws} a chapter afterwards, if Allah^{azwj} so Desires, and there did not happen to be for Rasool Allah^{azwj} any child from other than Khadeeja^{as} except Ibrahim^{as} son^{as} of Rasool Allah^{saww} from Mariah the Coptic, and he^{saww} was born at Al Medina in the year eight from the emigration, and he^{as} passed away at it, and for him^{saww} was one year and nine months and some days, and his^{as} grave is at Al Baqie.

و الثانية سودة بنت زمعة و كانت قبله عند السكران بن عمرو فمات عنها بالحبيشة مسلما.

And the second—awda Bint Zam'a, and he was before him^{saww} with Al Sakran Bin Amro. He died from her at Ethiopia as a Muslim.

و الثالثة عائشة بنت أبي بكر تزوجها بمكة و هي بنت سبع و لم يتزوج بكرا غيرها و دخل بها و هي بنت تسع لسبعة أشهر من مقدمه المدينة و بقيت إلى خلافة معاوية.

~~And the third — Ayesha Bint Abu Bakr. Her marriage was at Makkah and she was seven, and he^{saww} did not marry any virgin other than her, and he^{saww} went to her when she was nine years, on the seventh month from his^{saww} arrival at Al Medina, and he lived up to the caliphate of Muawiya.~~

و الرابعة أم شريك التي وهبت نفسها للنبي ص و اسمها فزيرة بنت دودان بن عوف بن عامر و كانت قبله عند أبي الحكر بن سمي الأزدي فولدت له شريكا.

~~And the fourth — Umm Shareek who had gifted herself to the Prophet^{saww}, and her name was Gaziya Bint Dowdan Bin Awf Bin Aamir, and before him^{saww} she was with Abu Al Akr Bin Sami Al Azdy and gave birth to Shareek for him.~~

و الخامسة حفصة بنت عمر بن الخطاب تزوجها بعد ما مات زوجها حنيس بن عبد الله بن حذافة السهمي و كان رسول الله ص قد وجهه إلى كسرى فمات و لا عقب له و ماتت بالمدينة في خلافة عثمان.

~~And the fifth — Hafsa Bint Umar Bin Al Khattab. He^{saww} married her after her husband Hunays Bin Abdullah Bin Hazafat Al Sahmy had died from her, and Rasool Allah^{saww} had diverted him to Chosroe, and he died, and there was no posterity for him, and she died at Al Medina during the caliphate of Usman.~~

و السادسة أم حبيبة بنت أبي سفيان و اسمها رملة و كانت تحت عبيد الله بن جحش الأسدي فهاجر بها إلى الحبشة و تنصر بها و مات هناك فزوجها رسول الله ص بعده و كان وكيله عمرو بن أمية الضمري

~~And the sixth — Umm Habeeba Bint Abu Sufyan, and her name was Ramla, and she was under Ubeydullah Bin Jahash Al Asady. He emigrated with her to Ethiopia and was helps by her, and he died over there, and Rasool Allah^{saww} married her after him, and his^{saww} representative was Amro Bin Umayya Al Zamry.~~

و السابعة أم سلمة و هي بنت حمته عاتكة بنت عبد المطلب و قيل هي عاتكة بنت عامر بن ربيعة من بني فزارة بن غنم و اسمها هند بنت أبي أمية بن المغيرة بن عبد الله بن عمرو و هي ابنة عم أبي جهل و روي أن رسول الله ص أرسل إلى أم سلمة أن مري ابنك أن يزوجهك فزوجها ابنها سلمة بن أبي سلمة من رسول الله ص و هو غلام لم يبلغ و أدى عنه النجاشي صداقتها أربع مائة دينار عند العقد

~~And the seventh — Umm Salma^{fa}, and she^{asws} is a daughter of his^{saww} paternal aunt Aatika Bint Abdul Muttalib^{as}. And it is said, she is Aatika Bint Aamir Bin Rabie from the clan of Faras Bin Ghanam, and her name is hind Bint Abu Umaya Bin Al Mugheira Bin Abdullah Bin Amro Bin Makhzum, and she is a daughter of an uncle of Abu Jahl^{ta}. And it is reported that Rasool Allah^{saww} sent a message to Umm Salma^{fa}: 'Instruct your son to get you^{fa} married'. So her^{fa} son Salma Bin Abu Salma got her^{fa} married to Rasool Allah^{saww}, and he was a boy not yet reached puberty, and Al Najashy paid her^{fa} dower of four hundred Dinars during the marriage tie.~~

وكانت أم سلمة من آخر أزواج النبي من وفاة بعده وكانت عند أبي سلمة بن عبد الأسد و أمه برة بنت عبد المطلب فهو ابن عمه رسول الله من وكان لأُم سلمة منه زينب وعمر وكان عمر مع علي يوم الجمل و ولده البحرين وله عقب بالمدينة و من مواليتها شيبة بن نصاح إمام أهل المدينة في القراءة وخيرة أم الحسن البصري.

And Umm Salma^{ra} was the last of the wives of the Prophet^{saww} and she^{ra} passed away after him^{saww}, and she^{ra} was with Abu Salma Bin Abdul Asad, and his mother was Barah Bint Abdul Muttalib^{as}, so he is a son of a paternal aunt of Rasool Allah^{saww}, and for Umm Salma^{ra} from him was Zaynab, and Umar, and Umar was with Ali on the day of the camel (battle of Basra), and he^{asws} made him governor of Bahrain, and for him was posterity at Al Medina; and from his friends were Shayba Bin Nasah, imam of the people of Al Medina regarding the recitation, and Hira, or Al Hassan Al Basry.

و العاشرة زينب بنت جحش الأسدية و هي ابنة عمته ميمونة بنت عبد المطلب و هي أول من مات من أزواجه بعده توفيت في خلافة عمر و كانت قبله عند زيد بن حارثة فطلقها زيد و ذكر الله تعالى شأنه و شأن زوجته زينب في القرآن و هي أول امرأة جعل لها النعش جعل لها أسماء بنت حميس يوم توفيت و كانت بأرض الحبشة رأهم يصنعون ذلك.

And the eighth was Zaynab Bint Jahash Al Asdiya, and she is a daughter of his^{saww} aunt Maymuna Bint Abdul Muttalib^{as}, and she is the first one from his^{saww} wives to die after him^{saww}. She passed away during the caliphate of Umar, and before him^{saww} she was with Zayd Bin Haris. Zayd divorced her and Allah^{azwj} the Exalted Mentioned his situation and the situation of Zaynab in the Quran, and she is the first woman for the coffin to be made for her. Asma Bint Umayy made it to her on the day she passed away, and she was in the land of Ethiopia. She saw them making that.

و التاسعة زينب بنت خزيمة الحلالية من ولد عبد مناف بن هلال بن عامر بن صعصعة و كانت قبله عند عبيدة بن الحارث بن عبد المطلب و قيل كانت عند أخيه الطفيل بن الحارث و ماتت قبله من و كان يقال لها أم المساكين.

And the ninth was Zaynab Binnt Khuzeyma from the children of Abd Manaf Bin Hilal Bin Aamir Bin Sa'sa, and before him^{saww} she was with Ubeyda Bin Al Haris Bin Abdul Muttalib^{as}; and it is said she was with his brother al Tufayl Bin Al Haris, and she died before him^{saww}, and she used to be called 'Umm Al Masakeen' (mother of the poor).

و العاشرة ميمونة بنت الحارث من ولد عبد الله بن هلال بن عامر بن صعصعة تزوجها و هو بالمدينة و كان وكيله أبو رافع و بنى بها بسرف حين رجع من عمرته على عشرة أميال من مكة و توفيت أيضا بسرف و دفنت هناك أيضا و كانت قبله عند أبي سبرة بن أبي دهمر العامري.

And the tenth was Maymuna Bint Al Haris from the children of Abdullah Bin Hilal Bin Aamir Bin Sa'sa. He^{saww} married her while he^{saww} was at Al Medina, and his^{saww} representative was Abu Rafie, and she was at Sarf, when he^{saww} returned from his^{saww} Umrah upon ten miles from Makkah, and she expired as well at Sarf and was buried over there was well, and before him^{saww} she was with Abu Sabra Bin Abu Dahmar Al Aamiry.

و الحادية عشرة جويرة بنت الحارث من بني المصطلق سبأها فأعتقها و تزوجها و توفيت سنة ست و خمسين.

And the eleventh was Juweyria Bint Al Haris from the clan of Al Mustalaq. He^{saww} had captured her and freed her and married her^{asws}, and she expired in the year fifty six.

و الثانية عشرة صفية بنت حيي بن أخطب النضري من غير اصطفاها لنفسه من الغنيمة ثم أعتقها و تزوجها و جعل عتقها صداقها و توفيت سنة ست و ثلاثين.

~~And the twelfth was Safiya Bint Huyay Bin Akhtab Al Nazry from Khyber. He ^{saww} had chosen her for himself ^{saww} from the war booty, then freed her and married her and made her freedom to be her dowry, and she passed away in the year thirty six.~~

فهذه اثنا عشرة امرأة دخل بمن رسول الله ص تزوج إحدى عشرة منهن و واحدة وهبت نفسها منه و قد تزوج من عالية بنت ظبيان و طلقها حين أدخلت عليه و تزوج قتيبة بنت قيس أخت الأشعث بن قيس فمات قبل أن يدخل بها فزوجه حكرمة بن أبي جهل بعده و قيل إنه طلقها قبل أن يدخل بها ثم مات ع

~~So these are the twelve women Rasool Allah ^{saww} had established marital relationship with. He ^{saww} married eleven of them and one had gifted herself to him ^{saww}, and he ^{saww} had married Aalia Bint Zabyan and divorced her when he ^{saww} went to her; and he ^{saww} married Qateela bint Qays sister of Al Ash'as Bin Qays, and she died before he ^{saww} had gone to her. Ikrimah bin Abu Jahl had married her after him ^{saww}, and it is shad that he ^{saww} divorced her before he ^{saww} had gone to her, then he ^{saww} passed away.~~

و تزوج فاطمة بنت العنبر بعد وفاة ابنته زينب و غيرها حين أنزلت عليه آية التخيير فاختارت الدنيا و فارقها فكانت بعد ذلك تلعب البحر و تقول أنا الشقية اخترت الدنيا و تزوج سني بنت الصلت فمات قبل أن يدخل عليه

~~And he ^{saww} married Fatima Bin Al Zahhak after the expiry of her daughter Zaynab and gave her a choice when the Verse of choice had been Revealed. She chose the world and he ^{saww} separated her, and after that she used to pick up the sheep dung and saying, 'I am the wretched one, I choose the world'. And he ^{saww} married Sany Bint Al Salt and she passed away before she had come to him ^{saww}.~~

و تزوج أسماء بنت النعمان بن شراحيل فلما أدخلت عليه قالت أعود بالله منك فقال قد أهدتك الحقي بأهلك و كان بعض أزواجه علمتها ذلك فطلقها و لم يدخل بها و تزوج مليكة الليثية فلما دخل عليها قال لها هي لي نفسك فقالت و هل تحب الملكة نفسها للسوقة فأهوى من يده يضعها عليها فقالت أعود بالله منك فقال لقد حدث بمعاذ فسرحتها و معها

~~And he ^{saww} married Asma'a Bint Umay's Al Numan Bin Sharaheel. When she came to him ^{saww}; she said, 'I seek Refuge with Allah ^{azwj} from you ^{saww}!' So, he ^{saww} said: 'I ^{saww} let you go, so join up with your family. And one of his ^{saww} wives had taught her that. He ^{saww} divorced her and did not establish marital relationship with her. And he ^{saww} married Maleeka Al Layshia. When he ^{saww} went to her, he ^{saww} said to her: 'Gift yourself to me ^{saww}'. She said, 'And does a queen gift herself to the commoner?' He ^{saww} placed part of his ^{saww} hand upon her. She said, 'I seek Refuge with Allah ^{azwj} from you ^{saww}'. He ^{saww} said: 'You have hurt me ^{saww} with this refuge'. He ^{saww} released her and provided for her.~~

و تزوج حمزة بنت يزيد فرأى بها بياضا فقال دلستم علي و ردها. و تزوج ليلى بنت الخطيم الأنصارية فقالت ألقني فألقها و خطب امرأة من بني مرة فقال أبوها إن بها برصا و لم يكن بها فرجع فإذا هي برصاء و خطب حمزة فوصفها أبوها ثم قال و أزيدك أنها لم تمرض قط فقال من ما طأه عند الله من غير و قيل إنه تزوجه فلما قال ذلك أبوها طلقها.

And he^{saww} married Umra Bint Yazeed, and he^{saww} saw whiteness with her. He^{saww} said: 'You have cheated upon me^{saww}, and returned her. And he^{saww} married Layla Bint Al Khateem Al Ansariya. She said, 'Dismiss me', so he^{saww} dismissed her. And he^{saww} proposed to a woman from the clan of Murra. Her father said, 'There is vitiligo with her', and it did not happen to be with her. He returned and there she was, with vitiligo. And he^{saww} proposed to Amra, and her father described her, then said, 'And I shall increase for you^{asws}, she does not get sick at all'. He^{saww} said: 'There is no good for this one in the Presence of Allah^{azwj}'. And it is said he^{saww} did marry her. When her father said that, he^{saww} divorced her.

فهذه إحدى وعشرون امرأة ومات رسول الله ص من عشر واحدة منهن لم يدخل بها وقيل من تسع عائشة وحنيفة وأم سلمة وأم حبيبة و زينب بنت جحش وميمونة و صفية وجويرية وسودة وكانت سودة قد وهبت ليلتها لعائشة حين أراد طلاقها وقالت لا رغبة لي في الرجال وإنما أريد أن أحشر في أرواحك.

So these are twenty one women, and Rasool Allah^{saww} passed away from tend, one of them he^{saww} had not gone to. And it is saw, from ten – Ayesha, and hafsa, and Umm Salma^{ra}, and Umm Habeeba, and Zaynab Bint Jahash, and Maymuna, and Safiya, and Juweyria, and Sawda; and Sawda had gifted her night to Ayesha when he^{saww} intended to divorce her and she said, 'There is not desire for me regarding the men, and rather I want to be Resurrected among your^{saww} wives'.

21- كا، الكافي العدة عن سهل عن البرنطي عن حماد بن عثمان و ابن دراج عن خديعة بن منصور عن أبي عبد الله ع قال: كَانَ صَدَاقُ النَّبِيِّ ص اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأَ وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشْ عِشْرُونَ دِرْهَمًا وَ هُوَ نِصْفُ الْأُوقِيَّةِ.

Al Kafi – The number, from Sahl, from Al Bazanty, from Hammad Bin usman and Ibn Darraj, from Huzeyfa Bin Mansour,

'From Abu Abdullah^{asws} having said: 'The dower of the Prophet^{saww} was twelve 'Owqiya' and one 'Nash' – and the 'Owqiya is for forty Dirhams, and the 'Nash' is of twenty Dirhams, and it is half of the Owqiya'.¹⁸⁹

22- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَأَلَ رَسُولُ اللَّهِ ص إِلَى أَزْوَاجِهِ اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأَ وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشْ نِصْفُ الْأُوقِيَّةِ عِشْرُونَ دِرْهَمًا فَكَانَ ذَلِكَ خَمْسِمِائَةَ دِرْهَمٍ فَلْتِ بِوَزْنِنَا قَالَ نَعَمْ.

Al Kafi – Muhammad Bin Yahya, from Muhammad bin Isa, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} sent to his^{saww} wives twelve 'Owqiya' and one 'Nash', and the 'Owqiya' is forty Dirhams, and the 'Nash' is twenty Dirhams, so that was five hundred Dirhams'. I said, 'By its weight?' He^{asws} said: 'Yes'.¹⁹⁰

23- كا، الكافي العدة عن سهل عن البرنطي عن داود بن الحسين عن أبي العباس قال: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّدَاقِ هَلْ لَهُ وَقْتُ قَالَ لَا ثُمَّ قَالَ كَانَ صَدَاقُ النَّبِيِّ ص اثْنَتَيْ عَشْرَةَ أُوقِيَّةً وَ نَشَأَ وَ النَّشْ نِصْفُ الْأُوقِيَّةِ وَ الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا فَذَلِكَ خَمْسِمِائَةَ دِرْهَمٍ.

Al Kafi – The number, from Sahl, from Al Bazanty, from Dawood Bin Al Husayn, from Abu Al Abbas who said,

¹⁸⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 21

¹⁹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 22

'I asked Abu Abdullah^{asws} about the dower, 'Is there any timing for it?' He^{asws} said: 'No'. Then he^{asws} said: 'The dower of the Prophet^{saww} was twelve 'Owqiya' and one 'Nash', and the 'Nash' is half the 'Owqiya' (which is) forty Dirhams, so that is five hundred Dirhams".¹⁹¹

24- كَا، الكافي عليّ عن أبيه عن حماد بن عيسى عن أبي عبد الله ع قال سمعته يقول قال أبي ما رَوَّجَ رَسُولُ اللَّهِ ص سَائِرَ بَنَاتِهِ وَ لَا تَزَوَّجَ شَيْئاً مِنْ نِسَائِهِ عَلَى أَكْثَرِ مِنْ اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَ نَشٍّ الْأَوْقِيَةُ أَرْبَعُونَ دِرْهَمًا وَ النَّشُّ عِشْرُونَ دِرْهَمًا.

Al Kafi – Ali, from his father, from Hammad Bin Isa,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'My^{asws} father^{asws} said: 'Rasool-Allah^{saww} did not get the rest of his^{saww} daughters^{as} married nor did he^{saww} marry anyone from his^{saww} wives upon any more than twelve 'Owqiya' and one 'Nash'. The 'Owqiya' is forty Dirhams and the 'Nash' is twenty Dirhams'.

وَ رَوَى حَمَّادٌ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَ كَانَتْ الدَّرَاهِمُ وَزَنَ سِتَّةٌ يَوْمَئِذٍ.

And it is reported by Hammad, from Ibrahim Bin Abu Yahya,

'From Abu Abdullah^{asws} having said: 'And the Dirhams weight six on that day".¹⁹²

25- كَا، الكافي العدة عن سهل عن البرنطي عن ابن سرحان عن زرارة عن أبي جعفر ع قال: سألتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَقَالَ لَا تَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ ص وَ أَمَّا غَيْرُهُ فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ.

Al Kafi – The number, from Sahl, from Al bazanty, from Ibn Sirhan, from Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and a Mominah who gifts herself to the Prophet, [33:50]**. He^{asws} said: 'The gifting is not Permissible except for Rasool-Allah^{saww}, and as for others, the marriage is not correct except with dowry".¹⁹³

26- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْقُصَيْبِلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ ص وَ أَمَّا غَيْرُهُ فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah al Kinany,

'From Abu Abdullah^{asws} having said: 'The gifting is not Permissible except for Rasool-Allah^{saww}, and as for others, a marriage is not correct except with dowry".¹⁹⁴

27- كَا، الكافي عليّ عن أبيه عن بعض أصحابه عن عبد الله بن سنان عن أبي عبد الله ع في امْرَأَةٍ وَهَبَتْ نَفْسَهَا لِرَجُلٍ أَوْ وَهَبَهَا لَهُ وَهَبَهَا فَقَالَ لَا إِنَّمَا كَانَ ذَلِكَ لِرَسُولِ اللَّهِ ص وَ لَيْسَ لغيرِهِ إِلَّا أَنْ يُعَوِّضَهَا شَيْئاً قَلَّ أَوْ كَثُرَ.

¹⁹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 23

¹⁹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 24

¹⁹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 25

¹⁹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 26

Al Kafi – Ali, from his father, from one of his companions, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} regarding a woman who gifts herself to a man or her guardian gifts her to him. He^{asws} said: ‘No. But rather that is for Rasool-Allah^{saww} and it isn’t for others except that he compensates her with something, little or more’.¹⁹⁵

28- كَا، الكافي علي عن أبيه و محمد بن يحيى عن أحمد بن محمد جميعاً عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: سألتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّبِيُّ إِنَّا أَعْلَلْنَا لَكَ أَزْوَاجَكَ فَلْتُمْ كُمْ أَحَلَّ لَهُ مِنَ النِّسَاءِ قَالَ مَا شَاءَ مِنْ شَيْءٍ

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **O you Prophet! Surely We Made lawful for you, your wives [33:50]**, how many from the women were Permissible for him^{saww}?’ He^{asws} said: ‘Whatever he^{saww} so desired from anything’.

فُلْتُ قَوْلُهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَ لَا أَنْ تَبْدَلَ بِهِنَّ مِنْ أَزْوَاجٍ فَقَالَ لِرَسُولِ اللَّهِ ص أَنْ يَنْكِحَ مَا شَاءَ مِنْ بَنَاتِ عَمِّهِ وَ بَنَاتِ عَمَّاتِهِ وَ بَنَاتِ خَالِهِ وَ بَنَاتِ خَالَاتِهِ وَ أَزْوَاجِهِ اللَّاتِي هَاجَرْنَ مَعَهُ وَ أَحَلَّ لَهُ أَنْ يَنْكِحَ مِنْ عَرَضِ الْمُؤْمِنِينَ بِغَيْرِ مَهْرٍ وَ هِيَ الْهَبَةُ وَ لَا يَحِلُّ الْهَبَةُ إِلَّا لِرَسُولِ اللَّهِ ص

I said, ‘(What about) His^{azwj} Words: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives [33:52]?**’ So he^{asws} said: ‘For Rasool-Allah^{saww} is that he^{saww} could marry from a daughter of his^{saww} paternal uncle and a daughter of his^{saww} paternal aunt, and a daughter of his^{saww} maternal uncle and a daughter of his^{saww} maternal aunt, and his^{saww} wives who emigrated with him^{saww}; and is was Permissible for him^{saww} that he^{saww} marries the ones who present themselves from the Momineen without a dower, and it is the gifting, and the gifting is not Permissible except to Rasool-Allah^{saww}.

فَأَمَّا بَغَيْرِ رَسُولِ اللَّهِ ص فَلَا يَصْلُحُ نِكَاحٌ إِلَّا بِمَهْرٍ وَ ذَلِكَ مَعْنَى قَوْلِهِ تَعَالَى وَ امْرَأَةٌ مُؤْمِنَةٌ إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ

So as for the others than Rasool-Allah^{saww}, a marriage is not correct except with a dower, and that is the Meaning of the Words of the Exalted: **and a Momina who gifts herself to the Prophet [33:50]**’.

فُلْتُ أَرَأَيْتَ قَوْلَهُ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَ تُؤْوِي إِلَيْكَ مَنْ تَشَاءُ قَالَ مَنْ آوَى فَقَدْ نَكَحَ وَ مَنْ أَرْجَى فَلَمْ يَنْكِحْ

I said, ‘What is your^{asws} view of His^{azwj} Words: **You may defer one you so desire to from them and shelter to yourself one you so desire to [33:51]?**’ He^{asws} said: ‘The one who came forward he^{saww} married and the one who stayed back he^{saww} did not marry’.

فُلْتُ قَوْلَهُ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ قَالَ إِنَّمَا عَنِيَ بِهِ النِّسَاءُ اللَّاتِي حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ إِلَى آخِرِ الْآيَةِ وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ إِنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ

I said, ‘(What about) His^{azwj} Words: **The women are not Permissible for you afterwards [33:52]?**’ He^{asws} said: ‘But rather it Means by the women who were Prohibited unto him^{saww}

¹⁹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 27

in this Verse: **Prohibited unto you are your mothers, and your daughters [4:23]** – up to the end of the Verse. And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{saww} if one of you replaced (wives) whenever he so wanted to. But, the matter is not as they are saying it to be.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيِّهِ مَا أَرَادَ مِنَ النِّسَاءِ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ الَّتِي فِي النِّسَاءِ.

Allah^{azwj} Mighty and Majestic Permitted for His^{azwj} Prophet whatever he^{saww} so wanted from the women except what was Prohibited unto him^{saww} in this Verse which is in Surah Al Nisa (Chapter 4 of the Holy Quran)".¹⁹⁶

29- كا، الكافي العِدَّة عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ وَ لَا أَنْ تَبْدَلَ بِهِنَ مِنْ أَزْوَاجٍ وَ لَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ فَقَالَ أَرَأَيْكُمْ وَ أَنْتُمْ تَزْعُمُونَ أَنَّهُ يَحِلُّ لَكُمْ مَا لَمْ يَحِلَّ لِرَسُولِ اللَّهِ ص قَدْ أَحَلَّ اللَّهُ تَعَالَى لِرَسُولِ اللَّهِ ص أَنْ يَتَزَوَّجَ مِنَ النِّسَاءِ مَا شَاءَ

Al Kafi – The number, from Sahl, from Ibn Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **The women are not Permissible for you afterwards, nor for you to replace them with (other) wives even though their beauty may fascinate you, except what your right hands possess, [33:52].** He^{asws} said: ‘I^{asws} am seeing that you all are alleging that it is Permissible for you all whatever was Permissible for Rasool-Allah^{saww}, and Allah^{azwj} the Exalted had Permitted to His^{azwj} Rasool^{saww} that he^{saww} could marry from the women whatever he^{saww} so desired to.

إِنَّمَا قَالَ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدِ الَّذِي حَرَّمَ عَلَيْكَ قَوْلُهُ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ إِلَى آخِرِ الْآيَةِ.

But rather He^{azwj} Said: “The women are not Permissible to you^{saww} from after that which has been Prohibited upon you^{saww}”. His^{azwj} Words: **Prohibited unto you are your mothers, and your daughters, [4:23]** – up to the end of the Verse”.¹⁹⁷

30- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنِ ابْنِ دَرَّاجٍ وَ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَا سَأَلْنَا أَبَا عَبْدِ اللَّهِ ع كَمْ أَجَلٌ لِرَسُولِ اللَّهِ ص مِنَ النِّسَاءِ قَالَ مَا شَاءَ يَقُولُ بِيَدِهِ هَكَذَا وَ هِيَ لَهُ حَالَةٌ يَغْنِي بِقَبْضِ يَدِهِ.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ibn Darraj, and Muhammad Bin Humran,

‘From Abu Abdullah^{asws}, they both (narrators) said, ‘We asked Abu Abdullah^{asws}, ‘How many from the women were Permissible unto Rasool-Allah^{saww}?’ He^{asws} said: ‘Whatever he^{saww} so desired to’ – gesturing with his^{asws} hand – ‘and it is Permissible for him^{saww}’ – meaning by the grasping of his^{asws} hand”.¹⁹⁸

31- كا، الكافي الْعِدَّة عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَضَرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ كَمَا أَحَلَّ لَهُ مِنَ النِّسَاءِ قَالَ مَا شَاءَ مِنْ شَيْءٍ

¹⁹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 28

¹⁹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 29

¹⁹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 30

Al Kafi – The number, from Sahl, from Ibn Abu Najran, from Abdul Kareem Bin Amro, from Al Hazramy,

‘From Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **O you Prophet! Surely We Made lawful for you, your wives [33:50]**, how many from the women were Permissible for him^{saww}? He^{asws} said: ‘Whatever he^{saww} so desired from anything’.

فُلْتُ وَ امْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ فَقَالَ لَا يَحِلُّ الْهَيْبَةُ إِلَّا لِرَسُولِ اللَّهِ ص وَ أَمَّا لِغَيْرِ رَسُولِ اللَّهِ ص فَلَا يَصْلُحُ نِكَاحُ إِلَّا بِمَهْرٍ

I said, ‘(What about) the Words of the Mighty and Majestic **[33:50] and a believing woman if she gave herself to the Prophet**. He^{asws} said: ‘The gifting is not Permissible except to Rasool-Allah^{saww}, and as for the others than Rasool-Allah^{saww}, so a marriage is not correct except with a dowry’.

فُلْتُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ فَقَالَ إِنَّمَا عَنِيَ بِهِ لَا يَحِلُّ لَكَ النِّسَاءُ الَّتِي حَرَّمَ اللَّهُ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ وَ عَمَّاتُكُمْ وَ حَالَاتُكُمْ إِلَى آخِرِهَا-

I said, ‘What is your^{asws} view of the Words of Allah^{azwj} Mighty and Majestic **[33:52] It is not Permissible for you to take women afterwards?** He^{asws} said: ‘But rather, it Means by it, ‘It is not Permissible for you^{saww} the women which Allah^{azwj} had Prohibited in this Verse: **Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts [4:23]** – up to the end of it.

وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ كَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ لِأَنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيِّهِ ص أَنْ يَنْكِحَ مِنَ النِّسَاءِ مَا أَرَادَ إِلَّا مَا حَرَّمَ عَلَيْهِ فِي هَذِهِ الْآيَةِ فِي سُورَةِ النِّسَاءِ.

And had the matter been as they (people) are saying it to be, it would have been Permissible for you what was not Permissible for him^{saww}, because one of you are changing (wives) every times you want, but the matter is not as they are saying it to be. Allah^{azwj} Mighty and Majestic Permitted for His^{azwj} Prophet^{saww} that he^{saww} can marry from the women whatever he^{saww} so wanted to, except what was Prohibited unto him^{saww} in this Verse, in the *Surah Al-Nisa* (Chapter 4)’.¹⁹⁹

32- وَ عَنْهُ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ وَ غَيْرِهِ فِي تَسْمِيَةِ نِسَاءِ النَّبِيِّ ص وَ نَسَبِهِنَّ وَ صِفَتِهِنَّ عَائِشَةُ وَ حَفْصَةُ وَ أُمُّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ بْنِ حَرْبٍ وَ زَيْنَبُ بِنْتُ جَحْشٍ وَ سَوْدَةُ بِنْتُ زَمْعَةَ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ وَ صَفِيَّةُ بِنْتُ حُجَيٍّ بْنِ أَخْطَبَ وَ أُمُّ سَلَمَةَ بِنْتُ أَبِي أُمَيَّةَ وَ جُوَيْرِيَةُ بِنْتُ الْحَارِثِ

And from him, from Aasim Bin Humejd, from Abu Baseer and someone else - ‘With regards to the names of the wives of the Prophet^{saww}, and their lineages, and their description – Ayesha, and Hafsa, and Umm Habeeb Bint Abu Sufyan Bin Harb, and Zaynab Bint Jahsh, and Sawda Bint Zam’a, and Maymouna Bint Al-Haris, and Safiyya Bint Hayy Bin Akhtab, and Umm Salma^{as} Bint Amayya, and Juweyriya Bint Al-Haris.

وَ كَانَتْ عَائِشَةُ مِنْ بَنِي تَيْمٍ وَ حَفْصَةُ مِنْ بَنِي عَدِيٍّ وَ أُمُّ سَلَمَةَ مِنْ بَنِي مُخَزُّومٍ وَ سَوْدَةُ مِنْ بَنِي أَسَدٍ بْنِ عَبْدِ الْعُزَّى وَ زَيْنَبُ بِنْتُ جَحْشٍ مِنْ بَنِي أَسَدٍ وَ عِدَادُهَا مِنْ بَنِي أُمَيَّةَ وَ أُمُّ حَبِيبٍ بِنْتُ أَبِي سُفْيَانَ بْنِ أَبِي أُمَيَّةَ وَ مَيْمُونَةُ بِنْتُ الْحَارِثِ مِنْ بَنِي هَلَالٍ وَ صَفِيَّةُ بِنْتُ حُجَيٍّ بْنِ أَخْطَبَ مِنْ بَنِي إِسْرَائِيلَ

¹⁹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 31

And Ayesha was from (Clan of) Taym, and Hafsa was from Adayy, and Umm Salma^{as} was from the Clan of Makhzoum, and Sawda was from the Clan of Asad Bin Abdul Uzza, and Zaynab Bint Jahsh was from the Clan of Asad; and a number were from the Clan of Umayya, and Umm Habeeb Bint Abu Sufyan was from the Clan of Umayya, and Maymouna Bint Al-Haris was from the Clan of Hilal, and Safiyya Bint Hayy Bin Akhtab was from the children of Israel.

وَمَاتَ ص عَنْ تِسْعٍ وَكَانَ لَهُ سَوَاهُرُ النَّبِيِّ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ ص وَخَدِيجَةُ بِنْتُ خُوَيْلِدٍ أُمُّ وَلَدِهِ وَزَيْنَبُ بِنْتُ أَبِي الْجَوْنِ النَّبِيِّ خُدَعَتْ وَ الْكِنْدِيَّةُ.

And he^{saww} passed away leaving nine wives, and besides these wives were ones who had gifted themselves to the Prophet^{saww}, and Khadeeja^{as} Bint Khuwaylid, a mother of his^{saww} child, and Zaynab Bint Abu Al-Jawn who was deceived, and Al-Kindiyat".²⁰⁰

33- كا، الكافي أحمد بن محمد الغاصمي عن علي بن الحسن بن فضال عن علي بن أسباط عن عمه يعقوب بن سالم عن أبي بصير عن أبي عبد الله ع قال: قلت له أ رأيت قول الله عز وجل لا يحل لك النساء من بعد

Al Kafi – Ahmad Bin Muhammad Al Aasimy, from Ali Bin Al Hassan Bin Fazzal, from Ali Bin Asbat, from his uncle Yaqoub Bin Salim, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'What is your^{asws} view of the Words of Allah^{azwj} Mighty and Majestic: **The women are not Permissible for you afterwards [33:52]?**'

He^{asws} said: 'But rather the women are not Permissible for him^{saww}, those which Allah^{azwj} Prohibited upon him^{saww} in this Verse: **Prohibited unto you are your mothers [4:23]**, in these Verses, all of them. If the matter had been just as they are saying it, it would have been Permissible for you what is not Permissible for him^{saww}, because one of you tends to replace (wives) every time he wants.

فَقَالَ إِنَّمَا لَمْ يَحِلَّ لَهُ النِّسَاءُ الَّتِي حَرَّمَ اللَّهُ عَلَيْهِ فِي هَذِهِ الْآيَةِ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ فِي هَذِهِ الْآيَةِ كُلُّهَا وَ لَوْ كَانَ الْأَمْرُ كَمَا يَقُولُونَ لَكَانَ قَدْ أَحَلَّ لَكُمْ مَا لَمْ يَحِلَّ لَهُ هُوَ لِأَنَّ أَحَدَكُمْ يَسْتَبْدِلُ كُلَّمَا أَرَادَ وَ لَكِنْ لَيْسَ الْأَمْرُ كَمَا يَقُولُونَ أَحَادِيثُ آلِ مُحَمَّدٍ خِلَافُ أَحَادِيثِ النَّاسِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ لِنَبِيِّهِ ص أَنْ يَنْكِحَ مِنَ النِّسَاءِ مَا أَرَادَ إِلَّا مَا حَرَّمَ اللَّهُ عَلَيْهِ فِي سُورَةِ النِّسَاءِ فِي هَذِهِ الْآيَةِ.

The matter isn't as they are saying. The Hadeeth of the Progeny^{asws} of Muhammad^{saww} are different (opposite) from the Hadeeth of the people. Allah^{azwj} Mighty and Majestic Permitted for His^{azwj} that he^{saww} can marry from the women whatever (number) he^{saww} wants except what Allah^{azwj} has Prohibited upon him^{saww} Surah Al-Nisaa in this Verse".²⁰¹

34- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن العلاء عن محمد بن مسلم عن أحدهما ع أنه قال: لو لم يحرم على الناس أزواج النبي ص لقول الله عز وجل ولا تنكحوا ما نكح آبائكم من النساء ولا يضلح للرجل أن ينكح امرأة جده.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala, from Muhammad Bin Muslim,

²⁰⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 32

²⁰¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 33

'From one of the two (5th or 6th Imam^{asws}) having said: 'If the wives of the Prophet^{saww} had not been Prohibited unto the people due to the Words of Allah^{azwj} Mighty and Majestic: **And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him [33:53]**, it would have still been Prohibited unto Al-Hassan^{asws} and Al-Husayn^{asws} due to the Words of Allah^{azwj} Blessed and Exalted is His^{azwj} Name: **And you cannot marry from the women whom your fathers married [4:22]**, and it is not correct for the man that he marries a wife of his own grandfather''²⁰²

35- كا، الكافي الحسين بن محمد عن المفضل عن الحسن بن علي عن أبي الجارود قال: سمعت أبا عبد الله ع يقول و ذكر هذه الآية و وصينا الإنسان بوالديه حسناً فقال ع رسول الله ص أخذ الوالدين فقال عبد الله بن عجلان من الآخر قال علي ع و نساؤه علينا حرام و هي لنا خاصة.

Al Kafi – Al Husayn Bin Muhammad, from al Moalla, from Al Hassan Bin Ali, from Aban Bin Usman, from Abu Al Jaroud who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} mentioned this Verse: **And We Enjoined the human being kindness with his parents. [29:8]**, 'Rasool-Allah^{saww} is one of the parents'. Abdullah Bin Ajlan said, 'Who is the other one?' He^{asws} said: 'Ali^{asws}', and his^{asws} wives are Prohibited unto us^{asws}, and it is for us^{asws} in particular''²⁰³

36- كا، الكافي علي بن أبيه عن ابن أبي عمير عن عمر بن أذينة قال حدثني سعيد بن أبي عروبة عن قتادة عن الحسن البصري أن رسول الله ص تزوج امرأة من بني عامر بن صعصعة يقال لها سناء و كانت من أجمل أهل زمانها فلما نظرت إليها عايشة و حفصة قالتا لتغلبنا هذه على رسول الله ص بحملها فقالتا لها لا يرى منك رسول الله ص حبساً فلما دخلت على رسول الله ص تناولها بيده فقالت أعوذ بالله فأنقبضت يد رسول الله ص عنها فطلقها و أحققها بأهلها

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Umar Bin Azina who said, 'It was narrated to me by Saeed Bin Abu Urwa, from Qatada, from Al Hassan Al Basry,

'Rasool-Allah^{saww} married a woman called Sana from the Clan of Aamir Bin Sa'sa'at, and she was from the most beautiful of the people of her time. When Ayesha and Hafsa looked at her, they both said, 'This one will overwhelm us upon Rasool-Allah^{saww} with her beauty'. They both said to her, 'Rasool-Allah^{saww} does not see any keenness from you'. When she went over to Rasool-Allah^{saww}, he^{saww} held her by his^{saww} hand, so she said, 'I seek Refuge with Allah^{azwj}'. Rasool-Allah^{saww} let go of her hand and divorced her, and sent her to be with her family.

و تزوج رسول الله ص امرأة من كندة بنت أبي الجون فلما مات إبراهيم بن رسول الله ص ابن مارية القبطية قالت لو كان نبياً ما مات ابنه فأحققها رسول الله ص بأهلها قبل أن يدخل بها

And Rasool-Allah^{saww} married a woman from Kinda, daughter of Abu Al-Jawn. When Ibrahim^{as}, son^{as} of Rasool-Allah^{saww} passed away, the son^{as} of Mariah the Coptic, she said, 'Had he^{saww} been a Prophet^{saww} his^{saww} son^{as} would not have passed away'. Rasool-Allah^{saww} sent her to be with her family before establishing marital relationship with her.

²⁰² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 34

²⁰³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 35

فَلَمَّا فُيْضَ رَسُولُ اللَّهِ ص وَ وُلِّيَ النَّاسَ أَبُو بَكْرٍ أَتَتْهُ الْعَامِرِيَّةُ وَالْكَنْدِيَّةُ وَ قَدْ خُطِبَتَا فَاجْتَمَعَ أَبُو بَكْرٍ وَ عُمَرُ فَقَالَا لَهُمَا اخْتَارَا إِن شِئْتُمَا الْحِجَابَ وَ إِن شِئْتُمَا الْبَاءَ فَاخْتَارَتَا الْبَاءَ فَتَزَوَّجَتَا فَجَدِمَ أَحَدُ الرَّجُلَيْنِ وَ جُنَّ الْآخَرُ.

When Rasool-Allah^{saww} passed away, and Abu Bakr ruled the people, the Aamiriyya woman and the Kindiyya woman came over to him, and they had been proposed to (for marriage). Abu Bakr and Umar got together, and they both said to them, 'Either both of you choose the veil if you so desire to, or if you so desire to you choose the sexual satisfaction'. They both chose the sexual satisfaction, but one of the two men (husbands) became a leper, and the other one became insane' (even before touching them)".

فَقَالَ عُمَرُ بْنُ أَدْبَنَةَ فَحَدَّثْتُ هَذَا الْحَدِيثَ زُرَّارَةَ وَ الْفَضِيلَ قَرِيبًا عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْ شَيْءٍ إِلَّا وَ قَدْ عُصِيَ فِيهِ حَتَّى لَقَدْ نَكَحُوا أَزْوَاجَ رَسُولِ اللَّهِ ص مِنْ بَعْدِهِ وَ ذَكَرَ هَاتَيْنِ الْعَامِرِيَّةُ وَ الْكَنْدِيَّةُ

Umar Bin Azina said, 'Zurara and Al Fazeyl both narrated this Hadeeth, and they both reported,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Forbid from anything except and He^{azwj} has been disobeyed regarding it, to the extent that the wives of Rasool-Allah^{saww} got married from after him^{saww}, and he^{asws} mentioned these two, Al Aamiriyya and Al Kindiyya.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع لَوْ سَأَلْتُمْ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً فَطَلَّقَهَا قَبْلَ أَنْ يَدْخُلَ بِهَا أَلَيْسَ لِابْنِهِ لَقَالُوا لَا فَرَسُولُ اللَّهِ ص أَكْبَرُ حُرْمَةً مِنْ آبَائِهِمْ.

Then Abu Ja'far^{asws} said: 'If you were to ask them about a man who marries a woman and divorces her before he copulates with her, would she be Permissible for his son? They would say, no. So, Rasool-Allah^{saww} is of greater sanctity that their own fathers are".²⁰⁴

37- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع نَحْوَهُ وَ قَالَ فِي حَدِيثِهِ وَ هُمْ يَسْتَحِلُّونَ أَنْ يَتَزَوَّجُوا أُمَّهَاتِهِمْ إِنْ كَانُوا مُؤْمِنِينَ وَ إِنْ أَزْوَاجَ رَسُولِ اللَّهِ ص فِي الْحُرْمَةِ مِثْلَ أُمَّهَاتِهِمْ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara Bin Ayn,

'From Abu Ja'far^{asws} – approximate to it, and he^{asws} said in his^{asws} Hadeeth: 'And they are permitting to marry their mothers, if they were Momineen, and that the Rasool-Allah^{saww}, regarding the sanctity, are like their mothers".²⁰⁵

38- كَأ، الكافي الْعِدَّةُ عَنِ الرَّبْرِجِيِّ عَنْ أَبِيهِ أَوْ غَيْرِهِ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَهُ بُضْعُ أَرْبَعِينَ رَجُلًا وَ كَانَ عِنْدَهُ تِسْعُ نِسْوَةٍ وَ كَانَ يَطُوفُ عَلَيْهِنَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Al Kafi – The number, from Al Barqy, from his father, or someone else, from Sa'ad Bin Sa'ad, from Al Hassan Bin Al Jahm,

²⁰⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 36

²⁰⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 37

'From Abu Al-Hassan^{asws} having said: 'Rasool-Allah^{saww} had the virility of forty men, and there were nine wives with him^{saww}, and he^{saww} go around to them during every day and night'.²⁰⁶

39- كا، الكافي عليّ عن أبيه عن ابن محبوب عن ابن رباب عن محمد بن قيس عن أبي جعفر ع قال: جاءت امرأة من الأنصار إلى رسول الله ص فدخلت عليه وهو في منزل حفصة والمراة متلبسة متمسطة فدخلت على رسول الله ص فقالت يا رسول الله إن المراة لا تحطب الزوج وأنا امرأة أيم لا زوج لي منذ دهر ولا ولد فهل لك من حاجة فإنك فقد وهبت نفسي لك إن قبلتني

Al Kafi – Ali, from his father, from Ibn Mahboub, from Ibn Riab, from Muhammad Bin Qays,

'From Abu Ja'far^{asws} having said: 'A woman from the Helpers came to Rasool-Allah^{saww} and entered to see him^{saww}, and he^{saww} was in the house of Hafsa, and the woman had dressed up and combed her hair. She came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! The women do not tend to propose to the husband, and I am a woman who is widowed and have not married since a long time, and do not have children. So there a need for you^{asws}, for if there is, so I have gifted myself to you^{asws}, so accept me'.

فقال لها رسول الله ص خيراً و دعا لها ثم قال يا أخت الأنصار جزاكم الله عن رسول الله خيراً فقد نصرتي رجالكم و رغبت في نساؤكم فقالت لها حفصة ما أقل خيائك و أجرأك و أنهمك للرجال فقال رسول الله ص كفي عنها يا حفصة فإنها خير منك رغبت في رسول الله فلم يبيها و عيبيها

Rasool-Allah^{saww} said good things to her and supplicated for her, then said: 'O sister of the Helpers. May Allah^{azwj} Recompense you with goodness from Rasool-Allah^{azwj}, for your men have helped me^{asws}, and your womenfolk have desired me^{asws}. Hafsa said to her, 'How little is your shame, and how audacious of you and your coveting the men!' Rasool-Allah^{saww} said to her: 'Restrain from her, O Hafsa, for she is better than you in desiring Rasool-Allah^{saww}, but you are blaming her and faulting her'.

ثم قال للمراة انصرتي رحمتك الله فقد أوجب لك الجنة برغبتك في و تعرضك لمحبتي و سؤوري و سيأتيك أمري إن شاء الله فأنزل الله عز و جل و امرأة مؤمنة إن وهبت نفسها للنبي إن أراد النبي أن يستنكحها خالصة لك من دون المؤمنين

Then he^{asws} said to the woman of the Helpers: 'May Allah^{azwj} have Mercy on you, for Allah^{azwj} has Obligated the Paradise for you due to your desire for me and your being pleased with my^{asws} love and my delight. My^{asws} order will come to you, Allah^{azwj} Willing'. Thus, Allah^{azwj} Mighty and Majestic Revealed: **and a Momina who gifts herself to the Prophet, if the Prophet wants to marry her, being particularly for you from besides the Momineen. [33:50]**.

قال فأحل الله عز و جل هبة المراة نفسها لرسول الله ص و لا يحل ذلك لغيره.

He^{asws}: 'Thus, Allah^{azwj} Mighty and Majestic Permitted the woman gifting herself to Rasool-Allah^{saww}, and that is not Permissible for others'.²⁰⁷

²⁰⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 38

²⁰⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 39

40- كا، الكافي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ صَفْوَانَ وَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ رِطَابٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْخِيَارِ فَقَالَ وَ مَا هُوَ وَ مَا ذَاكَ إِنَّمَا ذَاكَ شَيْءٌ كَانَ لِرَسُولِ اللَّهِ ص.

Al Kafi – Muhammad Bin Abu Abdullah, from Muawiya Bin Hueym, from Safwan and Ali Bin al Hassan Bin Ribat, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{asws} about the choice. He^{asws} said: ‘And what is it and what is that. But rather that is some which was for Rasool-Allah^{saww} (only)’.²⁰⁸

41- كا، الكافي حُمَيْدٌ عَنِ ابْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ وَ ابْنِ رِطَابٍ عَنْ أَبِي أَيُّوبَ الْخِزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنِّي سَمِعْتُ أَبَاكَ يَقُولُ إِنَّ رَسُولَ اللَّهِ ص خَيَّرَ نِسَاءَهُ فَأَخْتَرَنَ اللَّهُ وَ رَسُولُهُ فَلَمْ يُمَسِّكُهُنَّ عَلَى طَلَاقٍ وَ لَوْ أَخْتَرَنَ أَنْفُسَهُنَّ لَبَيَّ

Al Kafi – Humeyd, from Ibn Sama’at, from Muhammad Bin Ziyad, and Ibn Rabat, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah^{asws}, ‘I heard your^{asws} father^{asws} saying that Rasool-Allah^{saww} gave choice to his^{saww} wives, so they chose Allah^{azwj} and His^{azwj} Rasool^{saww}. So, he^{saww} did not hold them upon the divorce, and had they chose their own selves, they would have been irrevocably divorced’.

فَقَالَ إِنَّ هَذَا حَدِيثٌ كَانَ يَرْوِيهِ أَبِي عَنْ عَائِشَةَ وَ مَا لِلنَّاسِ وَ الْخِيَارُ إِنَّ هَذَا شَيْءٌ خَصَّ اللَّهُ بِهِ رَسُولَ اللَّهِ ص.

He^{asws} said: ‘This Hadeeth, my^{asws} father^{asws} reported from Ayesha, and what is it to the people and the choice? This is a thing Allah^{azwj} Specialised His^{azwj} Rasool^{saww} with’.²⁰⁹

42- كا، الكافي حُمَيْدٌ عَنِ ابْنِ سَمَاعَةَ عَنْ ابْنِ رِطَابٍ عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ خَيَّرَ امْرَأَتَهُ فَأَخْتَارَتْ نَفْسَهَا بَانَتْ مِنْهُ

Al Kafi – Humeyd, from Ibn Sama’at, from Ibn Rabat, from Ays Bin Al Qasim,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about a man who gives a choice to his wife and she chooses herself, would she be irrevocably divorced from him?’

قَالَ لَا إِنَّمَا هَذَا شَيْءٌ كَانَ لِرَسُولِ اللَّهِ ص خَاصَّةً أَمَرَ بِذَلِكَ فَفَعَلَ وَ لَوْ أَخْتَرَنَ أَنْفُسَهُنَّ لَطَلَّقَهُنَّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ لِأَزْوَاجِكُمْ إِن كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَ أُسَرِّحْكُنَّ سَرَاحاً جَمِيلاً.

He^{asws} said: ‘No, But rather this is a thing which was for Rasool-Allah^{saww} in particular. He^{saww} had been Commanded with that, so he^{saww} did it, and had they chosen their own selves, they would have been divorced, and it is the Word of Allah^{azwj} Mighty and Majestic: **O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, I shall provide for you and release you with a gracious release [33:28]’.**²¹⁰

²⁰⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 40

²⁰⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 41

²¹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 42

43- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بَكْرِ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْفَتَ لِرَسُولِهِ مِنْ مَقَالَةٍ قَالَتْهَا بَعْضُ نِسَائِهِ فَأَنْزَلَ اللَّهُ آيَةَ التَّخْيِيرِ فَأَعْتَزَلَ رَسُولُ اللَّهِ ص نِسَاءَهُ تِسْعًا وَ عَشْرِينَ لَيْلَةً فِي مَشْرِيقَةِ أُمِّ إِبْرَاهِيمَ ثُمَّ دَعَاهُنَّ فَخَيَّرَهُنَّ فَأَخْتَرْنَ فَلَمْ يَكُنْ شَيْئًا وَ لَوْ اخْتَرْنَ أَنْفُسَهُنَّ كَانَتْ وَاحِدَةً بَائِنَةً

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from Zurara who said,

‘I heard Abu Ja’far^{asws} saying that Allah^{azwj} Mighty and Majestic Scorned for Rasool-Allah^{saww} due to the speech which one of his^{saww} wives said, so He^{azwj} Revealed the Verse of the Choice (33:28). Rasool-Allah^{saww} detached from his^{saww} wives for twenty-nine nights in the watering place of Umm Ibrahim^{as} (Mariah the Coptic). Then he^{saww} called them over, so he^{saww} gave them a choice, so they chose him^{saww}. So nothing happened, and had they chosen themselves, even once, they would have been irrevocably divorced’.

قَالَ وَ سَأَلْتُهُ عَنْ مَقَالَةِ الْمَرْأَةِ مَا هِيَ قَالَ فَقَالَ إِنَّهَا قَالَتْ بَرَى مُحَمَّدٌ أَنَّهُ لَوْ طَلَقْنَا أَنَّهُ لَا يَأْتِينَا الْأَكْفَاءُ مِنْ قَوْمِنَا يَتَزَوَّجُونَا.

He (the narrator) said, ‘And I asked him^{asws} about the speech of the woman, and what it is?’ He^{asws} said: ‘She said, ‘Muhammad^{saww} sees that if he^{saww} were to divorce us, the matches from our people would not come to us to marry us”²¹¹.

44- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ بْنِ الْفَضْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: ذَكَرَ أَبُو عَبْدِ اللَّهِ ع أَنَّ زَيْنَبَ قَالَتْ لِرَسُولِ اللَّهِ ص لَا تَعْدِلْ وَ أَنْتَ رَسُولُ اللَّهِ وَ قَالَتْ حَفْصَةُ إِنَّ طَلَقَنَا وَجَدْنَا أَكْفَاءَنَا مِنْ قَوْمِنَا فَاحْتَسِبِ الْوَحْيَ عَنْ رَسُولِ اللَّهِ ص عَشْرِينَ يَوْمًا

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad bin Ismail, from Muhammad Bin Al Fazeyl, from Abu Al Sabbah Al Kinani who said,

‘Abu Abdullah^{asws} mentioned that Zaynab said to Rasool-Allah^{saww}, ‘You^{saww} are not being fair and (although) you^{saww} are Rasool^{saww} of Allah^{azwj}’; and Hafsa said, ‘If you^{saww} divorce us we will find our match from our people’. The Revelation was Withheld from Rasool-Allah^{saww} for twenty days.

قَالَ فَأَنْفَتَ اللَّهُ عَزَّ وَ جَلَّ لِرَسُولِهِ فَأَنْزَلَ يَا أَيُّهَا النَّبِيُّ قُلْ لَأَتَزَوَّجَكُمْ إِنْ كُنْتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ إِلَى قَوْلِهِ آخِرًا عَظِيمًا

He^{asws} said: ‘Allah^{azwj} Mighty and Majestic Scorned for His^{azwj} Rasool^{saww}, and it was Revealed: **O Prophet! Say to your wives: ‘If you were intending the life of the world and its adornments, then come, [33:28]** – up to His^{azwj} Words: **a mighty Recompense [33:29]**.

قَالَ فَاخْتَرْنَ اللَّهُ وَ رَسُولَهُ وَ لَوْ اخْتَرْنَ أَنْفُسَهُنَّ لَبَرَّ وَ إِنْ اخْتَرْنَ اللَّهَ وَ رَسُولَهُ فَلَيْسَ بِشَيْءٍ.

He^{asws} said: ‘They chose Allah^{azwj} and His^{azwj} Rasool^{saww}, and had they chosen themselves, they would have been irrevocably divorced, and they chose Allah^{azwj} and His^{azwj} Rasool^{saww}, so it wasn’t with any thing (effect)”²¹².

²¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 43

²¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 44

45- كا، الكافي العِدَّة عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَضْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ بَعْضَ نِسَاءِ النَّبِيِّ ص قَالَتْ أَيْرَى مُحَمَّدٌ أَنَّهُ إِنْ طَلَقْنَا لَا نَجِدُ الْأَكْفَاءَ مِنْ قَوْمِنَا

Al Kafi – The number, from Sahl, from Ibn Abu Nasr, from Hammad Bin usman, from Abdul A’ala Bin Ayn who said,

‘I heard Abu Abdullah^{asws} saying: ‘One of the wives of the Prophet^{saww} said, ‘Muhammad^{saww} views that if he^{saww} were to divorce us we would not find our match from our people’.

قَالَ فَغَضِبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنْ فَوْقِ سَبْعِ سَمَاوَاتِهِ فَأَمَرَهُ فَخَيَّرَهُنَّ حَتَّى انْتَهَى إِلَى زَيْنَبِ بِنْتِ جَحْشٍ فَقَامَتْ فَقَبَّلَتْهُ وَ قَالَتْ اخْتَارَ اللَّهُ وَ رَسُولَهُ.

He^{asws} said: ‘Allah^{azwj} Mighty and Majestic was Wrathful from above His^{azwj} skies and Commanded him^{saww}. So, he^{saww} gave them a choice, until he^{saww} ended up to Zaynab Bint Jahash. She stood up and kissed him^{saww} and said, ‘I choose Allah^{azwj} and His^{azwj} Rasool^{saww}’,²¹³

46- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ إِذَا خَيَّرَ امْرَأَتَهُ فَقَالَ إِنَّمَا الْخِيَرَةُ لَنَا لَيْسَ لِأَحَدٍ وَ إِنَّمَا خَيَّرَ رَسُولُ اللَّهِ ص لِمَكَانٍ عَائِشَةَ فَاخْتَرَنَ اللَّهُ وَ رَسُولَهُ وَ لَمْ يَكُنْ لَهُنَّ أَنْ يَخْتَرْنَ غَيْرَ رَسُولِ اللَّهِ ص.

Al Kafi – Humeyd Bin Ziyad, from Ibn Sama’at, from Abdullah Bin Jabala, from Yaqoub Bin Salim, from Muhammad Bin Muslim,

‘From Abu Abdullah^{asws} regarding a man when he gives a choice to his wife. He^{asws} said: ‘But rather, the choice is for us^{asws}, it isn’t for anyone (else), and rather Rasool-Allah^{saww} gave choice due to what was from Ayesha. She chose Allah^{azwj} and His^{azwj} Rasool^{saww}, and there did not happen to be for them that they choose other than Rasool-Allah^{saww}’,²¹⁴

47- ~~ين، كتاب حسين بن سعيد و النوادر النضر عن حسين بن موسى عن زورارة عن أخيهما ع قال: إن علي بن الحسين ع تزوج أم ولد ع حبه الحسين ع و زوج أمه مولاه فلما بلغ ذلك عبد الملك بن مروان كتب إليه يا علي بن الحسين كأنك لا تعرف موضعك من قومك و قدرك عند الناس تزوجت مولاه و زوجت مولاه بأمك~~

The book of Husayn Bin Saeed, and ‘Al Nawadir’ – Al Nazr, from Al Husayn Bin Musa, from Zurara,

‘From one of the two (5th or 6th Imam^{asws}) having said: ‘Ali^{asws} Bin Al Husayn^{asws} married the mother of the children of his^{asws} uncle Al Hassan^{asws}, and his^{asws} slave married one who had nourished him^{asws}. When that reached Abdul Malik Bin Marwan, he wrote to him^{asws}, ‘O Ali^{asws} Bin Al Husayn^{asws}! It is as if you^{asws} do not recognise your^{asws} position from your^{asws} people and your^{asws} worth in the presence of the people. You^{asws} married a slave girl and got your^{asws} slave to marry your^{asws} mother?’

~~فكتب إليه علي بن الحسين ع فبعت كتابك و لنا أموة رسول الله ص فقد زوج زنت بنت عبيد زيدا مولاه و تزوج ص مولاه صغيت بنت حبيبي بن أخطب.~~

²¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 45

²¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 46

Ali^{asws} Bin Al-Husayn^{asws} wrote to him: 'I^{asws} understood your letter and for us^{asws} there is an exemplary example with Rasool Allah^{saww}. He^{saww} had married Zaynab, a daughter of his^{saww} aunt to his^{saww} slave Zayd, and he^{saww} married his^{saww} slave girl Safiya Bint Huyay Bin Akhtab'.²¹⁵

48- يب، تذيب الأحكام علي بن الحسن عن علي بن أسباط عن محمد بن زياد عن عمر بن أذينة عن زرارة عن أبي جعفر ع قال: خير رسول الله ع نساءه فأخبرته فكان ذلك طلاقاً

(The book) 'Tahzeeb Al Ahkaam' – 'Ali Bin al Hassan, from Ali Bin Asbaat, from Muhammad Bin Ziyad, from Umar Bin Azina,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} gave a choice to his^{saww} wives, and they chose him^{saww}, (or else) that would have been a divorce'.

قَالَ قُلْتُ لَهُ لَوْ اخْتَرْنَ أَنْفُسَهُنَّ قَالَ فَعَالَ لِي مَا ظَنُّكَ بِرَسُولِ اللَّهِ ص لَوْ اخْتَرْنَ أَنْفُسَهُنَّ أَكَانَ يُمَسِّكُهُنَّ.

He (the narrator) said, 'I said to him^{asws}, 'If they had chosen their own selves?' He^{saww} said to me: 'What is your view with Rasool-Allah^{saww} if they had chosen their own selves, would he^{saww} have withheld them (forcibly)?'²¹⁶

Tafseer Al-Qummi – Ali Bin Ibrahim said regarding His^{azwj} Words: **and He did not Make you adopted sons as being your sons [33:4]**. It was narrated to me by my father, from Ibn Abu Umeyr, from Jameel,

49- فس، تفسير القمي قال علي بن إبراهيم في قوله و ما جعل أديعائكم أبناءكم. قال فإنه حدثني أبي عن ابن أبي عمير عن جميل عن أبي عبد الله ع قال: كَانَ سَبَبَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا تَزَوَّجَ بِخَدِيجَةَ بِنْتِ خُوَيْلِدٍ خَرَجَ إِلَى سَوِيقِ عُكَاظٍ فِي بَحَارَةِ لَهَا وَ رَأَى زَيْدًا يُبَاعُ وَ رَأَاهُ غُلَامًا كَسِيسًا خَصِيفًا فَاشْتَرَاهُ فَلَمَّا نَبِىَ رَسُولُ اللَّهِ ص دَعَاهُ إِلَى الْإِسْلَامِ فَأَسْلَمَ فَكَانَ يُدْعَى زَيْدٌ مَوْىَ مُحَمَّدٍ

'Abu Abdullah^{asws} has said: 'The reason for the Revelation of that is - When Rasool-Allah^{saww} married Khadeeja^{asws}, daughter of Khuwaylid, He^{saww} went out to the market for some business on her^{asws} behalf, and he^{saww} saw Zayd being sold, and saw him to be a wise, tactful boy. So he^{saww} bought him. When the Prophet^{saww} invited him to Al-Islam, he accepted, and was being called Zayd, slave of Muhammad^{saww}.

فَلَمَّا بَلَغَ حَارِثَةُ بْنُ شَرَاهِيلَ الْكَلْبِيِّ خَبَرَ زَيْدٍ قَدِيمَ مَكَّةَ وَ كَانَ رَجُلًا جَلِيلًا فَأَتَى أَبَا طَالِبٍ فَقَالَ يَا أَبَا طَالِبٍ إِنَّ ابْنِي وَقَعَ عَلَيْهِ السَّيِّ وَ بَلَغَنِي أَنَّهُ صَارَ لِابْنِ أَخِيكَ تَسْأَلُهُ إِمَّا أَنْ يَبِيعَهُ وَ إِمَّا أَنْ يُقَادِيَهُ وَ إِمَّا أَنْ يُعْتَقَهُ فَكَلَّمَ أَبُو طَالِبٍ رَسُولَ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص هُوَ خَيْرٌ فَلْيَذْهَبْ حَيْثُ شَاءَ

When the news of his son reached Harisa Bin Sharaheel Al-Kalby, and he was a majestic man, he came up to Abu Talib^{asws} and said, 'O Abu Talib^{asws}! My son is now a youth, and it has reached me that he has gone to the son^{saww} of your^{asws} brother^{asws}, therefore ask him^{saww}, either he^{saww} sells him, or ransoms him, or frees him'. Abu Talib^{asws} spoke to Rasool-Allah^{saww}. Rasool-Allah^{saww} said: 'He is free, and he can go wherever he desires to'.

²¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 47

²¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 48

فَقَامَ حَارِثَةُ فَأَخَذَ يَدَ زَيْدٍ فَقَالَ لَهُ يَا بَنِي الْحَقِّ بِشْرَفِكَ وَ حَسَبِكَ فَقَالَ زَيْدٌ لَسْتُ أَفَارِقُ رَسُولَ اللَّهِ ص أَبَدًا فَقَالَ لَهُ أَبُوهُ فَتَدْعُ حَسَبَكَ وَ نَسَبَكَ وَ تَكُونُ عَبْدًا لِقُرَيْشٍ فَقَالَ زَيْدٌ لَسْتُ أَفَارِقُ رَسُولَ اللَّهِ ص مَا دُمْتُ حَيًّا فَغَضِبَ أَبُوهُ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ اشْهَدُوا أَنِّي قَدْ بَرِئْتُ مِنْهُ وَ لَيْسَ هُوَ ابْنِي

Harisa stood up, grabbed the hand of Zayd, and said to him, 'The right is with your nobility and your lineage'. Zayd said, 'I will never separate from Rasool-Allah^{saww}, ever'. His father said to him, 'You leave your affiliations and your lineage, and become a servant of the Quraysh?' Zayd said, 'I will never separate from Rasool-Allah^{saww} for as long as I am alive'. His father got angry and said, 'O group of Quraysh! Bear witness and I am away from Zayd, and he is not my son!'

فَقَالَ رَسُولُ اللَّهِ ص اشْهَدُوا أَنَّ زَيْدًا ابْنِي أَرْنَهُ وَ يَرْنِي وَ كَانَ يُدْعَى زَيْدُ بْنُ مُحَمَّدٍ وَ كَانَ رَسُولُ اللَّهِ ص يُحِبُّهُ وَ سَمَّاهُ زَيْدَ الْحُبِّ

Rasool-Allah^{saww} said: 'Bear witness that Zayd is my^{saww} son. I^{saww} inherit him, and he inherits me^{saww}'. And Zayd was, from then on, called 'Ibn Muhammad^{saww}', and Rasool-Allah^{saww} used to love him, and named him as 'The beloved Zayd'.

فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ زَوْجَهُ زَيْنَبُ بِنْتُ جَحْشٍ وَ أَبْطَأَ عَنْهُ يَوْمًا فَأَتَى رَسُولُ اللَّهِ ص مَنْزِلَهُ يَسْأَلُ عَنْهُ فَإِذَا زَيْنَبُ جَالِسَةٌ وَسَطَ حُجْرَتِهَا تَسْحَقُ طَبِيبًا بِفَهْرِهَا فَادْفَعَ رَسُولُ اللَّهِ ص الْبَابَ فَنَظَرَ إِلَيْهَا وَ كَانَتْ حَمِيلَةً حَسَنَةً فَقَالَ سُبْحَانَ اللَّهِ خَالِقِ النُّورِ وَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

When Rasool-Allah^{saww} migrated to Al-Medina, he^{saww} got him married to Zaynab Bint Jahsh. He was delayed, one morning, so Rasool-Allah^{saww} came up to his house asking about him, and there was Zaynab seated in the middle of her room, making perfume for herself. So he^{saww} looked towards her, and she was extremely beautiful, so he^{saww} said: 'Glory be to Allah^{azwj}, Creator of the Light. And Blessed is Allah^{azwj}, the best of the Creators'.

ثُمَّ رَجَعَ ص إِلَى مَنْزِلِهِ وَ وَقَعَتْ زَيْنَبُ فِي قَلْبِهِ وَفُوعًا عَجِيبًا وَ جَاءَ زَيْدٌ إِلَى مَنْزِلِهِ فَأَخْبَرَتْهُ زَيْنَبُ بِمَا قَالَ رَسُولُ اللَّهِ ص فَقَالَ لَهَا زَيْدُ هَلْ لَكَ أَنْ أُطْلَقَكَ حَتَّى يَتَزَوَّجَكَ رَسُولُ اللَّهِ ص فَعَلَّكَ قَدْ وَقَعَتْ فِي قَلْبِهِ فَقَالَتْ أَخَشَى أَنْ تُطْلَقَنِي وَ لَا يَتَزَوَّجَنِي رَسُولُ اللَّهِ ص

Then Rasool-Allah^{saww} returned to his^{saww} house, and there occurred in the heart of Zaynab, a strange occurrence. Zayd went to his house, and she informed him of what Rasool-Allah^{saww} had said. Zayd said to her, 'Would you like me to divorce you until Rasool-Allah^{saww} gets married to you? You might have occurred in his^{saww} heart'. She said, 'I fear, that if you were to divorce me, Rasool-Allah^{saww} may not marry me'.

فَجَاءَ زَيْدٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا أَبَايَ أَنْتَ وَ أُمِّي أَخْبَرْتَنِي زَيْنَبُ بِكَذَا وَ كَذَا فَهَلْ لَكَ أَنْ أُطْلَقَهَا حَتَّى يَتَزَوَّجَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَا أَذْهَبُ وَ أَتَى اللَّهَ وَ أَمْسِكَ عَلَيْكَ زَوْجَكَ

Zayd went to Rasool-Allah^{saww} and said, 'May my father, and my mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Zaynab has informed me of such and such. Would you^{saww} like me to divorce her until you get married to her?' Rasool-Allah^{saww} said to him: 'Go! And fear Allah^{azwj}! And attach yourself to your spouse!'

ثُمَّ حَكَى اللَّهُ فَقَالَ أَمْسِكَ عَلَيْكَ زَوْجَكَ وَ أَتَى اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجَهَا إِلَى قَوْلِهِ وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا فَرَزَّ اللَّهُ مِنْ فَوْقِ عَرْشِهِ

Then Allah^{azwj} Quoted, so He^{azwj} Said: **'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him. So when Zayd had dissolved the marriage, We Married her to you – up to His^{azwj} Words: and the Command of Allah Will always be Done [33:37].** Thus, Allah^{azwj} Married her to him^{saww} from the top of His^{azwj} Throne.

فَقَالَ الْمُنَافِقُونَ يُحَرِّمُ عَلَيْنَا نِسَاءَنَا وَ يَتَزَوَّجُ امْرَأَةً ابْنِهِ زَيْدٍ فَأَنْزَلَ اللَّهُ فِي هَذَا وَ مَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ إِلَى قَوْلِهِ يَهْدِي السَّبِيلَ

The hypocrites said, 'He^{saww} prohibits unto us, the wives of our sons, and he^{saww} marries the wife of his^{saww} son Zayd!' So Allah^{azwj} Revealed with regards to this: **and He did not Make you adopted sons as being your sons.** – up to His^{azwj} Words: **and He Guides to the Way [33:4].**

ثُمَّ قَالَ ادْعُوهُمْ لِآبَائِهِمْ إِلَى قَوْلِهِ وَ مَوَالِيكُمْ

Then He^{azwj} Said: **Assert them to their fathers, this is more equitable in the Presence of Allah – up to His^{azwj} Words: and are your friends [33:5].**

فَأَعْلَمَ اللَّهُ أَنَّ زَيْدًا لَيْسَ هُوَ ابْنُ مُحَمَّدٍ.

So Zayd came to know that he wasn't a son of Muhammad^{saww}, and rather was his^{saww} adopted son".²¹⁷

50- ج، الإحتجاج ن، عيون أخبار الرضا عليه السلام في خبر ابن الجهم أَنَّهُ سَأَلَ الْمَأْمُونُ الرِّضَا عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَ أَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تَخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

(The books) 'Al-Ihtijaj' (and) 'Uyoon Akhbar Al Reza^{asws}, in a Hadeeth of Ibn Al-Jahm, 'Al-Mamoun asked Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him'.**

قَالَ الرِّضَا ع إِنَّ رَسُولَ اللَّهِ ص قَصَدَ دَارَ زَيْدِ بْنِ حَارِثَةَ بْنِ شَرَّاحِيلَ الْكَلْبِيِّ فِي أَمْرِ أَرَادَهُ فَرَأَى امْرَأَتَهُ تَغْتَسِلُ فَقَالَ لَهَا سُبْحَانَ الَّذِي خَلَقَكَ وَ إِنَّمَا أَرَادَ بِذَلِكَ تَنْزِيَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى عَنْ قَوْلِ مَنْ زَعَمَ أَنَّ الْمَلَائِكَةَ بَنَاتُ اللَّهِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَفَأَصْنَعُكُمْ رُبُّكُمْ بِالْبَيْنِ وَ اتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

Al-Reza^{asws} said: 'Rasool-Allah^{saww} went to the house of Zayd Bin Harisa Bin Sharaheel Al-Kalby regarding a matter he^{saww} intended, and he^{saww} saw his wife washing, so he^{saww} said to her: 'Glorious is Allah^{azwj} Who Created you!' And rather, he^{saww} meant by that Allah^{azwj} is far more Exalted from the words of the one who claims that the Angels are daughters of Allah^{azwj} the Exalted: **Has then your Lord Distinguished you with the sons, and Taken daughters from the Angels? You are speaking a grievous word [17:40].**

²¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 49

فَقَالَ النَّبِيُّ ص لَمَّا رَأَاهَا تَغْتَسِلُ سُبْحَانَ الَّذِي خَلَقَكَ أَنْ يَتَّخِذَ وَلَدًا يَحْتَاجُ إِلَى هَذَا التَّطَهِيرِ وَالْإِعْتِسَالِ

Therefore, the Prophet^{saww} said when he^{saww} saw her washing: 'Glorious is the One^{azwj} Who Created you, that He^{azwj} should Take a child for Himself^{azwj} being needy to this cleansing and the washing!'

فَلَمَّا عَادَ زَيْدٌ إِلَى مَنْزِلِهِ أَخْبَرَتْهُ امْرَأَتُهُ بِمَجِيءِ رَسُولِ اللَّهِ ص وَ قَوْلِهِ لَهَا سُبْحَانَ الَّذِي خَلَقَكَ فَلَمْ يَعْلَمْ زَيْدٌ مَا أَرَادَ بِذَلِكَ وَ ظَنَّ أَنَّهُ قَالَ ذَلِكَ لِمَا أَعْجَبَهُ مِنْ حُسْنِهَا

When Zayd returned to his house, his wife informed him of the coming of the Rasool^{saww} and his^{saww} words to her: "Glorious is the One^{azwj} Who Created you', but Zayd did not know what he^{saww} meant by that. He thought that he^{saww} said that when he^{saww} was fascinated from her beauty.

فَجَاءَ إِلَى النَّبِيِّ ص فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ امْرَأَتِي فِي خُلُقِهَا سُوءٌ وَ إِنِّي أُرِيدُ طَلَاقَهَا فَقَالَ لَهُ النَّبِيُّ ص أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ

So he came to the Prophet^{saww} and said to him^{saww}, 'My wife, her mannerisms are evil, and I want to divorce her'. The Prophet^{saww} said to her: **'Withhold your wife to yourself and fear Allah! [33:37].**

وَ قَدْ كَانَ اللَّهُ عَزَّ وَ جَلَّ عَرَفَهُ عَدَدَ أَزْوَاجِهِ وَ أَنَّ تِلْكَ الْمَرْأَةَ مِنْهُمْ فَأَخْفَى ذَلِكَ فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِزَيْدٍ وَ خَشِيَ النَّاسَ أَنْ يَقُولُوا إِنَّ مُحَمَّدًا يَقُولُ لِمَوْلَاهُ إِنَّ امْرَأَتَكَ سَتَكُونُ لِي زَوْجَةً فَيَعِيبُونَهُ بِذَلِكَ

And Allah^{azwj} had already introduced the number of his^{saww} wives to him, and that very woman was from them, but he^{saww} concealed that within himself and did not manifest it to Zayd, and he^{saww} feared the people lest they be saying, 'Muhammad^{saww} is saying to his^{saww} slave: 'Your wife would be becoming my^{saww} wife', and they would be faulting him^{saww} with that.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ يَغْنِي بِالْإِسْلَامِ وَ أَنْعَمْتَ عَلَيْهِ يَغْنِي بِالْعِتْقِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَ اتَّقِ اللَّهَ وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَ تَخْشَى النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

Thus, Allah^{azwj} the Exalted Revealed: **And when you said to the one whom Allah had Favoured upon and you had favoured upon: 'Withhold your wife to yourself and fear Allah!', and you concealed within yourself what Allah would be Manifesting, and you feared the people while Allah is more deserving that you fear Him'.**

ثُمَّ إِنَّ زَيْدَ بْنَ حَارِثَةَ طَلَّقَهَا وَ اعْتَدَّتْ مِنْهُ فَرَوَّجَهَا اللَّهُ عَزَّ وَ جَلَّ مِنْ نَبِيِّ مُحَمَّدٍ ص وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ عَزَّ وَ جَلَّ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَ كَانَ أَمْرُ اللَّهِ مَفْعُولًا

Then Zayd Bin Harisa divorced her, and she observed the waiting period from him, and Allah^{azwj} the Exalted got her married to His^{azwj} Prophet^{saww}, Muhammad^{saww}, and Revealed the Quran (Verses) with that, so the Mighty and Majestic Said: **So when Zayd had dissolved the marriage, We Married her to you so that there would not happen to be any uneasiness**

upon the Momineen regarding the wives of their adopted sons when they had dissolved their marriages from them; and the Command of Allah Will always be Done [33:37].

ثُمَّ عَلِمَ عَزَّ وَ جَلَّ أَنَّ الْمُنَافِقِينَ سَيَعْبُونَهُ بِتَرْوِجِهَا فَأَنْزَلَ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرْجٍ فِيمَا فَرَضَ اللَّهُ لَهُ.

Then Allah^{azwj} Mighty and Majestic Knew that the hypocrites will be faulting him^{saww}, so Allah^{azwj} the Exalted Revealed: **There was no blame upon the Prophet regarding what Allah Imposed to Him [33:38]**.²¹⁸

51- ن، عيون أخبار الرضا عليه السلام في خبر علي بن محمد بن الجهم أنه سأل الرضا ع عن قول الله عزَّ و جلَّ في نبيه محمدٍ ص وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ

(The book) 'Uyoon Akhbar Al-Reza^{asws} in a Hadeeth of Ali Bin Muhammad Bin Al Jahm – 'Al-Reza^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic regarding His^{azwj} Prophet^{saww} Muhammad^{saww}: **and you concealed within yourself what Allah would be Manifesting [33:37].**

فَأَجَابَ ع أَنَّ اللَّهَ عَرَفَ نَبِيَّهُ ص أَسْمَاءَ أَزْوَاجِهِ فِي دَارِ الدُّنْيَا وَ أَسْمَاءَ أَزْوَاجِهِ فِي الْآخِرَةِ وَ أَنَّهَا أُمَمَاتُ الْمُؤْمِنِينَ وَ أَحَدُ مَنْ سَمِيَ لَهُ زَيْنَبُ بِنْتُ جَحْشٍ وَ هِيَ يَوْمئِذٍ تَحْتَ زَيْدِ بْنِ حَارِثَةَ فَأَخْفَى ص اسْمَهَا فِي نَفْسِهِ وَ لَمْ يُبْدِهِ لِكَيْلَا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِي امْرَأَةٍ فِي بَيْتِ رَجُلٍ إِنَّهَا إِحْدَى أَزْوَاجِهِ مِنْ أُمَمَاتِ الْمُؤْمِنِينَ وَ خَشِيَ قَوْلَ الْمُنَافِقِينَ

He^{asws} answered: 'Allah^{azwj} Introduced to His^{azwj} Prophet^{saww}, the names of his^{saww} wives in the world and the names of his^{saww} wives in the Hereafter, and they are mothers of the believers; and one of the ones He^{azwj} Named to him^{saww} was Zaynab Bint Jahash, and in those days she was married to Zayd Bin Haris. He^{saww} concealed her name within himself and did not manifest it lest anyone from the hypocrites would say that he^{saww} spoke regarding a woman regarding a household of a man that she is one of his^{saww} wives from the mothers of the believers, and he^{saww} feared the words of the hypocrites.

قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ تُخْفِي النَّاسَ وَ اللَّهُ أَحَقُّ أَنْ تُخْشَاهُ يَغْنِي فِي نَفْسِكَ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَا تَوَلَّى تَرْوِجَ أَحَدٍ مِنْ خَلْقِهِ إِلَّا تَرْوِجَ حَوَاءَ مِنْ آدَمَ ع وَ زَيْنَبَ مِنْ رَسُولِ اللَّهِ ص يَقُولُهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا الْآيَةَ وَ فَاطِمَةَ مِنْ عَلِيٍّ ع.

Allah^{azwj} Mighty and Majestic Said: **and you feared the people while Allah is more deserving that you fear Him [33:37]** – meaning within himself^{saww}, and that Allah^{azwj} Mighty and Majestic and Allah^{azwj} did not Conduct the marriage of anyone from His^{azwj} creatures except the marriage of Hawwa^{as} to Adam^{as}, and Zaynab to Rasool-Allah^{saww}, by His^{azwj} Words: **So when Zayd had dissolved the marriage, We Married her to you [33:37]** – the Verse, and (Syeda) Fatima^{asws} to Ali^{asws}.²¹⁹

52- فس، تفسير القمي في رواية أبي الجاود عن أبي جعفر ع في قوله وَ مَا كَانَ لِمُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص خَطَبَ عَلَى زَيْدِ بْنِ حَارِثَةَ زَيْنَبَ بِنْتُ جَحْشٍ الْأَسَدِيَّةِ مِنْ بَنِي أَسَدِ بْنِ خُزَيْمَةَ وَ هِيَ بِنْتُ عَمَّةِ النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ حَتَّى أَوَامِرَ نَفْسِي فَأَنْظُرْ

²¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 50

²¹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 51

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **And it was not for a Momin, nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. [33:36]**, And that Rasool-Allah^{saww} married Zaynab Bin Jahsh Al-Asadiyya to Zayd Bin Haaris. She was from the Clan of Asad Bin Khuzeyman, and she was a daughter of the paternal aunt of Rasool-Allah^{saww}. She said, ‘O Rasool-Allah^{saww}, until there are orders for myself, I shall wait.

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ لِمُؤْمِنٍ وَ لَا مُؤْمِنَةٍ الْآيَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ أَمْرِي بِيَدِكَ

Allah^{azwj} Revealed: **And it was not for a Momin nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter. And one who disobeys Allah and His Rasool, so he has strayed a clear straying [33:36]**. She said, ‘My matter is in your hands’.

فَزَوَّجَهَا إِذْهُ فَكَانَتْ عِنْدَ زَيْدٍ مَا شَاءَ اللَّهُ ثُمَّ إِنَّهُمَا تَشَاجَرَا فِي شَيْءٍ إِلَى رَسُولِ اللَّهِ ص فَظَنَرَ إِلَيْهَا النَّبِيُّ ص فَأَعَجَبَتْهُ فَقَالَ زَيْدُ يَا رَسُولَ اللَّهِ تَأْذُنُ لِي فِي طَلَاقِهَا فَإِنَّ فِيهَا كِبْرًا وَ إِنَّهَا لَتُؤْذِنِي بِلِسَانِهَا فَقَالَ رَسُولُ اللَّهِ ص أَتَقِي اللَّهَ وَ أَمْسِلُكَ عَلَيْكَ زَوْجَكَ وَ أَحْسِنَ إِلَيْهَا

So he^{saww} got her married to him (Zayd). She remained with Zayd for as long as Allah^{azwj} so Desired it. Then they quarrelled about something to Rasool-Allah^{saww}. So the Prophet^{saww} looked towards her and she astounded him^{saww}. Zayd said, ‘O Rasool-Allah^{saww}, allow me to divorce her, for she is arrogant, and she hurts me with her tongue’. Rasool-Allah^{saww} said: ‘Fear Allah^{azwj} and hold on to your spouse, and be good to her’.

ثُمَّ إِنَّ زَيْدًا طَلَّقَهَا وَ انْقَضَتْ عِدَّتُهَا فَأَنْزَلَ اللَّهُ نِكَاحَهَا عَلَى رَسُولِ اللَّهِ ص فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا

Then Zayd divorced her, and she spent her waiting period. Then Allah^{azwj} Revealed that she should be married to Rasool-Allah^{saww}, so He^{azwj} Said: **So when Zayd had dissolved the marriage, We Married her to you [33:37]**.

وَ فِي قَوْلِهِ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ فَإِنَّ هَذِهِ نَزَلَتْ فِي شَأْنِ زَيْدِ بْنِ حَارِثَةَ قَالَتْ قُرَيْشٌ يُعِيرُنَا مُحَمَّدٌ يَدْعِي بَعْضُنَا بَعْضًا وَ قَدْ ادَّعَى هُوَ زَيْدًا فَقَالَ اللَّهُ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ يَعْنِي يُؤْمِنُ قَالَ إِنَّهُ لَيْسَ بِأَبِي زَيْدٍ

And regarding His^{azwj} Words: **Muhammad was not a father of anyone of your men, [33:40]** - ‘This was Revealed regarding the importance of Zayd Bin Haaris. The Quraysh said, ‘Muhammad^{saww} reproaches us if we make a claim on each other, and he^{saww} has made a claim, and he is Zayd!’ So Allah^{azwj} Said: **Muhammad was not a father of anyone of your men [33:40]**, Meaning, at that time he^{saww} was not the father of Zayd’.

وَ حَاتِمُ النَّبِيِّينَ يَعْنِي لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ص.

He said, 'His^{azwj} Words: **and the last of the Prophets [33:40]**. It Means that there is no Prophet^{saww} after him^{saww},²²⁰

53- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاهُ فَإِنَّهُ لَمَّا أَنْ تَخْرُجَ رَسُولُ اللَّهِ ص يَزِينُ بِنْتِ حَاشِيٍّ وَكَانَ يُجِبُّهَا فَأَوْفَى دَعَا أَصْحَابَهُ وَكَانَ أَصْحَابُهُ إِذَا أَكَلُوا يُجِبُّونَ أَنْ يَتَحَدَّثُوا عِنْدَ رَسُولِ اللَّهِ ص وَكَانَ يُحِبُّ أَنْ يَخْلُوَ مَعَ زَيْنَبَ

Tafseer Al Qummi - **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you to a meal, (and) not waiting for its preparation [33:53]**. When Rasool-Allah^{saww} married Zaynab Bint Jahash, and he^{saww} used to love her, he^{saww} gave a banquet and called his^{saww} companion. And it was so that whenever they had eaten would love to (sit and) hold discussions in the presence of Rasool-Allah^{saww}, and he^{saww} liked to be alone with Zaynab.

فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ وَ ذَلِكَ أَنَّهُمْ كَانُوا يَدْخُلُونَ بِلا إِذْنٍ فَقَالَ عَزَّ وَ جَلَّ إِلَّا أَنْ يُؤْذَنَ إِلَى قَوْلِهِ مِنْ وَرَاءِ حِجَابٍ.

Allah^{azwj} Revealed: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**, and that is because they were entering without permission, so Allah^{azwj} Mighty and Majestic Said: **unless there is permission for you [33:53]**, up to His^{azwj} Words: **from behind a curtain [33:53]**".²²¹

54- كا، الكافي هُمَيْدُ بْنُ زِيَادٍ عَنْ ابْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ زَيْنَبَ بِنْتَ حَاشِيٍّ قَالَتْ يَرَى رَسُولُ اللَّهِ ص إِنْ خَلَى سَبِيلَنَا أَنْ لَا نَجِدَ زَوْجًا غَيْرَهُ وَ قَدْ كَانَ اعْتَرَلَ نِسَاءَهُ تِسْعًا وَ عَشْرِينَ لَيْلَةً

Al Kafi – Humeyd Bin Ziyad, from Ibn Sama'at, from Ja'far Bin Sama'at, from Dawood Bin Sirhan,

'From Abu Abdullah^{asws} having said: 'Zaynab Bint Jahash said, 'Rasool-Allah^{saww} views that if he^{saww} were to free our way (divorce us), we will not (be able to) find any husband other than him^{saww}, and he^{saww} had isolated from his^{saww} wives for twenty nights.

فَلَمَّا قَالَتْ زَيْنَبُ الَّتِي قَالَتْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ جِبْرَائِيلَ إِلَى مُحَمَّدٍ ص فَقَالَ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُمْ تُرِيدْنَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكِنَ الْآيَاتَيْنِ كِلْتَاهُمَا فَعُلْنَ بَلْ لَخْتَارَ اللَّهُ وَ رَسُولُهُ وَ الدَّارَ الْآخِرَةَ.

When Zaynab said that which she said, Allah^{azwj} Mighty and Majestic Sent Jibraeel^{as} to Muhammad^{saww} and Said: **Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you [33:28]** – both the two Verses (28 & 29). They said, 'But we choose Allah^{azwj} and His^{azwj} Rasool^{saww} and the house of the Hereafter".²²²

55- كا، الكافي هُمَيْدُ بْنُ زِيَادٍ عَنْ حَسَنِ بْنِ سَمَاعَةَ عَنْ وَهَبِ بْنِ خُصٍّ عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ زَيْنَبَ بِنْتَ حَاشِيٍّ قَالَتْ لِرَسُولِ اللَّهِ ص لَا تَعْدِلْ وَ أَنْتَ نَبِيٌّ فَقَالَ تَرَيْتَ يَدَاكَ إِذَا لَمْ أَعْدِلْ فَمَنْ يَعْدِلُ قَالَتْ دَعَوْتَ اللَّهَ يَا رَسُولَ اللَّهِ لِيَقْطَعَ يَدَايَ فَقَالَ لَا وَ لَكِنْ لَتَتَرْتَابَنَ

²²⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 52

²²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 53

²²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 54

Al Kafi – Humejd Bin Ziyad, from Hasan Bin Sama'at, from Wahab Bin Hafs, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Zaynab Bint Jahash said to Rasool-Allah^{saww}, 'You^{saww} are not being fair and (although) you^{saww} are Rasool^{saww} of Allah^{azwj}'. He^{saww} said: 'May dust be on your hands! If I^{saww} am not just then who is just?' She said, 'You^{saww} have supplicated to Allah^{azwj}, O Rasool-Allah^{saww}, for my hands to be cut off?' He^{saww} said: 'No, but for them to be dusty'.

فَقَالَتْ إِنَّكَ إِنِ طَلَّقْتَنَا وَجَدْنَا فِي قَوْمِنَا أَكْفَاءَنَا فَأَخْبَسَ الْوَحْيُ عَنْ رَسُولِ اللَّهِ ص تِسْعاً وَ عِشْرِينَ لَيْلَةً

She said, 'If you^{saww} were to divorce us we will find our match among our people'. So, the Revelation was Withheld from Rasool-Allah^{saww} for twenty nine days'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع فَأَنْبَتَ اللَّهُ لِرَسُولِهِ ص فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّبِيُّ قُلْ لَأُزَوِّجَكُمُ إِن كُنتُمْ تُرِيدُونَ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا الْأَيَّتَيْنِ فَاخْتَرْنَ اللَّهَ وَ رَسُولَهُ وَ لَمْ يَكُنْ شَيْءٌ وَ لَوْ اخْتَرْنَ أَنْفُسَهُنَّ لَبَنَ.

Then Abu Ja'far^{asws} said: 'Allah^{azwj} Scorned for His^{azwj} Rasool^{saww} and Allah^{azwj} mighty and Majestic Revealed: **Say to your wives: 'If you were intending the life of the world and its adornments, then come, I shall provide for you [33:28] –the two Verses (28 & 29). They chose Allah^{azwj} and His^{azwj} Rasool^{saww}, and nothing happened, and had they chosen their own selves, they would have been irrevocably divorced''**.²²³

²²³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 2 H 55

CHAPTER 3 – THE STATE OF UMM SALMA^{ra}

1- لي، الأماالي للصدوق ابن الوليد عن محمد بن أبي القاسم عن محمد بن علي الصيرفي عن محمد بن سينان عن المفضل بن عمر عن أبي عبد الله الصادق عن أبيه عن جده ع قال: بلغ أم سلمة زوج النبي ص أن مؤل لها يتنقص علياً ع و يتناوله فأرسلت إليه فلما أن صار إليها قالت له يا بني بلغني أنك تتنقص علياً و تتناوله قال لها نعم يا أمه

(The book) 'Al Amaali' of the sheykh Al Sadouq – 'Ibn Al Waleed, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Abu Abdullah Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'It reached Umm Salma^{ra}, wife of the Prophet^{saww}, that a slave of her^{ra} is belittling Ali^{asws} and discussing him^{asws} as such, so she^{ra} sent for him. When he came to her^{ra}, she^{ra} said to him: 'O my^{ra} son! It reached me^{ra} that you are belittling Ali^{asws} and discussing him^{asws} as such?' He said to her, 'Yes, O mother^{ra}!'

قالت افعدنك املك حتى احدثك بخديت سيعنه من رسول الله ص ثم اخبر لفسيك اننا كنا عند رسول الله ص تسع نسوة و كانت ليلى و يومي من رسول الله ص فدخل النبي ص و هو متهلل اصابعه في اصابع علي و اضعا يده عليه

She^{asws} said, 'Sit down, may your mother be bereft of you, until I^{ra} narrate to you with what I^{ra} heard from Rasool-Allah^{saww}, then choose for yourself. We were nine wives in the presence of Rasool-Allah^{saww} and it was my^{ra} night and my^{ra} day from Rasool-Allah^{saww}, and Rasool-Allah^{saww} entered and he^{saww} was jubilant having his^{saww} fingers in the fingers of Ali^{asws} placing his^{saww} hand upon him^{asws}.

فقال يا أم سلمة اخرجي من البيت و اخلية لنا فخرجت و أقبلتا يتناحيان أسمع الكلام و ما أدري ما يقولان حتى إذا فُتحت الباب فقلت أدخل يا رسول الله قال لا

He^{saww} said: 'O Umm Salma^{ra}! Go out from the house and leave us alone'. So, I^{ra} went out, and (when) I^{ra} came back they^{asws} were whispering to each other. I^{ra} heard the speech and I^{ra} do not know what they^{asws} were saying until when the day rose I^{ra} came to the door and said, 'Can I^{ra} come in, O Rasool-Allah^{saww}?' He^{saww} said: 'No'.

قالت فكبوت كبوة شديدة مخافة أن يكون ردني من سخطه أو نزل في شيء من السماء ثم لم ألبث أن أتيت الباب الثانية فقلت أدخل يا رسول الله فقال لا فكبوت كبوة أشد من الأولى

She^{ra} said, 'My^{ra} face dropped with a severe drop that maybe he^{saww} happened to have repelled me^{ra} from his^{saww} anger, or something had been Revealed regarding me^{ra} from the sky. Then it was not long before I^{ra} came to the door and said, 'Can I come in, O Rasool-Allah^{saww}?' He^{saww} said: 'No'. My^{ra} face dropped with a more severe drop than the first.

ثم لم ألبث حتى أتيت الباب الثالثة فقلت أدخل يا رسول الله فقال ادخلي يا أم سلمة فدخلت و عليّ جات بين يديه و هو يقول فذاك أبي و أمي يا رسول الله إذا كان كذا و كذا فما تأمري قال أمرك بالصبر ثم أعاد عليه القول الثانية فأمره بالصبر

Then it was not long before I^{ra} came to the door for the third time and said, 'Can I come in, O Rasool-Allah^{saww}? He^{saww} said: 'Enter, O Umm Salma^{ra}!' So, I^{ra} entered and Ali^{asws} was kneeling in front of him^{saww} and he^{asws} was saying: 'May my^{asws} father^{as} and my^{asws} mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! When it will be such and such, so what are your^{saww} instructions for me^{asws}? He^{saww} said: 'I^{saww} instruct you^{asws} to be patient'. Then he^{asws} repeated the words to him^{saww} for a second time, and he^{saww} instructed him^{asws} with the patience.

فَأَعَادَ عَلَيْهِ الْقَوْلَ الثَّالِثَةَ فَقَالَ لَهُ يَا عَلِيُّ يَا أَخِي إِذَا كَانَ ذَاكَ مِنْهُمْ فَسِلْ سَيْفَكَ وَضَعُهُ عَلَى عَاتِقِكَ وَاضْرِبْ بِهِ قُدَمَا حَتَّى تَلْقَانِي وَ سَيْفُكَ شَاهِرٌ يَقْطُرُ مِنْ دِمَائِهِمْ

He^{asws} repeated the words to him^{saww} for the third time. He^{saww} said to him^{asws}: 'O Ali^{asws}! O my^{saww} brother^{asws}! When that happens from them, then unsheathe your^{asws} sword and place it upon your^{asws} shoulder and strike with it going forwards until you^{asws} meet me^{asws} and your^{asws} sword is stained with drops of their blood'.

ثُمَّ انْتَفَتَ إِلَيَّ فَقَالَ لِي وَاللَّهِ مَا هَذِهِ الْكَأَبَةُ يَا أُمِّ سَلَمَةَ قُلْتُ لِلَّذِي كَانَ مِنْ رَدِّكَ لِي يَا رَسُولَ اللَّهِ فَقَالَ لِي وَاللَّهِ مَا رَدَّكَ مِنْ مُوجِدَةٍ وَإِنَّكَ لَعَلَى خَيْرٍ مِنَ اللَّهِ وَرَسُولِهِ وَلَكِنْ أَتَيْتَنِي وَخَبْرْتَنِي عَنْ بَيْتِي وَعَلَيْ عَنْ بَيْتَارِي وَخَبْرْتَنِي بِأَلْخَذَاتِ الَّتِي تُكُونُ مِنْ بَغْدِي وَأَمَرْتَنِي أَنْ أُوصِيَ بِذَلِكَ عَلِيًّا

Then he^{saww} turned towards me^{ra} and said to me^{ra}: 'By Allah^{azwj}! This is not the depression (face dropping), O Umm Salma^{ra}!' I^{ra} said, 'It (dropped) to that which was from your^{saww} repelling, O Rasool-Allah^{saww}. He^{saww} said to me^{ra}: 'By Allah^{azwj}! I^{saww} did not repel you^{ra} out of anger, and you^{ra} are upon goodness from Allah^{azwj} and His^{azwj} Rasool^{saww}. But you^{ra} came to me^{saww} and Jibraeel^{as} was on my^{saww} right and Ali^{asws} on my^{saww} left, and Jibraeel^{as} was informing me^{saww} of that which would be transpiring from after me^{saww}, and instructed me^{saww} that I^{saww} should bequeath that to Ali^{asws}.

يَا أُمِّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيُّ بْنُ أَبِي طَالِبٍ أَخِي فِي الدُّنْيَا وَ أَخِي فِي الْآخِرَةِ يَا أُمِّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيُّ بْنُ أَبِي طَالِبٍ وَ زِيرِي فِي الدُّنْيَا وَ زِيرِي فِي الْآخِرَةِ يَا أُمِّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيُّ بْنُ أَبِي طَالِبٍ حَامِلٌ لَوَائِي فِي الدُّنْيَا وَ حَامِلٌ لَوَائِي غَدًا فِي الْقِيَامَةِ

O Umm Salma^{ra}, listen and bear witness! This is Ali^{asws} Bin Abu Talib^{asws}, my^{saww} brother^{asws} in the world and my^{saww} brother^{asws} in the Hereafter. O Umm Salma^{ra}, listen and bear witness! This is Ali^{asws} Bin Abu Talib^{asws}, my^{saww} Vizier in the world and my^{saww} Vizier in the Hereafter. O Umm Salma^{ra}, listen and bear witness! This is Ali^{asws} Bin Abu Talib^{asws} the bearer of my^{saww} flag in the world and bearer of my^{saww} flag during the Qiyamah.

يَا أُمِّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيُّ بْنُ أَبِي طَالِبٍ وَصِيِّ وَ خَلِيفَتِي مِنْ بَغْدِي وَ قَاضِي عِدَاتِي وَ الدَّائِدُ عَنْ حَوْضِي يَا أُمِّ سَلَمَةَ اسْمَعِي وَ اشْهَدِي هَذَا عَلَيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْمُسْلِمِينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْعُرَى الْمُحَجَّلِينَ وَ قَاتِلُ النَّكَاتِينَ وَ الْفَاسِطِينَ وَ الْمَارِقِينَ

O Umm Salma^{ra}, listen and bear witness! This is Ali^{asws} Bin Abu Talib^{asws}, my^{saww} successor^{asws} and my^{saww} Caliph from after me^{saww}, and my^{saww} fulfiller of my^{saww} debts, and the defender from my^{saww} Fountain. O Umm Salma^{ra}, listen and bear witness! This is Ali^{asws} Bin Abu Talib^{asws} chief of the Muslims, and Imam^{asws} of the pious, and guide of the resplendent, and fighter against the breakers, and the unjust and the renegades'.

قُلْتُ يَا رَسُولَ اللَّهِ مَنْ التَّاكُثُونَ قَالَ الَّذِينَ يُبَايِعُونَهُ بِالْمَدِينَةِ وَ يَنْكُثُونَ بِالْبَصْرَةِ قُلْتُ مَنْ الْفَاسِقُونَ قَالَ مُعَاوِيَةُ وَ أَصْحَابُهُ مِنْ أَهْلِ الشَّامِ قُلْتُ مَنْ الْمَارِقُونَ قَالَ أَصْحَابُ النَّهْرَوَانِ

I^{ra} said: 'O Rasool-Allah^{saww}! Who are the breakers?' He^{saww} said: 'This who will pledge allegiance to him^{asws} at Al-Medina and break them at Al-Basra'. I^{ra} said, 'Who are the unjust ones?' He^{saww} said: 'Muawiya and his companions from the people of Syria'. I^{ra} said: 'Who are the renegades?' He^{saww} said: 'The companions of (battle of) Al-Naharwan'.

فَقَالَ مَوْلَى أُمِّ سَلَمَةَ فَرَجَحْتُ عَنِّي فَرَجَحَ اللَّهُ عَنْكَ وَ اللَّهُ لَا سَبِيثَ عَلَيْهِ أَبَدًا.

The slave of Umm Salma^{ra} said, 'You^{ra} have relieved from me, may Allah^{azwj} Relieve you^{ra}. By Allah^{azwj}! I will not revile Ali^{asws}, ever!'.²²⁴

2- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن علي بن محمد بن محمد بن عباد بن سعيد الجعفي عن محمد بن عثمان بن أبي الهول عن صالح بن أبي الأسود عن هاشم بن البريد عن أبي سعيد التيمي عن ثابت مولى أبي ذر رحمه الله قال: شهدت مع علي ع يوم الجمل فلما رأيت عائشة واقفة دخلي من الشك بعض ما يدخل الناس فلما زالت الشمس كشف الله ذلك عني فقاتلت مع أمير المؤمنين ع

(The book) 'Al Amaali' of the sheykh Al Tusy – 'A group, from Abu Al Mufazzal, from Ali Bin Muhammad Bin Makhlad, from Abbad bin Saeed Al Jufy, from Muhammad Bin Usman Bin Abu Al Bahloul, from Salih bin Abu Al Aswad, from Hashim Bin Al Bareed, from Abu Saeed Al Taymi,

'From Sabit a slave of Abu Zarr^{ra} who said, 'I attended the day of (battle of) Al-Jamal. When I saw Ayesha paused there entered into me from the doubt, some of what entered into the people. When the sun declined (midday) Allah^{azwj} Removed that from me and I fought alongside Amir Al-Momineen^{asws}.

ثُمَّ أَتَيْتُ بَعْدَ ذَلِكَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ص وَ رَحِمَهَا فَقَصَصْتُ عَلَيْهَا فَصَيَّتْ فَقَالَتْ كَيْفَ صَنَعْتَ حِينَ طَارَتْ الْقُلُوبُ مَطَائِرَهَا قَالَ قُلْتُ إِلَى أَحْسَنِ ذَلِكَ وَ الْحَمْدُ لِلَّهِ كَشَفَ اللَّهُ عَنِّي وَ جَلَّ عَنِّي ذَلِكَ عِنْدَ زَوَالِ الشَّمْسِ فَقَاتَلْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع قِتَالًا شَدِيدًا

Then after that I came to Umm Salma^{ra}, wife of the Prophet^{saww} and I related the story to her^{ra}. She^{ra} said, 'What did you do when the hearts flew its flying?' I said, 'I was good to that, and the Praise is for Allah^{azwj}. Allah^{azwj} Mighty and Majestic Removed that from me at midday and I fought alongside Amir Al Momineen^{asws} a severe fight'.

فَقَالَتْ أَحْسَنْتَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ عَلَيَّ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَهُ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

She^{ra} said: 'You have done well. I^{ra} heard Rasool-Allah^{saww} saying: 'Ali^{asws} is with the Quran and the Quran is with him^{asws}. They will not separate until they return to me^{saww} at the Fountain'.²²⁵

3- ب، قرب الإسناد السندي بن محمد عن صفوان الجمال عن أبي عبد الله ع قال: كانت امرأة من الأنصار تدعى حسرة تغشى آل محمد و تحن و إن زفر و حبر لقيها ذات يوم فقالت أين تذهبن يا حسرة فقالت أذهب إلى آل محمد فأقضي من حقهم و أحدث بهم عهداً

²²⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 1

²²⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 2

(The book) 'Qurb Al Asnaad' – 'Al Sindy Bin Muhammad, from Safwan Al Jammal,

'From Abu Abdullah^{asws} having said: 'A woman from the Helpers called Hasra used to come to the Progeny^{asws} of Muhammad^{saww} and was desirous regarding them^{asws}, and Zafar and Habtar (Abu Bakr and Umar) met her one day and they said, 'Where are you going, O Hasra?' She said, 'I am going to the Progeny^{asws} of Muhammad^{saww} to fulfil from their^{asws} rights and renew the pact with them^{asws}.

فَقَالَا وَبَلَدُكَ إِنَّهُ لَيْسَ لَهُمْ حَقٌّ إِنَّمَا كَانَ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَأَنْصَرَفَتْ حَسْرَةُ وَ لَبِثَتْ أَيَّاماً ثُمَّ جَاءَتْ فَقَالَتْ لَهَا أُمُّ سَلَمَةَ زَوْجَةُ النَّبِيِّ ص مَا بَطَأَ بِكَ عَنَّا يَا حَسْرَةُ فَقَالَتْ اسْتَقْبَلْنِي زُفْرٌ وَ حَبْرٌ فَقَالَا أَتَيْنَ تَذْهِيْبَيْنِ يَا حَسْرَةُ فَقُلْتُ أَذْهَبُ إِلَى آلِ مُحَمَّدٍ فَأَقْضِي مِنْ حَقِّهِمُ الْوَاجِبَ فَقَالَا إِنَّهُ لَيْسَ لَهُمْ حَقٌّ إِنَّمَا كَانَ هَذَا عَلَى عَهْدِ النَّبِيِّ ص

They said, 'Woe be unto you! There aren't any rights for them. But rather this was in the era of Rasool-Allah^{saww}'. So Hasra left and waited for days. Then Umm Salma^{ra} wife of the Prophet^{saww} came and said to her: 'What delayed you from us^{asws}, O Hasra?' She said, 'Zafar and Habtar met me and they said, 'Where are you going, O Hasra?' I said, 'I am going to the Progeny^{asws} of Muhammad^{saww} to fulfil from their^{asws} rights, the Obligatory'. They said, 'There aren't any rights for them^{asws}. But rather this was in the era of the Prophet^{saww}.

فَقَالَتْ أُمُّ سَلَمَةَ كَذِبًا لَعْنَهُمَا اللَّهُ لَا يَزَالُ حَقُّهُمْ وَاجِباً عَلَى الْمُسْلِمِينَ إِلَى يَوْمِ الْقِيَامَةِ.

Umm Salma^{ra} said, 'They are liars, may Allah^{azwj} Curse them both! Their^{asws} rights will not cease to be Obligatory upon the Muslims up to the Day of Qiyamah".²²⁶

4- ير، بصائر الدرجات عمران بن موسى عن محمد بن الحسين عن محمد بن عبد الله بن زُرارة عن عيسى بن عبيد الله عن أبيه عن جده عن عمر بن أبي سلمة عن أمه أم سلمة قال قالت أقعد رسول الله ص علياً ع في بيتي ثم دعا يجلد شاة فكتب فيه حتى ملأ أكارعته ثم دفعه إليّ و قال من جاءك من بعدي بآية كذا وكذا فادفعه إليه

(The book) 'Basaair Al Darajaat' – 'Imran Bin Musa, from Muhammad Bin Al Husayn, from Muhammad bin Abdullah Bin Zurara, from Isa bin Ubeydullah, from his father, from his grandfather, from Umar Bin Abu Salma,

'From his mother^{ra} Umm Salma^{ra} having said: 'Rasool-Allah^{saww} made Ali^{asws} to be seated in my^{ra} house, then called for a sheep skin and wrote in it until it had been filled. Then he^{saww} handed it to me^{ra} and said: 'One who comes to you^{ra} from after me^{saww} with such and such sign, then hand it over to him'.

فَأَقَامَتْ أُمُّ سَلَمَةَ حَتَّى تُؤْتِيَ رَسُولُ اللَّهِ ص وَ وُلِّيَ أَبُو بَكْرٍ أَمْرَ النَّاسِ بَعَثَنِي فَقَالَتْ أَذْهَبُ وَ أَنْظُرُ مَا صَنَعَ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي النَّاسِ حَتَّى خَطَبَ أَبُو بَكْرٍ ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَجِئْتُ فَأَخْبَرْتُهَا

Umm Salma^{ra} waited until Rasool-Allah^{saww} passed away and Abu Bakr became the ruler commanding the people. She^{ra} sent me and said: 'Go and look at what this man is doing'. So I went and sat down among the people until Abu Bakr addressed, then descended and entered his house. I came and informed her^{ra}.

²²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 3

فَأَقَامَتْ حَتَّى إِذَا وَلَّى عُمَرُ بَعَثَنِي فَصَنَعَ مِثْلَ مَا صَنَعَ صَاحِبُهُ فَجِئْتُ فَأَخْبَرْتُهَا ثُمَّ أَقَامَتْ حَتَّى وَلَّى عُثْمَانُ فَبَعَثَنِي فَصَنَعَ كَمَا صَنَعَ صَاحِبَاهُ فَأَخْبَرْتُهَا

She^{ra} waited until when Umar became the ruler. She^{ra} sent me and he did what his companion had done. I came and informed her^{ra}. Then she^{ra} waited until Usman became the ruler and sent me, and he did what his two companions had done. I informed her^{ra}.

ثُمَّ أَقَامَتْ حَتَّى وَلَّى عَلِيٌّ فَأَرْسَلَتَنِي فَقَالَتْ أَنْظُرْ مَا يَصْنَعُ هَذَا الرَّجُلُ فَجِئْتُ فَجَلَسْتُ فِي الْمَسْجِدِ فَلَمَّا خَطَبَ عَلِيٌّ ع نَزَلَ فَرَأَانِي فِي النَّاسِ فَقَالَ اذْهَبْ فَاسْتَأْذِنْ عَلَى أُمِّكَ قَالَ فَخَرَجْتُ حَتَّى جِئْتُهَا فَأَخْبَرْتُهَا وَ قُلْتُ قَالَ لِي اسْتَأْذِنْ عَلَى أُمِّكَ وَ هُوَ خَلْفِي يُرِيدُكَ قَالَتْ وَ أَنَا وَ اللَّهُ أُرِيدُهُ

Then she^{ra} waited until Ali^{asws} became the ruler, so she^{ra} sent me and said: 'Look at what this man^{asws} is doing'. I went and sat in the Masjid. When Ali^{asws} had addressed, he^{asws} descended and saw me among the people. He^{asws} said: 'Go and get permission to your mother^{ra}'. I went out until I came to her^{ra} and informed her^{ra}, and I said, 'He^{asws} said to me: 'Seek permission for me^{asws} to see your mother^{ra}', and he^{asws} is behind me^{asws}, intending you^{ra}'. She^{ra} said: 'And I^{ra}, by Allah^{azwj}, am intending him^{asws}'.

فَاسْتَأْذَنَ عَلِيٌّ فَدَخَلَ فَقَالَ أَعْطِينِي الْكِتَابَ الَّذِي دَفَعَ إِلَيْكَ بِأَيَّةِ كَذَا وَ كَذَا كَأَنِّي أَنْظُرُ إِلَى أُمِّي حَتَّى قَامَتْ إِلَى تَابُوتٍ لَهَا فِي حُوفِهِ تَابُوتٌ لَهَا صَغِيرٌ فَاسْتَخْرَجَتْ مِنْ حُوفِهِ كِتَابًا فَدَفَعَتْهُ إِلَى عَلِيٍّ ثُمَّ قَالَتْ لِي أُمِّي يَا بَنِي الزُّمَةِ فَلَا وَ اللَّهُ مَا رَأَيْتُ بَعْدَ نَبِيِّكَ إِمَامًا غَيْرَهُ.

She^{ra} permitted Ali^{asws} and he^{asws} entered and said: 'Give me^{asws} the letter which was handed over to you^{ra} with such and such signs'. It is as if I am looking at my mother^{ra} until she^{ra} stood up to go to a trunk of her^{ra} having a small box inside it and brought out a letter from inside it and handed it over to Ali^{asws}, then my mother^{ra} said to me: 'O my^{ra} son! Stick with him^{asws} for by Allah^{azwj}, I^{ra} do not see any Imam after your Prophet^{saww} apart from him^{asws}'.²²⁷

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَقُطِيبٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ص أُمَّ سَلَمَةَ زَوْجَهَا إِثَاءَ عُمَرُ بْنُ أَبِي سَلَمَةَ وَ هُوَ صَغِيرٌ لَمْ يَبْلُغِ الْحُلُمَ.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Al Husayn Bin Ali Bin Yaqteen, from Aasim Bin Humeyd, from Ibrahim Bin Abu Yahya,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} married Umm Salma^{ra}. Umar Bin Abu Salma got her^{ra} married to him, and he was young, not having reached puberty yet'.²²⁸

كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبَا بَكْرٍ وَ عُمَرَ أَتَيَا أُمَّ سَلَمَةَ فَقَالَا لَهَا يَا أُمَّ سَلَمَةَ إِنَّكَ قَدْ كُنْتَ عِنْدَ رَجُلٍ قَبْلَ رَسُولِ اللَّهِ ص فَكَيْفَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ فَقَالَتْ مَا هُوَ إِلَّا كَسَائِرِ الرِّجَالِ ثُمَّ خَرَجَا عَنْهَا وَ أَقْبَلَ النَّبِيُّ ص فَقَامَتْ إِلَيْهِ مُبَادِرَةً فَرَفَأَ أَنْ يَنْزِلَ أَقْرَبَ مِنَ السَّمَاءِ فَأَخْبَرَتْهُ الْحَبِيرَ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: "Abu Bakr and Umar both came to Umm Salma^{as} and they said to her, 'O Umm Salma^{as}! You^{as} used to be with a man before Rasool-Allah^{saww}, so

²²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 4

²²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 5

how is Rasool-Allah^{saww} from that in private'. She^{as} said: 'He^{saww} is not except like the rest of the men'. Then they both went out from her^{as}, and the Prophet^{saww} came over. So she^{as} stood up taking the initiative thinking that a Command from the sky has descended, and she^{as} informed him^{saww} of the news.

فَغَضِبَ رَسُولُ اللَّهِ ص حَتَّى تَرَدَّدَ وَجْهُهُ وَ التَّوَى عِرْقُ الْغَضَبِ بَيْنَ عَيْنَيْهِ وَ خَرَجَ وَ هُوَ يَجُرُّ رِدَاءَهُ حَتَّى صَعِدَ الْمِنْبَرِ وَ بَادَرَتْ الْأَنْصَارُ بِالسَّلَاحِ وَ أَمَرَ بِخَيْلِهِمْ أَنْ تَحْضُرَ فَصَعِدَ الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ مَا بَالُ أَقْوَامٍ يَتَّبِعُونَ عَيْنِي وَ يَسْأَلُونَ عَنْ عَيْنِي وَ اللَّهُ إِنِّي لَأَكْرُمُكُمْ حَسْبًا وَ أَطَهَرُكُمْ مَوْلِدًا وَ أَنْصَحُكُمْ لِلَّهِ فِي الْغَيْبِ وَ لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ عَنْ أَبِيهِ إِلَّا أَخْبَرْتُهُ

Rasool-Allah^{saww} got angered to the extent that his^{saww} face glowered and the perspiration of the angered converged between his^{saww} eyes, and he^{saww} went out and his^{saww} robe was dragging behind him^{saww}, until he^{saww} ascended the Pulpit. And the Helpers took the initiative with the weapons and readied their cavalries to be present. He^{saww} ascended the pulpit, praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O you people! What is the matter with some people who are pursuing to fault me^{saww} and are asking around about me^{saww} in my^{saww} absence. By Allah^{azwj} ! I^{saww} am more honourable in nobility and cleaner of birth (than you all), and I^{saww} advise you all for the Sake of Allah^{azwj} regarding the hidden (matters); and none from among you shall ask me^{saww} about his father, except that I^{saww} will inform him'.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ مَنْ أَبِي فَقَالَ الْرَّاعِي فَقَامَ إِلَيْهِ آخَرُ فَقَالَ مَنْ أَبِي فَقَالَ الْتَالِثُ فَقَالَ مَنْ أَبِي فَقَالَ الَّذِي تُنْسَبُ إِلَيْهِ فَقَالَتِ الْأَنْصَارُ يَا رَسُولَ اللَّهِ اغْفُ عَنَّا غَفَا اللَّهُ عَنْكَ فَإِنَّ اللَّهَ بِعَفْوِكَ رَحْمَةً فَاعْفُ عَنَّا غَفَا اللَّهُ عَنْكَ

A man stood up to him^{saww} and said, 'Who is my father?' He^{saww} said: 'So and so, the shepherd'. Another one stood up to him^{saww} and said, 'Who is my father?' He^{saww} said: 'Your slave, the black one'. And the third one stood up to him^{saww} and said, 'Who is my father?' He^{saww} said: 'The one who has been linked to you'. The Helpers said, 'O Rasool-Allah^{saww}! Excuse us, may Allah^{azwj} excuse you^{saww}, for Allah^{azwj} Sent you^{saww} as a Mercy. Therefore, excuse us and Allah^{azwj} will Excuse you^{saww}'.

وَ كَانَ النَّبِيُّ ص إِذَا كَلَّمَ اسْتَحْيَا وَ عَرِقَ وَ غَضَّ طَرْفَهُ عَنِ النَّاسِ حَيَاءً حِينَ كَلَّمُوهُ فَنَزَلَ

And it was such that whenever the Prophet^{saww} spoke, he^{saww} would be bashful and perspire, and he^{saww} would lower his^{saww} gaze from the people out of bashfulness whenever he^{saww} spoke to them, then he^{saww} descend.

فَلَمَّا كَانَ فِي السَّحْرِ هَبَطَ عَلَيْهِ جَبْرَائِيلُ ع بِصَحْفَةٍ مِنَ الْجَنَّةِ فِيهَا هَرِيسَةٌ فَقَالَ يَا مُحَمَّدُ هَذِهِ عَمَلُهَا لَكَ الْخَوَرُ الْعَيْنُ فَكُلْهَا أَنْتَ وَ عَلِيٌّ وَ ذُرِّيَّتُكُمَا فَإِنَّهُ لَا يَصْلُحُ أَنْ يَأْكُلَهَا غَيْرُكُمْ

When it was the morning, Jibraeel^{as} descended unto him^{saww} with a bowl from the Paradise wherein was *Hareesa* (a dish made out of mashed meat and wheat), and he^{as} said: 'O Muhammad^{saww}! This here has been made for you^{saww} by the Maiden Houries, therefore eat it, you^{saww} and Ali^{asws} and both your^{asws} children, for it is not correct that it is eaten by others'.

فَجَلَسَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع فَأَكَلُوا فَأُعْطِيَ رَسُولُ اللَّهِ ص فِي الْمُبَاضَعَةِ مِنْ تِلْكَ الْأَكْلَةِ قُوَّةُ أَرْبَعِينَ رَجُلًا فَكَانَ إِذَا شَاءَ غَشِيَ نِسَاءَهُ كُلَّهُنَّ فِي لَيْلَةٍ وَاحِدَةٍ.

Rasool-Allah^{saww} sat down along with Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and they^{asws} ate. Rasool-Allah^{saww} was given the strength from that meal, the strength of forty men. Whenever he^{saww} so intended to, he^{saww} could go to his^{saww} wives, all of them in one night”.²²⁹

7- كَأ، الكافي العدة عن أحمد بن محمد بن علي بن الحكم عن مالك بن عطيبة عن أبي حمزة عن أبي جعفر ع قال: مات الوليد بن المغيرة فقالت أم سلمة للنبي إن آل المغيرة قد أقاموا مباحة فأذهب إليهم فأذن لها فلبست ثيابها و تهيأت و كانت من حشيتها كأنها جان و كانت إذا قامت فأزحمت شعرها جلل حسنها و عقد بطرفيه خلخالها فندبت ابن عمها بن زياد رسول الله ص

Al Kafi – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Abu Hamza,

‘From Abu Ja’far^{asws} having said: ‘Al-Waleed Bin Al-Mugheira died. Umm Salma^{ra} said to the Prophet^{saww}: ‘The family of Al-Mugheira have established a lamentation (Nowha Khani), so I^{ra} would like to go to them’. He^{saww} permitted her. She^{ra} wore her^{ra} clothes and prepared, and it was such from her^{ra} beauty that as if she^{ra} was a fairy, and when she^{ra} stood her^{ra} hair flowed until it covered her^{ra} (upper) body, and she^{ra} tied her^{ra} anklet by her^{ra} side and she^{ra} prosed for the son of her^{ra} uncle in front of Rasool-Allah^{saww}.

فَقَالَتْ

أَنْعَى الْوَلِيدَ بْنَ الْوَلِيدِ
حَامِي الْحَقِيقَةِ مَاجِدُ
قَدْ كَانَ غَيْثًا فِي السَّنِينَ
أَبَا الْوَلِيدِ فَتَى الْعَشِيرَةِ
يَسْمُو إِلَى طَلَبِ الْوَتِيرَةِ
وَ جَعْفَرًا عَدَقًا وَ مِيرَةً

She^{ra} said: ‘I^{ra} obituarise al Waleed Bin Al Waleed, Abu Al Waleed, youth of the clan, a protector of the realities, a glorious, transcending to the seeking of style, he was (like) rain during the years (of drought), and a spring of fresh water and a provision’.

فَمَا غَابَ النَّبِيُّ ص فِي ذَلِكَ وَ لَا قَالَ شَيْئًا.

The Prophet^{saww} neither faulted her^{ra} during that nor said anything”.²³⁰

8- كَأ، الكافي علي عن أبيه عن حماد عن حزين عن أبي الجارود عن أبي جعفر ع قال: دخل رسول الله ص على أم سلمة فقال لها ما لي لا أرى في بيتك البركة قالت بلى و الحمد لله إن البركة لفي بيتي

Al Kafi – Ali, from his father, from Hammad, from Hareez, from Abu Al Jaroud,

²²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 6

²³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 7

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} went to Umm Salma^{ra} and said to her^{ra}: 'What is the matter I^{saww} do not see the Blessing in your^{ra} house?' She^{ra} said, 'And the Praise is for Allah^{azwj}! The Blessing is in my^{ra} house'.

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ ثَلَاثَ بَرَكَاتٍ الْمَاءَ وَ النَّارَ وَ الشَّاةَ.

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Sent down three Blessings – the water, and the fire, and the sheep'.²³¹

9- كا، الكافي الحسين بن محمد عن المفضل عن الوشاء عن حماد بن عثمان عن أبي عبد الله ع قال: رأى رسول الله ص امرأة فأعجبته فدخل على أم سلمة و كان يؤمها فأصاب منها و خرج إلى الناس و رأسه يقطر فقال أيها الناس إنما النظر من الشيطان فمن وجد من ذلك شيئاً فليأت أهله.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Hammad Bin Usman,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} saw a woman who fascinated him^{saww}, so he^{saww} entered to see Umm Salma^{ra}, and it was her^{ra} day, and attained from her^{ra}, and he^{saww} went out to the people, and his^{saww} head was dripping. He^{saww} said: 'O you people! But rather, the look is from Satan^{la}, so the one who finds anything from that, then let him go to his wife'.²³²

10- دَعَاؤُ الرَّاوُنْدِيِّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ رَسُولُ اللَّهِ ص مَنْ أُصِيبَ بِمُصِيبَةٍ فَقَالَ كَمَا أَمَرَهُ اللَّهُ

(The book) 'Dawaat' of Al Rawandy,

'From Umm Salma^{ra}: 'Rasool-Allah^{saww} said: 'One who is afflicted with a difficulty, so he should say just as Allah^{azwj} has Commanded him:

إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْزِنِي مِنْ مُصِيبَتِي وَ أَغْفِرْ لِي خَيْرًا مِنْهُ فَعَلَّ اللَّهُ ذَلِكَ بِهِ

We are for Allah and we are returning to Him [2:156]. O Allah^{azwj}! Rescue me from my difficulty, and Make its consequences to be better than it'. Allah^{azwj} will Do that with him'.

قَالَتْ فَلَمَّا تُؤَيِّ أَبُو سَلَمَةَ فُلْتُهُ ثُمَّ قُلْتُ وَ مَنْ مِثْلُ أَبِي سَلَمَةَ فَأَعْفَيْتَنِي اللَّهُ بِرَسُولِهِ ص فَتَرَوْنِي.

She^{ra} said, 'When Abu Salma died, I said it. Then I^{ra} said, 'And who can be like Abu Salma?' Allah^{azwj} Followed it to me^{ra} with His^{azwj} Rasool^{saww}, and he^{saww} married me^{ra}'.²³³

²³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 8

²³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 9

²³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 3 H 10

CHAPTER 4 – THE STATES OF AYESHA AND HAFSA

الآيات الحجرات 11 يا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

The Verses – (Surah) Al Hujuraat: ***O you those who believe! A people should not mock a people, perhaps they happen to be better than them, nor should women mock women, perhaps they happen to be better than them, [49:11]***

التحریم یا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

(Surah Al Tahreem): ***O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, seeking pleasure of your wives, and Allah is Forgiving, Merciful [66:1]***

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ

Allah has Imposed for you all a dissolution of your oaths, and Allah is your Guardian, and He is the Knowing, the Wise [66:2]

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِ الْعَلِيمُ الْحَكِيمُ

And when the Prophet confided a Hadeeth to one of his wives, and when she informed with it (to another wife) and Allah Manifested it to him, he informed part of it and avoided from a part. So, when he informed her with it, she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3]

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen; and the Angels after that are backers [66:4]

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا

Perhaps, if he divorces you, his Lord would Give him wives better than you – submissive, faithful, obedient, penitent, worshippers, Fasting ones, widows and virgins [66:5]

إِلَىٰ قَوْلِهِ تَعَالَىٰ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ لَوَّطَا كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاحِلِينَ

Up to the Words of the Exalted: ***Allah Strikes an example for those who commit Kufr – the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous***

servants. But, they betrayed them, so nothing availed them from Allah, and it would be Said: 'Enter the Fire along with the entering ones!' [66:10].

NOTES

فقيل إن رسول الله ص كان إذا صلى الغداة يدخل على أزواجه امرأة امرأة و كان قد أهديت لحفصة عكة من عسل فكانت إذا دخل عليها رسول الله ص مسلما حبسته و سقته منها و إن عائشة أنكرت احتباسه عندها فقالت لجويرية حبشية عندها إذا دخل رسول الله ص على حفصة فادخلي عليها فانظري ما تصنع فأخبرتها الخبر و شأن العسل

It is said that Rasool-Allah^{saww}, whenever he^{saww} prayed the morning Salat, would enter to see his^{saww} wives, woman by woman, and he^{saww} had gifted a jar of honey to Hafsa. When Rasool-Allah^{saww} went to her and was alone with her, she quenched him^{saww} from it, and Ayesha disliked it being withheld with her. She said to Juweyriya the Ethiopian who was with her, 'When Rasool-Allah^{saww} goes to Hafs, then you go to her and look at what she does'. She informed her the news and the situation of the honey.

فغارت عائشة و أرسلت إلى صواحبها فأخبرتهن و قالت إذا دخل عليكن رسول الله ص فقلن إنا نجد منك ريح المغافير و هو صمغ العرفط كريح الرائحة و كان رسول الله ص يكره و يشق عليه أن توجد منه ريح غير طيبة لأنه يأتيه الملك

Ayesha was angry and sent messaged to her counterparts and informed them and said, 'When Rasool-Allah^{saww} comes to you, then say, 'We find a smell of 'Al-Maghafir', and it is a plant adhesives of abhorrent smell, and Rasool-Allah^{saww} used to dislike it, and it was grievous upon him^{saww} that a smell be found from him^{saww} other than perfume, because the Angels used to come to him^{saww}.

قال فدخل رسول الله ص على سودة قالت فما أردت أن أقول ذلك لرسول الله ص ثم إني فرقت من عائشة فقلت يا رسول الله ما هذه الريح التي أجدها منك أكلت المغافير فقال لا و لكن حفصة سقتني عسلا

He said, 'So Rasool-Allah^{saww} entered to see Sawda. She said, 'I did not want to say that to Rasool-Allah^{saww}, then I feared from Ayesha, so I said, 'O Rasool-Allah^{saww}! What is this smell which I find from you^{saww}? Have you^{saww} eaten 'Al-Maghafir'? He^{saww} said: 'No, but Hafsa quenched me^{saww} some honey'.

ثم دخل على امرأة امرأة و هن يقلن له ذلك فدخل على عائشة فأخذت بأنفها فقال لها ما شأنك قالت أجد ريح المغافير أكلتها يا رسول الله قال لا بل سقتني حفصة عسلا فقالت جرت إذا نخلها العرفط فقال ص و الله لا أطعمه أبدا فحرمه على نفسه و قيل إن التي كانت تسقي رسول الله ص أم سلمة - عن عطا.

Then he^{saww} entered to see woman by woman, and they (all) said that to him^{saww}. Then he^{saww} entered to see Ayesha and she grabbed her nose. He^{saww} said to her: 'What is your concern?' She said, 'I find the smell of 'Al-Maghafir'. Did you^{saww} eat it, O Rasool-Allah^{saww}? He^{saww} said: 'But Hafsa quenched me^{saww} some honey'. She said, 'You^{saww} have eaten when the bees were in the tree'. He^{saww} said: 'By Allah^{azwj}! I^{saww} will not eat it, ever'. So, he^{saww} prohibited it unto himself^{saww}; and it is said that, the one who quenched Rasool-Allah^{saww} was Umm Salma^{ra}.

و قيل إن رسول الله ص قسم الأيام بين نسائه فلما كان يوم حفصة قالت يا رسول الله إن لي إلى أبي حاجة فأذن لي أن أزوره فأذن لها فلما خرجت أرسل رسول الله ص إلى جاريته مارية القبطية و كان قد أهداها له المقوقس فأدخلها بيت حفصة فوقع عليها فأنت حفصة فوجدت الباب مغلقا فجلست عند الباب

And it is said that Rasool-Allah^{saww} used to divide the days between his^{saww} wives. When it was the day of Hafsa, she said, 'O Rasool-Allah^{saww}! There is a need for me to my father, so permit me to visit him'. He^{saww} permitted to her. When she went out, Rasool-Allah^{saww} sent a message to his^{saww} slave girl Mariah the Coptic, and Al-Nuqawqis had gifted her to him^{saww}. He^{saww} entered her into the room of Hafsa and established marital relationship with her. Hafsa came and found the door locked, so she sat by the door.

فخرج رسول الله ص و وجهه يقطر عرقا فقالت حفصة إنما أذنت لي من أجل هذا أدخلت أمتك بيتي ثم وقعت عليها في يومي و على فراشي أ ما رأيت لي حرمة و حقا

Rasool-Allah^{saww} came out and his^{saww} face was dripping sweat. Hafsa said, 'But rather you^{saww} permitted me due to this reason. You^{saww} entered your^{saww} maid into my house, then you^{saww} spent time with her during my day, and upon my bed. You^{saww} did not see any sanctity for me and any right'.

فقال ص أ ليس هي جاريتي قد أحل الله ذلك لي اسكتي فهي حرام علي ألتمس بذاك رضاك فلا تخبري بهذا امرأة منهم و هو عندك أمانة فلما خرج ص قرعت حفصة الجدار الذي بينها و بين عائشة فقالت أ لا أبشرك أن رسول الله ص قد حرم عليه أمة مارية و قد أراحنا الله منها و أخبرت عائشة بما رأته و كانتا متصادقتين متظاهرتين على سائر أزواجه

He^{saww} said: 'Isn't she my^{saww} slave girl? Allah^{azwj} has Permitted that to me^{saww}. Do not inform this to any women from them and it is an entrustment with you'. When he^{saww} went out, Hafsa knocked the wall which was between her and Ayesha and said, 'Shall I give you good news? Rasool-Allah^{saww} has prohibited his^{saww} maid Maiah upon him^{saww} and Allah^{azwj} has Granted us rest from her'. And Ayesha informed with what she (Hafsa) had seen and they both ratifying each other and backing each other against the rest of his^{saww} wives.

فنزلت يا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ فطلق حفصة و اعتزل سائر نسائه تسعة و عشرين يوما و قعد في مشربة أم إبراهيم مارية حتى نزلت آية التخيير.

It was Revealed: **O you the Prophet! Do not deny (yourself) [66:1]**. He^{saww} freed (from) Hafsa and isolated from the rest of his^{saww} wives for twenty-one days and had sat in the drinking place of Umm Ibrahim Mariah until the Verse of the choice was Revealed.

- و قيل إن النبي خلا في يوم لعائشة مع جاريته أم إبراهيم فوقفت حفصة على ذلك فقال لها رسول الله ص لا تعلمي لعائشة ذلك و حرم مارية على نفسه فأعلمت حفصة عائشة بالخبر و استكتمتها إياه فأطلع الله نبيه على ذلك.

And it is said that the Prophet^{saww} was along with his^{saww} slave girl Umm Ibrahim on the day of Ayesham, and Hafsa stopped at that. Rasool-Allah^{saww} said: 'Do not let Ayesha know that', and he^{saww} prohibited Mariah upon himself^{saww}. But Hafsa told Ayesha the news and they both concealed it, and Allah^{azwj} Notified His^{azwj} Prophet^{saww} upon that''.

و فِي كِتَابِ شَوَاهِدِ التَّنْزِيلِ بِالإِسْنَادِ عَنْ سَدِيدِ الصِّيْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَقَدْ عَرَفَ رَسُولُ اللَّهِ ص عَلِيًّا ع أَصْحَابَهُ مَرَّتَيْنِ أَمَّا مَرَّةٌ فَحَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ أَمَّا الثَّانِيَةُ فَحَيْثُ نَزَلَتْ هَذِهِ آيَةُ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ آيَةُ أَخَذَ رَسُولُ اللَّهِ ص يَدَ عَلِيٍّ ع فَقَالَ أَيُّهَا النَّاسُ هَذَا صَالِحُ الْمُؤْمِنِينَ.

And in the book 'Shawahid Al Tanzeel' by the chain from Sadeyr Al Sayrafi,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} had twice introduced Ali^{asws} to his^{saww} companions. As for once, it is where he^{saww} said: 'One who Master I^{saww} was, so Ali^{asws} is his Master, and as for the second, is where this Verse was Revealed: **then surely Allah, He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4]** – the Verse. Rasool-Allah^{saww} grabbed a hand of Ali^{asws} and said: 'O you people! This is the corrector of the Momineen''.

و قَالَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ سَمِعَتْ النَّبِيَّ ص يَقُولُ وَ صَالِحُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ.

And Asma Bint Umeyr said, 'I heard the Prophet^{saww} saying: '**and the corrector of the Momineen [66:4]**, is Ali^{asws} Bin Abu Talib^{asws}'.

1- يف، الطرائف رَوَى الثَّغَلِي فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ إِنَّ تَظَاهَرَ عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيلُ وَ صَالِحُ الْمُؤْمِنِينَ قَالَ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ.

(The book) 'Al-Taraif' – Sa'alby reported regarding the interpretation of the Words of the Exalted: **and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and the corrector of the Momineen [66:4]**. He said, 'He is Ali^{asws} Bin Abu Talib^{asws}'.²³⁴

2- نخج، نخج البلاغة فَأَمَّا فَلَانَهُ فَأَذْرَكَهَا رَأَيْ النَّسَاءِ وَ ضِعْفٌ غَلَا فِي صَدْرِهَا كَمِرْجَلِ الْقَيْنِ وَ لَوْ دُعِيَتْ لَتَنَالَ مِنْ غَيْرِي مَا أَنتَ إِلَيَّ لَمْ تَفْعَلْ وَ لَهَا بَعْدُ حُرْمَتُهَا الْأُولَى وَ الْحِسَابُ عَلَى اللَّهِ.

Nahj Al-Balaghah – 'As for so and so woman (Ayesha), she came across an opinion of the women and there was excessive grudge in her chest like the iron cauldron (heating up), and if she had been called, she would have attained from others what she did not come to me^{asws} for, she would not have done it, and for her after her being Prohibited formerly, and the Reckoning is upon Allah^{azwj}'.²³⁵

3- مع، معاني الأخبار الْقَاسِمُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْهَمْدَانِيُّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ السَّلَامِ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ الْبَدَلُ فِي الْجَاهِلِيَّةِ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ بَادِلْنِي بِامْرَأَتِكَ وَ أَبَادِلْكَ بِامْرَأَتِي تَنْزِلُ لِي عَنْ امْرَأَتِكَ فَأَنْزَلَ لَكَ عَنْ امْرَأَتِي فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا أَنْ تَبَدَّلَ بَيْنَ مِنْ أَنْوَاجٍ وَ لَوْ أَعْجَبَكَ حُسْنُهُنَّ

(The book) 'Ma'any Al Akhbaar' – Al Qasim Bin Muhammad Bin Ahmad al Hamdani, from Ahmad Bin Al Husayn, from Ibrahim Bin Ahmad Al Baghdadi, from his father, from Abdul Salam, from Is'haq Bin Abdullah Bin Abu Farwa, from Zayd Bin Aslam, from Ata'a Bin Yasar, from Abu Hureyra (famous famous fabricator) who said,

²³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 1

²³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 2

'The exchange was such during the pre-Islamic period that the man would say to the man, 'Exchange your wife with me and I will exchange my wife with you, you come down from your wife and I will come down from my wife. So, Allah^{azwj} Mighty and Majestic Said: **nor for you to replace them with (other) wives even though their beauty may fascinate you, [33:52].**

قَالَ فَدَخَلَ عُيَيْنَةُ بْنُ حُصَيْنٍ عَلَى النَّبِيِّ صَ وَ عِنْدَهُ عَائِشَةُ فَدَخَلَ بِغَيْرِ إِذْنٍ فَقَالَ لَهُ النَّبِيُّ صَ فَأَيْنَ الْإِسْتِئْذَانُ قَالَ مَا اسْتَأْذَنْتُ عَلَى رَجُلٍ مِنْ مُصَرٍّ مُنْذُ أُذِرْتُ

He (Abu Hureyra the famous Ahadith fabricator) said, 'Uyayna Bin Husayn came to the Prophet^{saww} and Ayesha was in his^{saww} presence, and he entered without permission. The Prophet^{saww} said to him: 'So where is the seeking of permission?' He said, 'I have not sought permission to see any man from the clan of Muzar since I became an adult'.

ثُمَّ قَالَ مَنْ هَذِهِ الْحُمَيْرَاءُ إِلَى خَنِيكَ فَقَالَ رَسُولُ اللَّهِ صَ هَذِهِ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ قَالَ عُيَيْنَةُ أَفَلَا أَنْزِلَ لَكَ عَنْ أَحْسَنِ الْخَلْقِ وَ تَنْزِلُ عَنْهَا فَقَالَ رَسُولُ اللَّهِ صَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ حَرَّمَ ذَلِكَ عَلَيَّ فَلَمَّا خَرَجَ قَالَتْ لَهُ عَائِشَةُ مَنْ هَذَا يَا رَسُولَ اللَّهِ قَالَ هَذَا أَحْمَقُ مُطَاعٌ وَ إِنَّهُ عَلَى مَا تَرَيْنَ سَيِّدٌ قَوْمِهِ.

Then he said, 'Who is this 'Al-Humeyra' (female donkey) by your^{saww} side'. Rasool-Allah^{saww} said: 'This is Ayesha, mother of the believers'. Uyayna said, 'Can I get you^{saww} one who is of better manners than her and you^{saww} can get down (divorce) from her?' Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic has Prohibited that unto me^{saww}'. When he went out Ayesha said to him^{saww}, 'Who is this, O Rasool-Allah^{saww}?' He^{saww} said: 'He is an obedient fool and he is upon what you saw, a chief of his people'.²³⁶

4- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن ابن سيار عن أبي عبد الله ع في قوله تعالى يا أيها النبي لم تحرم ما أحل الله لك الآية قال اطلعت عائشة و حفصة على النبي ص و هو مع مارية فقال النبي و الله ما أقرها فأمره الله أن يكفر عن يمينه.

Tafseer al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sayyar,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **O you the Prophet! Do not deny (yourself) what Allah has Permitted for you, [66:1]** – the Verse. He^{asws} said: 'Ayesha and Hafsa notified upon the Prophet^{saww} and he^{saww} was with Mariah. The Prophet^{saww} said: 'By Allah^{azwj}! I^{saww} will not go near her', so Allah^{azwj} Commanded him^{saww} to expiate from his^{saww} oath''.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ كَانَ سَبَبَ نُزُولِهَا أَنَّ رَسُولَ اللَّهِ كَانَ فِي بَعْضِ بُيُوتِ نِسَائِهِ وَ كَانَتْ مَارِيَةُ الْقُبَيْطِيَّةُ تَكُونُ مَعَهُ تَخْدُمُهُ وَ كَانَ ذَاتَ يَوْمٍ فِي بَيْتِ حَفْصَةَ فَذَهَبَتْ حَفْصَةُ فِي حَاجَةٍ لَهَا فَتَنَاولَ رَسُولُ اللَّهِ صَ مَارِيَةَ فَعَلِمَتْ حَفْصَةُ بِذَلِكَ فَغَضِبَتْ وَ أَقْبَلَتْ عَلَى رَسُولِ اللَّهِ صَ فَقَالَتْ يَا رَسُولَ اللَّهِ هَذَا فِي يَوْمِي وَ فِي ذَارِي وَ عَلَى فِرَاشِي

Ali Bin Ibrahim said, 'The reason for its Revelation is that Rasool-Allah^{saww} was in one of the rooms of his^{saww} wives and Mariah the Coptic happened to be with him^{saww}, serving him^{saww}, and one day he^{saww} was in the room of Hafsa. Hafsa went regarding a need of her and Rasool-Allah^{saww} attained (from) Mariha, and Hafsa came to know that. She got angry and

²³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 3

faced towards Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! This in my day, and in my room, and upon my bed!'

فَاسْتَحْيَا رَسُولُ اللَّهِ ص مِنْهَا فَقَالَ كُفِّي فَقَدْ حَرَمْتُ مَارِيَةً عَلَى نَفْسِي وَ لَا أَطُوقُهَا بَعْدَ هَذَا أَبَدًا وَ أَنَا أَفْضِي إِلَيْكَ سِرًّا فَإِنْ أَنْتِ أَخْبَرْتِ بِهِ فَعَلَيْكَ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَقَالَتْ نَعَمْ مَا هُوَ فَقَالَ إِنَّ أَبَا بَكْرٍ يَلِي الْخِلَافَةَ بَعْدِي ثُمَّ بَعْدَهُ أَبُوكَ فَقَالَتْ مَنْ أَخْبَرَكَ بِهَذَا قَالَ اللَّهُ أَخْبَرَنِي

Rasool-Allah^{saww} was embarrassed from her and he^{saww} said: 'Refrain, for I^{saww} prohibited Mariah unto myself^{saww} and I^{saww} will not go to her after this, ever, and I^{saww} am divulging a secret to you. So, if you were to inform (anyone) with it, then upon you would be the Curse of Allah^{azwj} and the Angels and the people altogether'. She said, 'Yes'. He^{saww} said: 'Abu Bakr would be the Caliph after me^{saww}, then after him would be your father'. She said, 'Who informed you^{saww} with this?' He^{saww} said: 'Allah^{azwj} Informed me^{saww}'.

فَأَخْبَرَتْ حَفْصَةَ عَائِشَةَ فِي يَوْمِهَا بِذَلِكَ وَ أَخْبَرَتْ عَائِشَةَ أَبَا بَكْرٍ فَجَاءَ أَبُو بَكْرٍ إِلَى عُمَرَ فَقَالَ لَهُ إِنَّ عَائِشَةَ أَخْبَرَتْنِي عَنْ حَفْصَةَ بِشَيْءٍ وَ لَا أَتَى بِقَوْلِهَا فَاسْأَلْ أَنْتِ حَفْصَةَ فَجَاءَ عُمَرُ إِلَى حَفْصَةَ فَقَالَ لَهَا مَا هَذَا الَّذِي أَخْبَرْتَ عَنْكِ عَائِشَةَ فَأَنْكَرَتْ ذَلِكَ وَ قَالَتْ لَهُ مَا قُلْتُ لَهَا مِنْ ذَلِكَ شَيْئًا

Hafsa informed Ayesha with that during her day, and Ayesha informed Abu Bakr. So, Abu Bakr came to Umar and said to him, 'Ayesha informed me from Hafsa with a thing, and I cannot rely with her words, so you go and ask Hafsa'. So, Umar came to Hafsa and said to her, 'What is this which you informed from Ayesha?' She denied that and said to him, 'I did not say anything from that to her'.

فَقَالَ لَهَا عُمَرُ إِنَّ كَانَ هَذَا حَقًّا فَأَخْبِرْنَا حَتَّى نَتَقَدَّمَ فِيهِ فَقَالَتْ نَعَمْ قَدْ قَالَ رَسُولُ اللَّهِ ص ذَلِكَ فَاجْتَمَعُوا أَرْبَعَةً عَلَى أَنْ يَسْمُوهَا رَسُولُ اللَّهِ ص فَتَرَلَّ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص بِهَذِهِ السُّورَةِ.

Umar said to her, 'If this was the truth, then inform us until we move ahead regarding it'. She said, 'Yes. Rasool-Allah^{saww} had said that'. So, the four of them united upon that they would poison Rasool-Allah^{saww}. So, Jibraeel^{as} descended unto Rasool-Allah^{azwj} with this Chapter"²³⁷.

5- ما، الأماالي للشيخ الطوسي المُفيد عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ شَبِيبٍ عَنْ مُحَمَّدٍ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الْعَزِيزِ قَالَ وَحَدَّثَ فِي كِتَابِ أَبِي عَنِ الزُّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: وَحَدَّثَ حَفْصَةُ رَسُولُ اللَّهِ ص مَعَ أُمِّ إِبْرَاهِيمَ فِي يَوْمٍ عَائِشَةَ فَقَالَتْ لِأَخْبَرْتَهَا فَقَالَ رَسُولُ اللَّهِ ص احْتُمِي ذَلِكَ وَ هِيَ عَلَيَّ حَرَامٌ فَأَخْبَرَتْ حَفْصَةَ عَائِشَةَ بِذَلِكَ فَأَعْلَمَ اللَّهُ نَبِيَّهُ ص فَعَرَفَ حَفْصَةَ أَنَّهَا أَفْشَتْ سِرَّهُ

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Umar Bin Muhammad, from Al Husayn Bin Ismail, from Abdullah Bin Shabeeb, from Muhammad bin Muhammad Bin Abdul Aziz who said, 'I found in the book of my father, from Al Zuhry, from Ubeydullah bin Abdullah Bin Abbas who said,

'Hafsa found Rasool-Allah^{azwj} being with Umm Ibrahim during the day of Ayesha. She said, 'I shall inform her'. Rasool-Allah^{saww} said: 'Conceal that, and she is prohibited unto me^{saww}'. But Hafsa informed Ayesha with that. Allah^{azwj} Informed His^{azwj} Prophet^{saww} and he^{saww} realised that Hafsa had divulged his^{saww} secret'.

فَقَالَتْ لَهُ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْحَبِيرُ فَآلَى رَسُولُ اللَّهِ مِنْ نِسَائِهِ شَهْرًا فَأَنْزَلَ اللَّهُ عَزَّ اسْمُهُ إِنَّ تَشُوبًا إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُمَا

²³⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 4

She said to him^{saww}, **she said, 'Who informed you this?' He said: 'The Knowing, the Aware, informed me'. [66:3].** Rasool-Allah^{saww} stayed away from his^{saww} wives for a month, and Allah^{azwj}, Mighty is His^{azwj} Name, Revealed: **If you both repent to Allah, then He has Inclined both your hearts, [66:4].**

قَالَ ابْنُ عَبَّاسٍ فَسَأَلْتُ عُمَرَ بْنَ الْخَطَّابِ مِنَ اللَّتَانِ تَظَاهَرَتَا عَلَى رَسُولِ اللَّهِ ص فَقَالَ حَفْصَةُ وَ عَائِشَةُ.

Ibn Abbas said, 'Umar Bin Al-Khattab was asked about those two women backing each other against Rasool-Allah^{saww} and he said, 'Hafsa and Ayesha''²³⁸.

6- ماء، الأماالي للشيخ الطوسي الفحام عَنْ عَمِّهِ عَنْ إِسْحَاقَ بْنِ عَبْدِوَسٍّ عَنْ مُحَمَّدِ بْنِ بَهَارٍ عَنْ عَمَّارٍ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ جَابِرٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ عَلَيْهِ وَ آلِهِ قَالَ: أَتَيْتُ النَّبِيَّ ص وَ عِنْدَهُ أَبُو بَكْرٍ وَ عُمَرُ فَحَلَسْتُ بَيْنَهُ وَ بَيْنَ عَائِشَةَ فَقَالَتْ لِي عَائِشَةُ مَا وَجَدْتُ إِلَّا فَجَذِي أَوْ فَجَذَ رَسُولِ اللَّهِ ص

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Al Fahham, from his uncle, from Is'haq Bin Ubdous, from Muhammad bin Bihar Bin Ammar, from Zakariya Bin Yahya, from Jabir, from Is'haq Bin Abdullah Bin Al Haris, from his father,

'From Amir Al-Momineen^{asws} having said: 'I^{asws} came to the Prophet^{saww} and in his^{saww} presence were Abu Bakr and Umar, and I^{asws} sat between him^{saww} and Ayesha. Ayesha said to me^{asws}, 'You^{asws} could not find (anywhere to sit) except my thigh or the thigh of Rasool-Allah^{saww}?'

فَقَالَ مَهْ يَا عَائِشَةُ لَا تُؤْذِينِي فِي عَلِيٍّ فَإِنَّهُ أَحَبُّ إِلَيَّ فِي الدُّنْيَا وَ آخِرَةِ وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ يُجْلِسُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصَّرَاطِ فَيُذْخِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ أَعْدَاءَهُ النَّارَ.

He^{saww} said: 'Shh, O Ayesha! Do not hurt me^{saww} regarding Ali^{asws}, for he^{asws} is my^{saww} brother^{asws} in the world and my^{saww} brother^{asws} in the Hereafter, and he^{asws} is Emir of the Momineen. Allah^{azwj} will Make him^{asws} to be seated upon the Bridge on the Day of Qiyamah and he^{asws} will enter his^{asws} friends into the Paradise and his^{asws} enemies into the Fire''²³⁹.

7- ل، الخصال الطالقاني عن الجلودي عن الجوهري عن ابن عمار عن أبيه قال سمعت جعفر بن محمد ع يقول ثلاثة كانوا يكذبون على رسول الله ص أبو هريرة و أنس بن مالك و امرأة.

(The book) 'Al Khisaal' of Al Talaqany, from al Jaloudy, from Ibn Umara, from his father who said,

'I heard Ja'far^{asws} Bin Muhammad^{asws} saying: 'Three used to lie upon Rasool-Allah^{saww} – Abu Hureyra, and Anas Bin Malik, and a woman''²⁴⁰.

8- ع، علل الشرائع ماجيلويه عن عمه عن البرقي عن أبيه عن محمد بن سليمان عن داود بن النعمان عن عبد الرحيم القصير قال: قال لي أبو جعفر ع أما لو قام قائمنا لقد ردت إليه الحميراء حتى يجلدها الحد و حتى ينتقم لابنة محمد فاطمة ع منها

²³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 5

²³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 6

²⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 7

(The book) 'Al Illal Al Sharaie' – 'Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Suleyman, from Dawood Bin Al Numan, from Abdul Raheem al Quseyr who said,

'Abu Ja'far^{asws} said to me: 'But if our^{asws} Qaim^{asws} were to rise, Al-Humeyra (Ayesha) would be returned to him^{asws} until he^{asws} whips her the legal punishment, and until he^{asws} avenges for the daughter^{asws} of Muhammad^{saww}, (Syeda) Fatima^{asws}, from her'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ يَجْلِدْهَا الْحَدَّ قَالَ لِفَرْيَتِهَا عَلَى أُمِّ إِبْرَاهِيمَ فُلْتُ فَكَيْفَ أَخْرَهُ اللَّهُ لِلْقَائِمِ ع فَقَالَ لَهُ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا ص رَحْمَةً وَ بَعَثَ الْقَائِمَ ع نَقِمَةً.

I said, 'May I be sacrificed for you^{asws}! And why would he^{asws} whip her the legal punishment?' He^{asws} said: 'due to her fabricating upon Umm Ibrahim (Mariah)'. I said, 'How come Allah^{azwj} Delayed it for Al-Qaim^{asws} (to do so)?' He^{asws} said to him (me): 'Because Allah^{azwj} Blessed and Exalted Sent Muhammad^{saww} as a Mercy and will Send Al-Qaim^{asws} as a nemesis''.²⁴¹

9- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن محمود بن بنت الأشج عن أحمد بن عبد الرحمن الدهلي عن عمارة بن الصباح عن عبد العفور أبي الصباح الواسطي عن عبد العزيز بن سعيد الأنصاري عن أبيه عن حده وكانت له صخبنة عن أم سلمة زوج النبي ص قالت حج رسول الله ص عام حجة الوداع بأزواجه فكان يأوي في كل يوم و ليلة إلى امرأة منهن و هو حرام يتنهي بذلك العدل بينهما

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Mahmoud Bin Bint Al Ashajji, from Ahmad Bin Abdul Rahman Al Zuhly, from Ammar Bin Al abbah, from Abdul Ghafour Abu Al Sabbah Al Wasity, from Abdul Aziz Bin Saeed Al Ansary, from his father, from his grandfather, and there used to be companionship for him,

'From Umm Salma^{ra}, wife of the Prophet^{saww} who said, 'Rasool-Allah^{saww} performed Hajj in the season, the farewell Hajj, with his^{saww} wives, and he^{saww} used to shelter to one of his^{saww} wives during every day and night, and he^{saww} was in Ihraam, seeking the fairness between them with that.

قَالَتْ فَلَمَّا أَنْ كَانَتْ لَيْلَةُ عَائِشَةَ وَ يَوْمُهَا خَلَا رَسُولُ اللَّهِ ص بَعْلِيَّ بْنَ أَبِي طَالِبٍ ع يُنَاجِيهِ وَ هُمَا يَسِيرَانِ فَأَطَالَ مُنَاجَاةَهُ فَشَقَّ ذَلِكَ عَلَى عَائِشَةَ فَقَالَتْ إِنِّي أُرِيدُ أَنْ أَذْهَبَ إِلَى عَلِيٍّ فَأَنَاقِلُهُ أَوْ قَالَتْ أَتَنَاوَلُهُ بِلِسَانِي فِي حُبِّهِ رَسُولَ اللَّهِ ص عَنِّي

She^{ra} said: 'When it was the night of Ayesha and her day, Rasool-Allah^{saww} was along with Ali^{asws} Bin Abu Talib^{asws} whispering to him^{asws}, and they^{asws} were both divulging secrets to each other. His^{saww} whispering was prolonged, and that was grievous upon Ayesha. She said, 'I intend to go to Ali^{asws} and seize him^{asws}, – or she said, 'Tell him^{asws} off with my tongue regarding his^{asws} withholding Rasool-Allah^{saww} from me'.

فَنَهَيْتُهَا فَتَنَصَّتْ نَاقَتَهَا فِي السَّيْرِ ثُمَّ إِنَّهَا رَجَعَتْ إِلَيَّ وَ هِيَ تَبْكِي فَقُلْتُ مَا لَكَ فَقَالَتْ إِنِّي أَتَيْتُ النَّبِيَّ ص فَقُلْتُ يَا ابْنَ أَبِي طَالِبٍ مَا تَزَالُ تُخَيِّسُ عَنِّي رَسُولَ اللَّهِ ص

I^{ra} forbade her but she prepared her camel for the going, then she returned to me^{ra} and she was crying. I^{ra} said, 'What is the matter with you?' She said, 'I went to the Prophet^{saww} and

²⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 8

said, 'O son^{asws} of Abu Talib^{asws}! You^{asws} have not ceased to withhold Rasool-Allah^{saww} from me'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَحُولِي بَيْنِي وَ بَيْنَ عَلِيٍّ إِنَّهُ لَا يَخَافُهُ فِي أَحَدٍ وَ إِنَّهُ لَا يُبْغِضُهُ وَ الَّذِي نَفْسِي بِيَدِهِ مُؤْمِنٌ وَ لَا يُحِبُّهُ كَافِرٌ إِلَّا إِنَّ الْحَقَّ بَعْدِي مَعَ عَلِيٍّ يَمِيلُ مَعَهُ حَيْثُ مَا مَالَ لَا يَفْتَرِقَانِ جَمِيعاً حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

Rasool-Allah^{saww} said: 'Do not be a barrier between me^{saww} and Ali^{asws}. No one should scare him^{asws} regarding me^{saww}, and by the One^{azwj} is Whose Hand is my^{saww} soul, no Momin will hate him^{asws} and no Kafir will love him^{asws}. Indeed! The Truth after me^{saww} is with Ali^{asws}, inclining towards him^{asws} wherever he^{asws} inclines. They will both not separate until they return to me^{saww} at the Fountain'.

قَالَتْ أُمُّ سَلَمَةَ فَقُلْتُ لَهَا فَدَكُنْتُ نَهَيْتُكَ فَأَبَيْتَ إِلَّا مَا صَنَعْتَ.

Umm Salma^{ra} said, 'I^{ra} said to her, 'I^{ra} had forbidden you, but you refused except to do what you did''.²⁴²

10- شف، كشف اليقين من كتاب إبراهيم بن محمد بن سعيد الثقفي قال أخبرنا إسماعيل بن أمية المقرئ عن عبد العطار بن القاسم الأنصاري عن عبد الله بن شريك العامري عن جندب الأزدي عن علي ع قال و حدثنا سفيان بن إبراهيم عن عبد المؤمن بن القاسم عن عبد الله بن شريك عن جندب عن علي ع قال: دخلت على رسول الله ص و عنده أناس قبل أن يحب النساء فأشار بيده أن اجلس بيني و بين عائشة فجلست فقالت تنح كذا فقال رسول الله ص ما ذا تريدان إلى أمير المؤمنين.

(The book) 'Al Kashaf Al Yaqeen', from the book of Ibrahim Bin Muhammad Bin Saeed Al Saqafi who said, 'It was narrated to us by Ismail Bin Umayya Al Muqry, from Abdul Gaffar Bin Al Qasim Al Ansary, from Abdullah Bin Shareek Al Aamiry, from Jundub al Azdy,

'From Ali^{asws},

And he said, 'It was narrated to us by Sufyan Bin Inrahim, from Abdul Momin Bin Al Qasim, from Abdullah Bin Shareek, from Jundab,

'From Ali^{asws} having said: 'I^{asws} went to Rasool-Allah^{saww} and there were people in his^{saww} presence, before the veiling of the women. He^{saww} gestured by his^{saww} hand: 'Sit between me^{saww} and Ayesha'. So, I^{asws} sat down, and she said, 'Get back!' Rasool-Allah^{saww} said: 'What is that you are intending to Amir Al-Momineen^{asws}?''²⁴³

11- شف، كشف اليقين لمحمد بن جعفر الرزاز عن محمد بن عيسى عن إسحاق بن زبد عن عبد العطار بن القاسم عن عبد الله بن شريك العامري عن جندب بن عبد الله البجلي عن علي بن أبي طالب ع قال: دخلت على رسول الله ص قبل أن يضرب الحجاب و هو في منزل عائشة فجلست بينه و بينها فقالت يا ابن أبي طالب ما وجدت مكاناً لاسيكت غير فحلدي أوط عني

(The book) 'Kashf Al Yaqeen' – Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Isa, from Is'haq Bin Zayd, from Abdul Gaffar bin Al Qasim, from Abdullah Bin Shareek Al Aamiry, from Jundab Bin Abdullah Al Bajali,

²⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 9

²⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 10

'From Ali Bin Abu Talib^{asws} having said: 'I^{asws} went to Rasool-Allah^{saww}, before the veil was struck, and he^{saww} was in the room of Ayesha. I^{asws} sat down between him^{saww} and her. She said, 'O son^{asws} of Abu Talib^{asws}! You^{asws} could not find any place for yourself^{asws} apart from my thigh? Get back from me'.

فَضْرَبَ رَسُولُ اللَّهِ ص بَيْنَ كَتِفَيْهَا ثُمَّ قَالَ لَهَا وَنِكَ مَا تَرِيدِ [تُرِيدِينَ] مِنْ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ قَائِدِ الْعُرَى الْمُحَجَّلِينَ.

Rasool-Allah^{saww} struck her between the shoulders, then said to her: 'Woe be unto you! What do you intend from Emir of the Momineen, and chief of the successors^{as}, and guide of the resplendent?'²⁴⁴

12- كا، الكافي العدة عن البرقي قال: استأذن ابن أم مكتوم على النبي ص و عنده عائشة و حفصة فقال لهما قوما فاذخلا البيت فقالتا إنه أعمى فقال إن لم يركبنا فإنكما تزياناه.

Al Kafi – The number, from Al Barqy who said,

'Ibn Umm Maktum sought permission to see the Prophet^{saww} and Ayesha and Hafsa were in his^{saww} presence. He^{saww} said to them both: 'Get up and enter the room'. They said, 'He is blind'. He^{saww} said: 'If he cannot see you both, then you two can see him'".²⁴⁵

13- كا، الكافي علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة قال: سمعته يقول و سئل عن التزويج في سؤال فقال إن النبي ص تزوج بعائشة في سؤال.

Al Kafi – Ali Bin Ibrahim, from Harun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard him^{asws} saying, and he^{asws} had been asked about the marriage during Shawwal. He^{asws} said: 'The Prophet^{saww} married Ayesha in Shawwal'".²⁴⁶

14- كا، الكافي جماعة من أصحابنا عن ابن عيسى عن الحسين بن سعيد عن القاسم بن محمد عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع قال: كان رسول الله ص عند عائشة ذات ليلة فقام يتنفل فاستيقظت عائشة فصرخت بيدها فلم يجد فطننت أنه قد قام إلى جارتها فقامت تطوف عليه فوطئت على عنقه و هو ساجد باك.

Al Kafi – A group of our companions, from Ibn Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} was with Ayesha one night. He^{saww} stood up and prayed Optional Salat. Ayesha woke up and groped (the bed) with her hand and could not find him^{saww}. She thought that he^{saww} had stood up to go to her slave girl. So, she stood up and circled around him^{saww} and stepped on his^{saww} neck while he^{saww} was in Sajdah, tearful.

يقول سعد لك سواي و خيالي و آمن بك فؤادي أبوء إليك بالنعم و اعترف لك بالذنوب العظيمة عملت سوءاً و ظلمت نفسي فاعف عني فإنه لا يغفر الذنوب العظيم إلا أنت أعوذ بعفوك من عقوبتك و أعوذ برضاك من سخطك و أعوذ برحمتك من نقمتك و أعوذ بك منك

²⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 11

²⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 12

²⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 13

He^{saww} was saying: 'My^{saww} body and my^{saww} thought are doing Sajdah to You^{azwj}, and my^{saww} heart believes in You^{azwj} acknowledge to You^{azwj} the Bounties and acknowledge to You^{azwj} with the grave sins. I^{saww} have done evil and **I have been unjust to myself, therefore Forgive (my deed) for me. [28:16]**. Surely no one forgives the grave sins except You^{azwj}. I^{saww} seek Refuge from Your^{azwj} Punishment and I^{saww} seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Wrath, and I^{saww} seek Refuge with Your^{azwj} Mercy from Your^{azwj} Nemesis, and I^{saww} seek Refuge with You^{azwj} from You^{azwj}.

لَا أَتُبَلِّغُ مَذْحِكَ وَ التَّائِبُ عَلَيْكَ أَنْتَ كَمَا أَتَيْتَ عَلَى نَفْسِكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

Your^{azwj} Glory cannot be reached (nor can) the praise upon You^{azwj}. You^{azwj} are just as You^{azwj} Affirmed upon Yourself^{azwj}. I^{saww} seek Your^{azwj} Forgiveness and I^{saww} repent to You^{azwj}.

فَلَمَّا انْصَرَفَ قَالَ يَا عَائِشَةُ لَقَدْ أَوْجَعْتَ عُنُقِي أَيَّ شَيْءٍ خَشِيتُ أَنْ أَقُومَ إِلَى جَارِيَتِكَ.

When he^{saww} finished, he^{saww} said: 'O Ayesha! You have pained my^{saww} neck. Which thing did you fear, that I^{saww} have arisen to go to your maid?'²⁴⁷

15- وَ وَحَدَّثَ فِي كِتَابِ سُليْمِ بْنِ قَيْسِ الْهَلَالِيِّ قَالَ: سَمِعْتُ سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ وَ سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ ذَلِكَ فَقَالَ صَدَقُوا قَالُوا دَخَلَ عَلِيٌّ عَ عَلَى رَسُولِ اللَّهِ صَ وَ عَائِشَةُ قَاعِدَةٌ خَلْفَهُ وَ الْبَيْتُ غَاصُّ بِأَهْلِهِ فِيهِمُ الْخُمُسَةُ أَصْحَابُ الْكِسَاءِ وَ الْخُمُسَةُ أَصْحَابُ الشُّوَرَى وَ لَمْ يَجِدْ مَكَانًا

And it is found in the book of Suleym Bin Qays Al Hilali who said,

'I heard Salman^{ra} and Abu Zarr^{ra} and Al-Miqdad^{ra} and I did ask Ali^{asws} Bin Abu Talib^{asws} about that (later one), and he^{asws} said: 'They^{ra} spoke the truth'. They^{asws} said, 'Ali^{asws} entered to see Rasool-Allah^{saww} and Ayesha was seated behind him^{saww}, and the room was full with its people, among them were the five companions of the agreement, and the five companions of the consultation, and he^{asws} could not find any place.

فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَ هَاهُنَا يَعْني خَلْفَهُ وَ عَائِشَةُ قَاعِدَةٌ خَلْفَهُ وَ عَلَيْهَا كِسَاءٌ فَجَاءَ عَلِيٌّ عَ فَقَعَدَ بَيْنَ رَسُولِ اللَّهِ صَ وَ بَيْنَ عَائِشَةَ فَغَضِبَتْ عَائِشَةُ وَ أَقَعَتْ كَمَا يُفْعَى الْأَعْرَابِيُّ قَدْ قَدَعَتْهُ عَائِشَةُ وَ غَضِبَتْ وَ قَالَتْ مَا وَجَدْتُ لَأَسْتَكُ مَوْضِعًا غَيْرَ حَجَرِي

Rasool-Allah^{saww} gestured towards him^{asws}: 'Over here!' – meaning behind him^{saww}, and Ayesha was seated behind him^{saww} and upon her was a cloak. So, Ali^{asws} came and sat between Rasool-Allah^{saww} and Ayesha (with his^{asws} back to her). Ayesha got angry and crouched just as the Bedouins tend to crouch, and Ayesha bumped him^{asws} and was angry and said, 'Did you^{asws} not find for yourself^{asws} any place apart from my lap?'

فَغَضِبَ رَسُولُ اللَّهِ صَ وَ قَالَ مَهْ يَا حُمَيْرَاءُ لَا تُؤْذِنِي فِي أَحْيٍ عَلَيَّ فَإِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ صَاحِبُ الْعُرِّ الْمُحْجَلِينَ يَوْمَ الْقِيَامَةِ يَجْعَلُهُ اللَّهُ عَلَى الصِّرَاطِ

Rasool-Allah^{saww} was angered and said: 'Shh, O Humeyra (she-ass)! Do not hurt me^{saww} regarding my^{saww} brother^{asws} Ali^{asws}, for he^{asws} is Emir of the Momineen, and chief of the

²⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 14

Muslims, and master of the resplendent on the day of Qiyamah. Allah^{azwj} will Make him^{asws} to be upon the bridge’.

و فِي رِوَايَةٍ أُخْرَى يُقْعِدُهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَيُقَاسِمُ النَّارَ فَيُدْجِلُ أَوْلِيَاءَهُ الْجَنَّةَ وَ يُدْجِلُ أَعْدَاءَهُ النَّارَ.

And in another report – ‘Allah^{azwj} will Make him^{asws} to be seated upon the Bridge on the Day of Qiyamah, and he^{asws} will apportion the Fire and enter his^{asws} friends into the Paradise, and enter his^{asws} enemies into the Fire’.²⁴⁸

16- تَقْرِيبُ الْمَعَارِفِ، عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا قَالَ أَسَرَّ إِلَيْهِمَا أَمْرَ الْقِبْطِيَّةِ وَ أَسَرَّ إِلَيْهِمَا أَنَّ أَبَا بَكْرٍ وَ عُمَرَ يَلْبِغَانِ أَمْرَ الْأُمَّةِ مِنْ بَعْدِهِ ظَالِمِينَ فَاجِرِينَ غَادِرِينَ.

(The book) ‘Taqreen Al-Maarif’ – From Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]**. He^{asws} said: ‘He^{saww} divulged to them the matter of the Coptic (Mariah), and divulged to them that Abu Bakr and Umar would be pursuing the matter of the Caliphate from after him^{saww} being unjust, immoral, treacherous’.²⁴⁹

17- الصِّرَاطُ الْمُسْتَقِيمُ، فِي حَدِيثِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ الدَّيْلَمِيِّ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا هِيَ حَفْصَةُ

(The book) ‘Al Siraat Al Mustaqeem’ – In a Hadeeth of Al Husayn Bin Ulwan and al Daylami,

‘From Al-Sadiq^{asws} regarding the Words of the Exalted: **And when the Prophet confided a Hadeeth to one of his wives, [66:3]** – it is Hafsa.

قَالَ الصَّادِقُ ع كَفَرْتُ فِي قَوْلِهَا مَنْ أَنْبَأَكَ هَذَا وَ قَالَ اللَّهُ فِيهَا وَ فِي أُخْتِهَا إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا أَيْ زَاغَتْ وَ الزَّيْغُ الْكُفْرُ

Al-Sadiq^{asws} said: ‘She committed Kufr by her words: **‘Who informed you this?’ [66:3]**. And Allah^{azwj} Said regarding her and her sister (Ayesha): **If you both repent to Allah, then He has Inclined both your hearts, [66:4]**, i.e. evaded, and the evasion, it is the Kufr’.

و فِي رِوَايَةٍ أَنَّهُ أَعْلَمَ حَفْصَةَ أَنَّ أَبَاهَا وَ أَبَا بَكْرٍ يَلْبِغَانِ الْأَمْرَ فَأُفْشَتْ إِلَى عَائِشَةَ فَأُفْشَتْ إِلَى أَبِيهَا فَأُفْشِيَ إِلَى صَاحِبِهِ فَاجْتَمَعَا عَلَى أَنْ يَسْتَعْجِلَا ذَلِكَ عَلَى أَنْ يَسْقِيَاهُ سَمًا فَلَمَّا أَخْبَرَهُ اللَّهُ بِفِعْلِهِمَا هَمَّ بِقَتْلِهِمَا فَحَلَفَا لَهُ أَنَّهُمَا لَمْ يَفْعَلَا فَنَزَلَ يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ.

And in a report – ‘He^{saww} let Hafsa know that her father and Abu Bakr would be pursuing the command. She divulged it to Ayesha, and she divulged it to her father, and he divulged it to his companion. Then they all united upon that they would hasten that upon that they should poison him^{saww}. When Allah^{azwj} Informed him^{saww} of their deed, he^{saww} thought of killing them both (Abu Bakr and Umar), but they both took oath to him^{asws} that they did not do so. So, it was Revealed: **O you those who commit Kufr! Do not offer excuses today. [66:7]**’.²⁵⁰

²⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 15

²⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 16

²⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 4 H 17

باب 5 أحوال عشائره و أقربائه و خدمه و مواليه لا سيما حمزة و جعفر و الزبير و عباس و عقيل زائدا على ما مر في باب نسبه ص

CHAPTER 5 – STATES OF HIS^{saww} CLAN, AND HIS^{saww} RELATIVES, AND HIS^{saww} SERVANTS, AND HIS^{saww} FRIEND ESPECIALLY JA'FAR^{asws}, AND AL ZUBEYR, AND ABBAS, AND AQEEL, IN ADDITION TO WHAT HAS PASSED IN THE CHAPTER OF HIS^{saww} LINEAGE

1- قب، المناقب لابن شهر آشوب كان لعبد المطلب عشيرة بنين الحارث و الزبير و حنظل و هو الغيداق و ضرار و هو نوفل و المقوم و أبو طيب و هو عبد العزى و عبد الله و أبو طالب و حمزة و العباس و هو أصغرهم سناً و كانوا من أمهات شتى إلا عبد الله و أبو طالب فإنهما كانا ابني أم و أمهما فاطمة بنت عمرو بن عائذ و أعقب منهم البنون أربعة أبو طالب و عباس و الحارث و أبو لهب.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub — There were ten sons for Abdul Muttalib^{asws} — Al-Haris, and Al-Zubeyr, and Al-Hajal and he is Al-Gaydaq, and Zarar and he is Nowfal, and Maqoum, and Abu Lahab^{ta} and he is Abdul Uzza, and Abdullah, and Abu Talib^{asws}, and Hamza^{asws}, and Al-Abbas and he is their youngest in year, and they were from various mothers except for Abdullah^{asws} and Abu Talib^{asws}, they^{asws} were both sons^{asws} of one mother, and their mothers is (Syeda) Fatima Bint Amro Bin Aaiz, and the posterity from them are four sons — Abu Talib^{asws}, and Abbas, and Al Haris, and Abu Lahab^{ta}.

و حماته ست حاتكة أميمة البيضاء و هي أم حكيم صفية و هي أم الزبير أروى برة و يقال و زيدة و أسلم من أعمامه أبو طالب و حمزة و العباس و من حماته صفية و أروى و حاتكة و آخر من مات من أعمامه العباس و من حماته صفية.

And his^{saww} aunts were six — Aatika, Ameeya, Al-Bayza and she is Umm Hakeem, Safiya and she is Umm Al-Zubeyr, and Arwah Barah and it is said and Zaida. And there become Muslims from his^{saww} paternal uncles — Abu Talib^{asws}, and Hamza^{asws}, and Al-Abbas; and from his^{saww} paternal aunts — Safiya. And, and Awah, and Aatika; and the last one to die from his^{saww} paternal uncles was Al-Abbas, and from his^{saww} paternal aunts, Safiya.

جدته لأبيه فاطمة بنت عمرو المخزومي و جدته لأمه برة بنت عبد العزى بن عثمان بن عبد الدار.

His^{saww} grandmother to his^{saww} father^{as} was Fatima bint Amro Al-Makhzumi, and his^{saww} grandmother to his^{saww} mother^{as} was Barah Bint Abdul Uzza Bin Usman Bin Abd Al-Dar.

إنصرت من الرضاعة عبد الله و أنيسة.

His^{saww} brothers from the breast feeding were Abdullah and Aneesa.

و خدمه أولاد الحارث و كان له أخ في الجاهلية اسمه الخالاس بن حلقمة و كان النبي ص يقرظه و أخوه و وزيره و وصيه و شقيقه علي ع و ربيبه هند بن أبي هالة الأسدي من خدمته و عمر بن أبي سلمة و زينب أخته من أم سلمة.

And his^{saww} servants were children of Al-Haris, and there was a brother for him^{saww} during the pre-Islamic period, his name was Al-Khalas Bin Alqamah, and the Prophet^{saww} used to

praise him; and his^{saww} brother and his^{saww} Vizuer, and his^{saww} successor, and his^{saww} son-in-law was Ali^{asws}; and his^{saww} upbringer was Hind Bin Abu Hala Al Asady from Khadeeja^{as}; and Umar Bin Abu Salma, and Zaynab his sister from Umm Salma^{fa}.

رفقاؤه علي و ابنه و حمزة و جعفر و سلمان و أبو ذر و المقداد و عمار و حذيفة و ابن مسعود و بلال و أبو بكر و عمر

His^{saww} friends were Ali^{asws} and his^{asws} two sons^{asws}, and Hamza^{asws}, and Ja'far^{asws}, and Salman^{fa}, and Abu Zarr^{fa}, and Al-Miqdad^{fa}, and Ammar, and Huzeyfa, and Ibn Masoud, and Bilal, and Abu Bakr, and Umar.

كتابه كان علي ع يكتب أكثر الوحي و يكتب أيضا غير الوحي و كان أبي بن كعب و زيد بن ثابت يكتبان الوحي و كان زيد و عبد الله بن الأرقم يكتبان إلى الملوك و علاء بن عتبة و عبد الله بن أرقم يكتبان القبالات و الزبير بن العوام و جهم بن الصلت يكتبان الصدقات و حذيفة يكتب صدقات الثمر و قد كتب له عثمان و خالد و أبان ابنا سعيد بن العاص و المغيرة بن شعبه و الحصين بن نمير و علاء بن الحضرمي و شربيل بن حسنة الطائفي و حنظلة بن ربيع الأسدي و عبد الله بن سعد بن أبي سرح و هو الخائن في الكتابة فلمحه رسول الله ص و قد ارتد

His^{saww} scribe was Ali^{asws}, and he^{asws} wrote down most of the Revelation, and he^{asws} wrote other than the revelation as well; and Abay Bin Ka'ab and Zayd Bin Sabit were two scribes of the Revelation; and Zayd and Abdullah Bin Al Arqam were writing to the kings; and Aa'la Bin Uqba and Abdullah Bin Arqam were situations faced; and Al Zubeyr Bin Al Awwam and Jaham Bin Salt were writing down the charities; and Huzeyfa was writing the charities of the dates, and Usman had written for him^{saww}; and Khalid and Aban, two sons of Saeed Bin Al Aas, and al Mugheira Bin Sha'ba, and Al Husayn Bin Numeyr, and Al Aa'la Bin al Hazramy, and Sharjeel Bin Hasana Al Tahiny, and Hanzala Bin Rabie Al Asady, and Abdullah bin Sa'ad Bin Abu Sar'h and he is the treacherous in his writing, so Rasool Allah^{saww} Cursed him, and he had reneged.

و في تاريخ البلاذري أَنَّهُ أَتَى النَّبِيَّ ص ابْنُ عَبَّاسٍ إِلَى مُعَاوِيَةَ لِيَكْتُبَ لَهُ فَقَالَ إِنَّهُ يَأْكُلُ ثُمَّ بَعَثَ إِلَيْهِ وَ لَمْ يُفْرَعْ مِنْ أَجْلِهِ فَقَالَ النَّبِيُّ ص لَا أَشْبِعُ اللَّهُ بَطْنَهُ.

And in the history of Al Balazury — The Prophet had sent Ibn Abbas to Muawiya to write for him. He said, 'He (Muawiya) is eating'. Then he sent to him (again), and he was not free from his meal. The Prophet^{saww} said: 'May Allah^{azwj} not Satiated his belly'.

حاجبه أنس بن مالك.

His^{saww} doorman was Anas Bin Malik (famous fabricator).

مؤذنه بلال و هو أول من أذن له و عمرو ابن أم مكتوم و اسم أبيه قيس و زياد بن الحارث الصدائي و أبو محذورة أوس بن مغيرة كان لا يؤذن إلا في الفجر و عبد الله بن زيد الأنصاري و أذن له سعيد القرظي في مسجد قباء.

His^{saww} Muezzins were Bilal, and he is the first one to proclaim Azaan for him^{saww}, and Amro Ibn Umm Maktoum and the name of his father is Qays, and Ziyad bin al haris Al Sadaie, and Abu Mahzura Aws Bin Mugeyr, he did not proclaim the Azaan except during Al Farj (Salat), and Abdullah Bin Zayd Al Ansari, and Saeed Al Qurtubi proclaimed Azaan for him^{saww} in Masjid Quba.

متاديه أبو طلحة.

His^{saww} -herald was Abu Talha.

ومن كان يضرب أعناق الكفار بين يديه علي و الزبير و محمد بن مسلمة و عاصم بن الأفلح و المقداد.

And the ones who struck off the necks of the Kafirs in front of him^{saww} were Ali^{asws}, and Al Zubeyr, and Muhammad bin Maslama, and Aasim Bin Al Falah, and Al Miqdad^{ra}.

حراسه سعد بن معاذ حرسه يوم بدر و هو في العريش و قد حرسه ذكوان بن عبد الله و بأحد محمد بن مسلمة و بالخندق الزبير و ليلة بني بصفية و هو بخيبر سعد بن أبي وقاص و أبو أيوب الأنصاري و بلال بوادي القرى و زياد بن أسد ليلة فتح مكة و كان سعد بن عبادة يلي حرسه فلما نزل **اللَّهُ يَفْصِيكَ مِنَ النَّاسِ تَرَكَ الْحَرَسَ**.

His^{saww} guards were Sa'ad Bin Muaz, he guarded him^{saww} on the day of Badr and he^{saww} was among the trees, And Zakwan Bin Abdullah had guarded him^{saww} (as well); and at Ohad it was Muhammad Bin Maslama, and Al Khandaq Al Zubeyr, and a night the clan of Basfiya; and he^{saww} was at Khyber, Sa'ad Bin Abu Waqas, and Abu Ayoub Al Ansary, and Bilal at the valley of Al Qura, and Ziyad Bin Asad on the night of conquest of Makkah, and it was Sa'ad Bin Ubada following him. When it was Revealed: **and Allah will Protect you from the people. [5:67]**, the guarding was neglected.

و من قدمهم للصلاة فأمر المؤمنين كان يصلي بالمدينة أيام تبوك و في غزوة الطائف و فندك و سعد بن عبادة على المدينة في الأجر و ودان و سعد بن معاذ في بواط و زيد بن حارثة في صفوان و بني المصطلق إلى تمام سبع مرات و أبا مسلمة المعزومي في ذي العشرة و أبا لبابة في بدر القتال و بني قينقاع و السويق.

And ones he^{saww} sent forward for the Salat — it was Amir Al Momineen^{asws} — who was leading Salat at Al Medina in the days of Tabuk, and in the military expedition of Al Taif, and Fadak; and Sa'ad Bin Ubada at Al Medina during Al Abwa'a and Wadaan, and Sa'ad Bin Muaw in Bawat, and Zaud Bin Haris in Safwan and the clan of Mustaliq to complete seven times, and Abu Salma Al Makhzumi during Zul Asheera, and Abu Lababa during Badr fighting, and the clan of Qaynaqa, and Al Suweyq;

و عثمان في بني غطفان و ذي أمر و ذات الرقاع و ابن أم مكتوم في قرقرة الكدر و بني سليم و أحمد و حمراء الأسد و بني النضير و الخندق و بني قريظة و بني لحيان و ذي قرد و سجة الوداع و الأكيدر و سباع بن عرفة في الحديبية و دومة الجندل و أبا ذر في حنين و حمزة القضاة و ابن رواحة في بدر الموعد و محمد بن مسلمة ثلاث مرات و قد قدم عبد الرحمن بن عوف و معاذ بن جبل و أبا عبيدة و عائشة بن محسن و مرثد الغنوي.

And Usman among the clan of Gatfan, and Zi Amr, and Zat Al Raqa, and Ibn Um Maktum during Qarqara Al Kadr, and clan of Saleem, and Ohad, and Hara Al Asad, and clan of Al Nazeyr, and Al Khandaq, and clan of Qureyza, and clan of Lahyan, and zi Qard, and farewell Hajj, and Al Akeydar; and Saba'a Bin Arfata during Al Hdaybiya, and Dowmat Al Jandal; and Abu Zarr^{ra} during Hunayn, and the expired Umrah; and Ibn Rawha during Badr the promised (appointment), and Muhammad Bin Maslama three times; and he^{saww} had forwarded Abdul Rahman Bin Awf, and Muaz Bin Jabal, and Abu Ubeyda, and Ayesha Bin Mahsan, and Marsad Al Ghanawy.

عماله ولى عمرو بن حزم الأنصاري نجران و زياد بن أسيد حضرموت و خالد بن سعيد العاص صنعاء و أبا أمية المخزومي كندة و الصادق و أبا موسى الأشعري زبيد و زمعة عدن و الساجل و معاذ بن جبل الجبلية و الفضل بن أحمال اليمن و عمرو بن العاص عمان و معه أبو زيد الأنصاري و يزيد بن أبي سفيان على نجران و حذيفة دبا

His^{saww} office bearers (governors) were — Amro Bin Hazam Al Ansari at Najran, and Ziyad Bin Aseyd at Hazramaut, and Khalid Bin Saeed Al Aas at Sana'a, and Abu Amiya Al Makhzumi at Kinda and Al Sadaq; and Abu Musa Al Ashari Zayd and Zam'a at Aden and the coast, and Muaz Bin Jabal at Al Jabala and Al Faza from the governors of Al Yemen, and Amro Bin al Aas at Amman and with him was Abu Zayd Al Ansari, and Yazeed Bin Abu Sufyan upon Najran, and Huzeyfa at Daba;

و بلالا على صدقات الفجار و عباد بن بشير الأنصاري على صدقات بني المصطلق و الأقرع بن حابس على صدقات بني دارم و الزرقان بن بدر على صدقات عوف و مالك بن نويرة على صدقات بني يربوع و عدي بن حاتم على صدقات طيء و أسد و عيينة بن حصين على صدقات فزارة و أبا عبيدة بن الجراح على صدقات مزينة و هذيل و كنانة.

And Bilal upon the charities of Al Samar, and Abbad Bin Bashir Al Ansari upon the charities of the clan of Al Mustalaq, and Al Agra Bin Habis upon the charities of the clan of Daram, and Al Zabarqan Bin Badr upon the charities of Awf, and Malik Bin Nuweyra upon the charities of the clan of Yarbou; and Uday Bin Hatim upon the charities of Taie, and Asad and Uyayna Bin Hasan upon the charities of Fazara, and Abu Ubeyda Bin Al Jarah upon the chartities of Muzeyna, and Hazeyl and Kanana.

رسله بحث خاطب بن أبي بلعة إلى المقوقس و شجاع بن وهب الأسدي إلى الحارث بن شمر و دمية الكلبي إلى قيسر و سليط بن عمرو العامري إلى هوزة بن علي الحنفي و عبد الله بن حذافة السهمي إلى كسرى و عمرو بن أمية الضمري إلى النجاشي.

His^{saww} messengers — He^{saww} sent Khatab bin Abu Baltah to Al Muqawqas, and Shuja'a Bin Wahab Al Asady to Al Haris Bin Shmr, and Dahiya Al Kalby to Caesar, and Saleyt Bin Amro Al Aamiry to Howzah Bin Ali Al Hanafi, and Abdullah Bin Hazafa Al Sahmy to Chosroe, and Amro Bin Amiya Al Zamry to Al Najashy.

المشبهون به جعفر الطيار و الحسن بن علي و قثم بن العباس و أبو سفيان بن الحارث بن عبد المطلب و هاشم بن عبد المطلب و مسلم بن معتب بن أبي طه.

The ones resembling with him^{saww} — Ja'far Al Tayyar^{asws}, and Al Hassan Bin Ali^{asws}, and Qasam Bin Al Abbas, and Abu Sufyan Bin Al Haris Bin Abdul Muttalib, and Hashim Bin Abdul Muttalib^{asws}, and Muslim Bin Ma'tab Bin Abu Lahab.

من هاجر معه من مكة إلى المدينة أبو بكر و عامر بن فهيرة و دليهم عبد الله بن أريقط الليثي و خلف عليا على الودائع فلما سلمها إلى أصحابها طفق به فخرج إلى الغار و منها إلى المدينة و في رواية أنه أدرك النبي ص بقباء.

One who emigrated with him^{saww} from Makkah to Al Medina — Abu Bakr, and Aamir Bin Faheera, and their guide Abdullah Bin Areyqat Al Laysi, and Ali^{asws} stayed behind upon the entrustments. When he^{asws} had submitted these to their owners, he^{asws} joined up with him^{saww}. He^{asws} went out to the cave and from it to Al Medina. And in a report, he^{asws} came across the Prophet^{saww} at Quba.

خدايه من الأحرار أنس و هند و أسماء ابنتا خارجة الأسلمية و أبو الحمراء و أبو خلف.

~~His^{saww} servants from the free ones — Anas, and Hind and Asma two daughters of Kharjah Al Aslamiya, and Abu Al Hamra, and Abu Khalaf.~~

عبده الخزاعي و عبد الله بن حدراد.

~~His^{saww} spies — Al Khuza'a, and Abdullah Bin Hadrad.~~

الذي خلق رأسه يوم الحديبية خراش بن أمية الخزاعي و في حقه معمر بن عبد الله بن حارثة بن نضر.

~~The one who shaved his^{saww} head on the day of Al Hudaibiya — Kharash Bin Amiya al Khuzaie; and during his^{saww} Hajj, Ma'mar Bin Abdullah Bin Haris Bin Mazar.~~

الذي حمله أبو طيبة الذي شرب دم النبي من فخطب في الأشراف و أبو هند مولى فروة بن عمرو البياضي الذي قال له النبي من إنما أبو هند رجل منكم فأنكحوه و أنكحوا إليه و أبو موسى الأشعري.

~~The one who performed cupping on him^{saww} — was Abu Tayba. The one who drank blood of the Prophet^{saww}, it was Khatab among the nobles, and Abu Hind a slave of Farwa Bin Amro al Bayazi, the one the Prophet^{saww} said for him: 'But rather Hind is a man from you, so marry him and marry to him', and Abu Musa Al Ash'ari.~~

شعراؤه كعب بن مالك. و عبد الله بن رواحة. و حسان بن ثابت. و أمره النبي من أن يجيب أبا سفيان فقال. و النابتة الجعدي. كعب بن زهير. قيس بن صرمة من بني النجار و لم يقتل لبني بعد إسلامه إلا كلمة ابن الزبير. و أمية بن الصلت. العباس بن مرداس. أبو دهيل الجعفي. بحير بن أبي سلمى.

~~His^{saww} poets — Ka'ab Bin Malik, and Abdullah Bi Rawaha, and Hasaan Bin Sabit, and the Prophet^{saww} has ordered him to answer to Abu Sufyan, and Al Nabiga al Ja'dy, and Ka'ab Bin Zaheer, and Qays Bin Sarmah from the clan of Najjar, and Labeed did not say after his Islam except one poem, and Ibn Al Zab'ary, and Amiya Bin Al Salt, and Al Abbas Bin Mardas, and Abu Dahbal Al Jamhy, and Baheer Bin Abu Salmy.~~

و من هجته ابن الزبير السهمي و هبيرة بن أبي وهب المنزومي و مسافع بن عبد مناف الجعفي و عمرو بن العاص و أمية بن الصلت الثقفي و أبو سفيان بن أبي حارث.

~~And the ones who satirised him^{saww} — Ibn Al Za'bary al Sahmy, and Hubeyra Bin Abu Wahab Al Makhzumi, and Masafie Bin Abd Manaf Al Jahmy, and Amro Bin Al Aas, and Amiya Bin Al Salt Al Saqafy, and Abu Sufyan Bin Abu Haris.~~

مواليه سلمان الفارسي و زيد بن حارثة و ابنه أسامة و أبو رافع أسلم و يقال اسمه بندويه الجعفي و به العباس و اعتقه النبي من لما بشر بإسلام عباس و زوجته سلمى فولد له عبيد الله كاتب أمير المؤمنين ع و بلال الحبشي و صهيب الرومي

~~His^{saww} slaves — Salman Al Farsi^{ra}, and Zayd bin Haris and his son Asama, and Abu Rafie. He became a Muslim and it is said his name is Bandawiya al Ajami, Al Abbas had gifted him and the Prophet^{saww} freed him when he gave the good news of the Islam of Abbas, and he~~

married Salmy and there was born for him Ubeydullah the scribe of Amir Al Momineen^{asws}, and Bilal the Ethiopian, and Suheyb Al Roumy;

و منقبة اسمه مفلح الأسود و يقال رومان البلخي و كان لأُم سلمة فأعتقته و اشتترطت عليه خدمة النبي ص و ثوبان الحيري اشتراه النبي ص و أعتقه و بقي في خدمته و خدمة أولاده إلى أيام معاوية و يسار التوري أسير في غزوة بني ثعلبة فأعتقه و هو الذي قتله العرنيون و شقران و اسمه صالح بن عدي الحبشي ورثه عن أبيه و يقال هو من أولاد دهاقين الري

And Safeena, his name is Maflah Al Aswad, and it is was Ruman Al Balkhy, and he was for Umm Salma^{ra}, and she^{ra} free him and bought a maid for the Prophet^{saww}, and Sowban Al Himeyri, the Prophet^{saww} bought him and freed him and he (chose to) remain in his^{saww} service and service of his^{saww} children up to the days of Muawiya, and Yasaar Al Nawawy. He was captured during the military expedition of the clan of Sa'alba, and he^{saww} freed him, and he is the one who was ill by Al Arnoun and Al Shaqran, and his name is Salih Bin Udayy Al Jashy, inherited from his father, and it is said he is from the children of Dahaqueen Al Rayy;

و مدعم البشعبي و هو هدية فروة بنت عمرو الجذامي و أبو مويجة من مولدي مزينة أعتقه النبي ص و أبو كبشة و اسمه سليم من مولدي أرض دوس أو مكة فاشتراه و أعتقه مات في أول يوم من جلوس عمر و أبو بكره و اسمه نفيح تدلى من الحصن على بكره و نزل من حصن الطائف إلى النبي ص فاعتق و أبو أيمن و اسمه رباح و كان أسود و كان يستأذن على النبي ص ثم صيره مكان يسار حين قتل

And Mad'am Al Jash'amy, and he is a gift of Farwah Bint Amro Al Jazamy, and Abu Muweyhiba born from Muzeyna. The Prophet^{saww} freed him and Abu Kabasha, and his name is Saleem, bron in the land of Dows or Makkah. He^{saww} had bought him and freed him. He died during the first day from the gathering of Umar and Bakr, and his name is Nafie. He dangled by a rope and descended from the fort of Al Taif to the Prophet^{saww}, and he was released, and Abu Ayman and his name was Rabah, and he was black, and he had sought permission to see the Prophet^{saww}, then he came to the left place where he was killed;

و أبو لبابة القرظي اشتراه النبي ص فأعتقه و فضالة و هبة رفاعه بن زيد الجذامي و قتل بوادي القرى و أنيسة بن كردي من العجم قتل في بدر و قيل توفي في أيام أبي بكر و كركرة أهدي له فأعتقه و يقال مات و هو مملوك و أبو ضمرة كان مما أفاء الله عليه من العرب و هو أبو ضميرة و يقال اشتريته أم سلمة للنبي ص فأعتقه و يقال هو روح بن شيرزاد من ولد كششاسف الملك و نبيه من مولدي السراة

And Abu Lababa Al Qarzy, the Prophet^{saww} bought him and freed him; and Fazalat gifted to him^{saww} by Zayd Al Jazamy and he was killed at the valley of Al Qura; and Aneesa Bin Kurdy from Al Ajam, he was killed during Badr, and it is sad he died during the days of Abu Bakr; and Karkara, gifted to him^{saww}, and he^{saww} freed him, and it is said he died while he was a slave; and abu Zamra who was from what Allah^{azwj} (Granted as war booty) to him^{saww} from the Arabs, and he is Abu Zamra, and it is said that Umm Salma^{ra} bought him for the Prophet^{saww} and he^{saww} freed him, and it is said he is Rawh Bin Sheyzad from the children of Kashtasif the king, and his soothsayer born from Al Sarat;

و أسلم الأصغر الرومي و الحبشة الحبشي و ماهر كان المقوقس أهدها إليه و أبو ثابت و أبو نيرز أبو سلمى و أبو عسيب و أبو رافع الأصغر و أبو لقيط و أبو البشر و مهرا و عبيد و أفلح و رفيع و يسار الأكبر.

And Al Asfar Al Roumy became a Muslim, and Al Habasha the Ethiopian, and Mahir, Al Muqawqas had gifted him to him^{saww}, and Abu Sabit and Abu Neyraz Abu Salmy, and Abu

Usayb, and Abu Rafie Al Asgar, and abu Laqeet, and Abu Al Bashar, and Mihran, and Ubeyd, and Aflah, and Rafie, and Yasaar Al Akbar.

إمأؤه حارثة بنت شمعون أهداها له ملك الحبشة سلمى و رضوى و أم أيمن اسمها بركة و أسلمة و أنسة و أبو موييبة و قيل هما من مواليه و كان له خصي يقال له مابورا.

His^{saww} maids — Harisa Bint Shamoun, the king of Ethiopia had gifted her, Salmy, and Razwy, and Umm Ayman her name is Barkah and she became a Muslim, and Anasah, and Abu Muweyhaba, and it is said these two are from his^{saww} slaves, and there was a eunuch for him^{saww} called Maboura²⁵¹.

2- هم، إلهام الوري كان لرسول الله ص تسعة أعمام هم بنو عبد المطلب الحارث و الزبير و أبو طالب و الخدياق و الضرار و المقوم و أبو طرب و اسمه عبد العزى و العباس و لم يعقب منهم إلا أربعة الحارث و أبو طالب و العباس و أبو طرب

(The book) 'Alaam Al Wara' — There were nine uncles for Rasool Allah^{saww}, and they were the sons of Abdul Muttalib^{asws} — Al Haris, and Al Zubeyr, and Abu Talib^{asws}, and Al Gaydaq, and Al Zarar, and Maqum, and Abu Lahab^{la} and his name is Abdul Uzza, and Al Abbas, and none of them had posterity except four — Al Haris and Abu Talib^{asws} and Al Abbas and Abu Lahab^{la}.

فأما الحارث فهو أكبر ولد عبد المطلب و به كان يكنى و شهد معه سفر زمزم و ولده أبو سفيان و المنيرة و نوفل و ربيعة و عبد شمس أما أبو سفيان فأسلم عام الفتح و لم يعقب و أما نوفل فكان أسن من حمزة و العباس و أسلم أيام الخندق و له عقب و أما عبد شمس فسماه رسول الله ص عبد الله و عتيبه بالشام

As for Al Haris, he is the eldest son of Abdul Muttalib^{asws}, and by him he^{as} was teknonymed, and he attended the digging of Zamzam with him^{as}, and his sons Abu Sufyan, and Al Mugheira, and Nowfal, and Rabie, and Abd Shams. As for Abu Sufyan, he became a Muslims in the year of the conquest and did not have a posterity; and as for Nowfal, he was older than Hamza^{as} and al Abbas, and he became a Muslim during the days of Al Khandaq, and for him there was posterity; and as for Abd Shams, Rasool Allah^{saww} named him Abdullah, and his posterity was at Syrian.

و أما أبو طالب هم النبي ص فكان مع أبيه عبد الله ابني أم و أمهما فاطمة بنت عمرو بن هانئ بن عمران بن خزيمة و اسمه عبد مناف له أربعة أولاد ذكور طالب و عتيق و جعفر و علي و من الإناث أم هاني و اسمها فاطمة و هانئة أمهم جميعا فاطمة بنت أسد

And as for Abu Talib^{asws}, uncle^{asws} of the Prophet^{saww}. He was with his father (brother) Abdullah, two sons of a mother, and their mother is Fatima Bint Amro Bin Aaiz Bin Imran Bin Makhzum, and his name is Abd Manaf. There were four male for him — Talib, and Aqeel, and Ja'far^{asws}, and Ali^{asws}; and from the females — Umm Hany, and her name is Fakhta, and Jumana is the mother of all of them is Fatima Bint Asad^{as}.

²⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 1

وكان عقيل أسس من محفر بعشر سنين و أعقبوا إلا طالبا و توفي قبل أن يهاجر النبي ص بثلاث سنين و لم يزل رسول الله ص بمنهوا من الأذى بمكة موقى له حتى توفي أبو طالب فنبت به مكة و لم يستقر له بها دعوة حتى جاءه جبرئيل ع فقال إن الله يقرئك السلام و يقول لك اعرج من مكة فقد مات ناصرك

And Aqeel was older than Ja'far^{asws} by ten years, and their posterity is only Talib, and he died before the Prophet^{sawww} had emigrated by three years, and Rasool Allah^{sawww} did not cease to be prevented from being harmed at Makkah is his^{sawww} location until Abu Talib^{as} passed away. He^{sawww} grew up in Makkah and it was not settling for him^{sawww} at it until Jibraeel^{as} came to him(s.a.w.) and said: 'Allah^{azwj} Conveys the greetings and Says to you^{sawww}: "Exit from Makkah for your^{sawww} helper has died"'.
 و لما قبض أبو طالب أتى على رسول الله ص فأعلمه بموته فقال له امض يا علي فتول غسله و تكفينه و تحنيطه فإذا رفعته على سريريه فأعلمني ففعل ذلك فلما رفعه على السرير اعترضه النبي ص و قال وصلتك رحم و حزيت خيرا يا عم فلقد ربيت و كفلت صغيرا و وازرت و نصرت كبيرا

و لما قبض أبو طالب أتى على رسول الله ص فأعلمه بموته فقال له امض يا علي فتول غسله و تكفينه و تحنيطه فإذا رفعته على سريريه فأعلمني ففعل ذلك فلما رفعه على السرير اعترضه النبي ص و قال وصلتك رحم و حزيت خيرا يا عم فلقد ربيت و كفلت صغيرا و وازرت و نصرت كبيرا

And when Abu Talib^{as} passed away, Ali^{asws} came to Rasool Allah^{sawww} and let him^{sawww} know of his^{as} passing away. He^{sawww} said: 'Go, O Ali^{asws}, and be in charge of his^{as} washing, and his^{as} enshrouding, and his^{as} embalming'. When he^{sawww} was raised upon his bier, then let me^{sawww} know'. He^{asws} did that. What he^{as} was raised upon the bier, the Prophet^{sawww} presented and said: 'Mercy has arrive to you^{as} and your^{as} will be Recompensed goodly, O uncle^{as}, for you^{as} had my^{sawww} responsibility when I^{sawww} was young, and supported and helped when I^{sawww} was older'.

ثم أقبل على الناس و قال أما و الله لأشخص لعمي شفاعته يحجب لها أهل القتلين.

Then he^{sawww} faced towards the people and said: 'But by Allah^{azwj}! I^{sawww} will intercede for my^{sawww} uncle^{as} with an intercession, the human beings and the Jinn would be astonished to it'.

و أما العباس فكان يكنى أبا الفضل و كانت له السقاية و زمزم و أسلم يوم البدر و استقبل النبي ص عام الفتح بالأبواء و كان معه حين فتح و به خضعت الحيرة و مات بالمدينة في أيام عثمان و قد كف بصره

And as for Al Abbas, he was teknonymed at Abu Al Fazal, and there was a watering for him and Zamzam, and he became Muslim on the day of Badr; and the Prophet^{sawww} came on the year of the conquest at al Abwa, and he was with him^{sawww} when it (Makkah) was conquered, and at it he ended the emigration, and he died at Al Medina during the days of Usman, and his had lost his sight.

و كان له من الولد تسعة ذكور و ثلاث إناث عبد الله و عبيد الله و الفضل و قثم و معبد و عبد الرحمن و أم حبيب أمهم لبابة بنت الفضل بن الحارث الحلالية أخت ميمونة بنت الحارث زوج النبي ص و تمام و كثير و الحارث و أمية و صفية لأمهات أولاد شتى

And there were children for him, nine males and three females — Abdullah, and Ubeydullah, and Al Fazl, and Qasam, and Ma'bad, and Abdul Rahman, and Umm Habeeb, their mother is Lababa Bint al Fazl Bin al Haris Al Halaliya sister of Maymuna Bint al Haris, wife of the Prophet^{sawww}, and Tamam, and Kasee, and Ala Haris, and Aamina, and Safiya and the mothers of the children are various.

و أما أبو طرب فولده عتبة و عثمينة و محتب و أم جميل بنت حرب أخت أبي سفيان حمالة الحطب

And as for Abu Lahab¹³, his¹³ sons are Utba and Uteyba, and Ma'tab, and their mother is Umm Jameel Bint Harb, sister of Abu Sufyan, the bearer of the firewood (of Hell).

و كانت حماتها من ستمائة شتى و هن أميمة و أم حكيمة و برّة و عاتكة و صفية و أروى و كانت أميمة عند محش بن رباب الأسدي و كانت أم حكيمة و هي البيضاء عند كرز بن ربيعة بن حبيب بن عبد شمس و كانت برّة عند عبد الأسد بن هلال المخزومي فولدت له أبا سلمة الذي كان تزوج أم سلمة و كانت عاتكة عند أبي أمية بن المغيرة المخزومي و كانت صفية عند الحارث بن حرب بن أمية ثم خلف عليها العوام بن خويلد فولدت له الزبير و كانت أروى عند عمير بن عبد العزى بن قصي و لم يسلم منهن غير صفية و قيل أسلم منهن ثلاث صفية و أروى و عاتكة.

And his^{sawww} aunts were six from various mothers, and they are — Ameema, and Umm Hakeema, and Barah, and Aatika, and Safiya, and Arwah; and Ameema was with Jahash Bin Rabab Al Asady, and Umm Hakeema and she is Al Bayza'a was with Kareez Bin Rabie Bin Habeeb Bin Abd Shams; and Barah was with Abdul Asad Bin Hilal al Makhzumi and gave birth for him to Abu Salma who married Umm Salma¹⁴; and Aatika was with Abu Amiya Bin Al Mugheira Al Makhzumi, and Safiya wa with Al Haris Bin Harb Bin Amiya, then she was replaced upon by Al Awam Bin Khuweylid and she gave birth for him to Al Zubeyr; and Arwah was with Umeyr Bin Abdul Uzza Bin Qusay, and none from them became Muslim apart from Safiya, and it is saw three from them became Muslims — Safiya and Awah and Aatika.

ذكر قرياته من جهة أمه من الرضاعة لم يكن لرسول الله من قرابة من جهة أمه إلا من الرضاعة فإن أمه أخته بنت وهب لم يكن لها أخ و لا أخت فيكون خالا له أو خالة إلا أن بني زهرة يقولون نحن أخواله لأن أخته منهم و لم يكن لأبويه عبد الله و أخته ولد غيره فيكون له أخ أو أخت من النسب

He mentioned his^{sawww} relatives from the direction of his^{sawww} mother from the breast feeding. There did not happen to be any relatives for Rasool Allah^{sawww} from the direction of his^{sawww} mother^{as} except from the breast feeding, for his^{sawww} mother^{as} is Aamina Bint Wahab^{as}. There did not happen to be any brother for her^{as} nor any sister so there would be a mater uncle for him^{sawww} or a maternal aunt for him^{sawww}, except that the clan of Zahra were saying, 'We are his^{sawww} maternal aunts because Aamina was from them, and there did not happen for his^{sawww} father^{as} Abdullah^{as} and Aamina^{as} any child other than him^{sawww}, for there to be any brother or sister for him^{sawww}, from the lineage.

و كان له خالة من الرضاعة يقال لها سلمى و هي أخت طليعة بنت أبي ذؤيب له أخوان من الرضاعة عبد الله بن الحارث و أنيسة بن الحارث أبوها الحارث بن عبد العزى بن سعد بن بكر بن هوازن فهما أخوان من الرضاعة.

And there was a maternal aunt for him^{sawww} from the breas feeding called Salma, and she is a sister of Haleema Bint Abu Zuweyb, having brother for him^{sawww} from the breast feeding — Abdullah Bin Al Haris, and Anees Bin Al Haris, their father was Al Karis Bin Abdul Uzza Bin Sa'ad Bin Bakr Bin Hawazin, so these two are his^{sawww} brothers from the breast feeding.

ذكر مواليه و مولياته و حواريه أما مواليه فزيد بن حارثة و كان تلذبة اشتراه لها حكيم بن حزام بسوق عكاظ بأربع مائة درهم فوهبته لرسول الله ص بعد أن تزوجها فأعتقه فزوجه أم أيمن فولدت له أسامة و تنبأ رسول الله ص فكان يدهى زيد بن رسول الله ص حتى أنزل الله تعالى ادْعُهُمْ لِأَبَائِهِمْ

He mentioned his^{saww} slaves and his^{saww} maids — Zayd Bin Haris, and he was for Khadeeja^{as}. He^{saww} had bought him for her^{as}. Hakeen Bin Hazam at the market of Akaz for four hundred Dirhams, and she^{as} gifted him to Rasool Allah^{saww} — after he^{saww} married her^{as}, and he^{saww} freed him. He^{saww} married Umm Ayman and she gave birth for him^{saww} to Asama, and Rasool Allah^{saww} brought him up and he was called Zayd son of Rasool Allah^{saww} — until Allah^{azwj} the Exalted Revealed: **Assert them to their fathers, [33:5].**

و أبو رافع و اسمه أسلم و كان للعباس فوهبه له فلما أسلم العباس بشر أبو رافع النبي ص بإسلامه فأعتقه و زوجته سلمى مولاته فولدت له حبيد الله بن أبي رافع فلم يزل كاتباً لعلي أيام خلافته و سفينة و اسمه رباح اشتراه رسول الله ص فأعتقه و ثوبان يكنى أبا عبد الله من حمير أصابه سبي فاشتراه رسول الله ص فأعتقه

And Abu Rafie, and his name is Aslam, and he was for Al Abbas, and he gifted him to him^{saww}. When Al Abbas became a Muslim, he gave the good news to the Prophet^{saww} of his Islam, so he^{saww} freed him. And he married the maid Salma and she gave birth for him to Ubeydullah Bin Abu Rafie, and he did not cease to be a scribe for Ali^{asws} in the days of his^{asws} Caliphate; and Safeena, and his name is Rabah. Rasool Allah^{saww} bought him and free him; and Sowban, teknonymed as Abu Abdullah from Humeyr. He became a captive, and Rasool Allah^{saww} bought him and free him.

و يسار و كان عبداً نوبياً أعتقه رسول الله ص فقتله العرنيون الذين أغاروا على لقاح رسول الله ص و شقران و اسمه صالح و أبو كيشة و اسمه سليمان و أبو ضميرة أعتقه و كتب له كتاباً فهدى في يد ولده و مدغم أصابه سهم في وادي القرى فعات و أبو مويجة و أنيسة و فضالة و طهمان و أبو أيمن و أبو هند و أنجشة و هو الذي قال فيه من رويديك يا أنجشة رفقا بالقوارير و صالح و أبو سلمى و أبو عسيب و عبيد و أفلح و رويغ و أبو لقيط و أبو رافع الأصغر و يسار الأكبر و كركرة أهداه هودثة بن علي الحنفي إلى النبي ص فأعتقه و رباح و أبو ليابة و أبو اليسر و له عقب.

And Yasaar, and he was a Nubian slave. Rasool Allah^{saww} freed him. Al Arniyun killed him, those who attacked upon Rasool Allah^{saww}; and Shaqran, and his name is Salih; and Abu Kabasha, and his name is Suleyman, and Abu Zameera freed him and wrote out a contract for him, so he was in the handoff his children; and Mad'am, an arrow hit him in the valley of Al Qura, and he died; and Abu Muweyhaba, and Anees, and Fazal, and Tahman, and Abu Ayman, and Abu Hind, and Anjasha, and he is the one to whom he^{saww} said: 'Slowly, O Anjasha, be kind with the ladies'; and Salih, and Abu Salma, and Abu Usayb, and Ubeyd, and Aflah, and Ruweyfa, and Abu Laqeet, and Abu Rafie Al Asghar, and Yasaar, and Karkara, Howzan Bin Ali Al Hanafit had gifted him to the Prophet^{saww}, and he^{saww} freed him, and Rabah, and Abu Lababa, and Abu Al Yasar, and there was posterity for him.

و أما موليّاته فإن المقوقس صاحب الإسكندرية أهدى إليه جاريّتين إحداهما مارية القبطية ولدت له إبراهيم و ماتت بعده بخمس سنين سنة ست عشرة و هب الأخرى لحيان بن ثابت و أم أيمن حاضنة النبي ص و كانت سوداء ورثها عن أمه و كان اسمها بركة فأعتقها و زوجها عبيد الخزرجي بمكة فولدت له أيمن فعات زوجها فزوجها النبي ص من زيد فولدت له أسامة أسود يشبهها فأسامه و أيمن أخوان لأم و ربحانة بنت شمعون غنمها من بني قريظة.

And as for his^{saww} female slaves — Al Muqawqas, ruler of Alexandria had gifted two slave girls to him^{saww}, Mariah the Coptic, and she gave birth for him^{saww} to Ibrahim^{as}, and she died after him^{saww} by five years, year sixteen, and he^{saww} gifted the other one to Hasaan Bin Sabit; and Umm Ayman the nursemaid of the Prophet^{saww}, and Sawda inherite her from his^{saww} uncle, and her names is Barkah. She freed her, and she was married to nby Al Khazraji at Makkah,

and she gave birth for him to Ayman. Her husband died, and the Prophet^{saww} married her from Zayd and she gave birth for him^{saww} to Asama, black, resembling her. So, Asama and Ayman are brothers of a mother, and Rayhana daughter of Shamoun. She was a booty from the clan of Qureyza.

وأما خدمه من الأحرار فأنس بن مالك و هند و أسماء ابنتا خارجه الأسلميتان.

And his^{saww} servants from the free ones — Anas Bin Malik, and Hind and Asma, two daughters of Kharjah Al Aslamitaan”²⁵²

3- كا، الكافي العدة عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَتْ امْرَأَةٌ عُثْمَانَ بْنِ مَطْعُونٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ عُثْمَانَ يَصُومُ النَّهَارَ وَ يَقُومُ اللَّيْلَ فَخَرَجَ رَسُولُ اللَّهِ ص مُعْظَبًا يَحْمِلُ نَعْلَيْهِ حَتَّى جَاءَ إِلَى عُثْمَانَ فَوَجَدَهُ يُصَلِّي فَأَنْصَرَفَ عُثْمَانُ حِينَ رَأَى رَسُولَ اللَّهِ ص

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad Al Ash’ary, from Ibn Qaddah,

‘From Abu Abdullah^{asws} having said: ‘The wife of Usman Bin Mazoun came over to the Prophet^{saww}, and she said, ‘O Rasool-Allah^{saww}! Usman tends to Fast during the day, and he stands (for the Prayer) during the night’. Rasool-Allah^{saww} went out angered, carrying his^{saww} slippers until he^{saww} came over to Usman, and he^{saww} found him praying (Salat). When Usman saw Rasool-Allah^{saww} he finished it.

فَقَالَ لَهُ يَا عُثْمَانُ لَمْ يُرْسَلَنِي اللَّهُ بِالرَّهْبَانِيَّةِ وَ لَكِنْ بَعَثَنِي بِالْحَنِيفِيَّةِ السَّهْلَةِ السَّمْحَةِ أَصُومُ وَ أَصَلِّي وَ أَلْمَسُ أَهْلِي فَمَنْ أَحَبَّ فِطْرَتِي فَلْيَسْتَنَّ بِسُنَّتِي وَ مِنْ سُنَّتِي النِّكَاحُ.

He^{saww} said: ‘O Usman! Allah^{azwj} the Exalted did not Send me^{saww} with the monasticism, but He^{azwj} Sent me^{saww} with the straightness, and the ease, and the tolerance. I^{saww} Fast, and I^{saww} Pray, and I^{saww} touch my^{saww} wife. So the one who loves my^{saww} nature, let him adopt a way with my^{saww} Sunnah, and from my^{saww} Sunnah is the marriage”²⁵³

4- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زَيْنَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَبَّلَ عُثْمَانَ بْنَ مَطْعُونٍ بَعْدَ مَوْتِهِ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazala Bin Ayoub, from Ismail Bin Abu Ziyad,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} kissed Usman Bin Mazoun after his death”²⁵⁴

5- كا، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَ النَّبِيَّ ص امْرَأَةً حِينَ مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ وَ هِيَ تَقُولُ هَيِّئَا لَكَ يَا أَبَا السَّائِبِ الْجَنَّةَ فَقَالَ النَّبِيُّ ص وَ مَا عَلِمْتُكَ حَسْبُكَ أَنْ تَقُولِي كَانَ يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولَهُ

Al Kafi – The number, from Sahl, from Ja’far Bin Muhammad, from Ibn Al Qadah,

²⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 2

²⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 3

²⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 4

'From Abu Abdullah^{asws} having said: "The Prophet^{saww} heard a woman, when Usman Bin Mazoun died, and she was saying, 'Congratulations to you, O Abu Al-Saib, of the Paradise!' The Prophet^{saww} said: 'And what is your knowledge? It would suffice you to that you should be saying, 'He used to love Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}'.

فَلَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص هَمَلَتْ عَيْنُ رَسُولِ اللَّهِ ص بِالْأَمْعِ ثُمَّ قَالَ النَّبِيُّ ص تَدْمَعُ الْعَيْنُ وَ يَحْزَنُ الْقَلْبُ وَ لَا نَقُولُ مَا يُسْحِطُ الرَّبُّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ

When Ibrahim^{as}, son^{as} of Rasool-Allah^{saww} passed away, the eyes of Rasool-Allah^{saww} filled with tears. Then the Prophet^{saww} said: 'The eyes are tearful and the heart is grieving and we^{saww} are not saying what would Anger the Lord^{azwj}, and I^{saww} am with you^{as}, O Ibrahim^{as}, grieving'.

ثُمَّ رَأَى النَّبِيُّ ص فِي قَبْرِهِ خَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيُتِقِنْهُ ثُمَّ قَالَ الْحَقُّ بِسَلَفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ.

Then the Prophet^{saww} saw a flaw in his^{as} grave, so he^{saww} evened it with his^{saww} hand, then said: 'When one of you does something, so let him be proficient in it'. Then he^{saww} said: 'Join with your^{as} righteous ancestor Usman Bin Mazoun'.²⁵⁵

6- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ لِصَلَاةِ الْعَدَاةِ وَ مَرَّ رَجُلٌ بِرَسُولِ اللَّهِ ص وَ هُوَ يَتَسَخَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَذَّنَ الْمُؤَذِّنُ لِلْفَجْرِ فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يُؤَذِّنُ بِاللَّيْلِ فَإِذَا أَذَّنَ بِأَلٍّ فَعِنْدَ ذَلِكَ فَأَمْسِكَ.

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al A'ala Bin Razeyn, from Musa Bin Bak, from Zurara,

'From Abu Abdullah^{asws} having said: "Ibn Am Maktoum recited the Azan for the morning Prayer, and a man passed by Rasool-Allah^{saww}, and he^{saww} was partaking a pre-dawn meal. So he^{saww} invited him that he eats with him, but he said, 'O Rasool-Allah^{saww}! The Muezzin has called the Azan for the dawn'. So he^{saww} said: 'This is Ibn Am Maktoum, and he is reciting Azan at night. However, when Bilal recites Azan, so during that, you refrain'.²⁵⁶

7- كَأ، الكافي عَلِيُّ بْنُ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحَيْطِ الْأَبْيَضِ مِنَ الْحَيْطِ الْأَسْوَدِ فَقَالَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ قَالَ وَ كَانَ بِأَلٍّ يُؤَذِّنُ لِلنَّجْوَى ص وَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَذِّنُ بِاللَّيْلِ وَ يُؤَذِّنُ بِأَلٍّ حِينَ يَطْلُعُ الْفَجْرُ فَقَالَ النَّبِيُّ ص إِذَا سَمِعْتُمْ صَوْتَ بِأَلٍّ فَدَعُوا الطَّعَامَ وَ الشَّرَابَ فَقَدْ أَصْبَحْتُمْ.

Al Kafi – Ali, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah^{asws} about the (distinction of the) white thread from the black thread. He^{asws} said: (It is) the whiteness of the day from the blackness of the night'. He^{asws} said: 'Bilal used to call the Azan for the Prophet^{saww}, and Ibn Am Maktoum, and he was blind, would call the Azan at night, and Bilal would call the Azan when the dawn emerged. The

²⁵⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 5

²⁵⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 6

Prophet^{saww} said: 'When you hear Bilal, so leave the food and the drink, for it would have become a morning'.²⁵⁷

8- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن المثنى عن إسماعيل الجعفي عن أبي جعفر ع قال: أ رأيت أم أيمن فإني أشهد أنها من أهل الجنة وما كانت تعرف ما أنتم عليه.

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Al Musna, from Ismail Al Jufy,

'From Abu Ja'far^{asws} having said: 'What is your^{asws} view of Umm Ayman, for I^{asws} testify that she is from the people of the Paradise, and (although) she did not understand what you (Shias) are upon'.²⁵⁸

9- كا، الكافي العدة عن ابن عيسى عن علي بن الحكم عن هشام بن سالم عن رجل عن أبي عبد الله ع أن رسول الله ص زوج المقداد بن الأسود ضباعة بنت الزبير بن عبد المطلب ثم قال إنما زوجها المقداد لتضع المناكب ولتأسوا بسنة رسول الله ص ولتعلموا أن أكرمكم عند الله أتقاكم وكان الزبير أخا عبد الله و أبي طالب لأبيهما وأمههما.

Al Kafi – The number, from Ibn Isa, from Ali Bin Al Hakam, from Hisham Bin Salim, from a man,

'From Abu Abdullah^{asws}: 'Rasool-Allah^{saww} got Miqdad Bin Al-Aswad^{as} married to Zuba'at daughter of Al-Zubeyr Bin Abdul Muttalib, and rather he^{saww} got him^{as} married in order to set the rules of the marriage and (for people) to follow the footsteps of Rasool-Allah^{saww}, and to let them know that the most prestigious of them in the Presence of Allah^{azwj} is the most pious of them', and Al-Zubeyr was a brother of Abdullah^{asws} and Abu Talib^{asws} to their^{asws} father and their^{asws} mother'.²⁵⁹

10- كا، الكافي محمد بن يحيى عن أبي عيسى و علي عن أبيه معاً عن ابن أبي عمير عن الحسين بن أبي حمزة عن أبي عبد الله ع قال: لما أرادت فريش قتل النبي ص قالت كيف لنا بأبي هب فقالت أم جميل أنا أكفيكموه أنا أقول له إني إن تغد اليوم في البيت نصطحب فلما أن كان من الغد و نهيا المشركون للنبي ص فعد أبو هب و أم جميل يشربان

Al Kafi – Muhammad Bin Yahya, from the two sons of Isa, and Ali, from his father both together, from Ibn Abu Umeir, from Al Husayn Bin Abu Hamza,

'From Abu Abdullah^{asws} having said: 'When Quraysh intended to kill the Prophet^{saww}, they said, 'How would it be for us with Abu Lahab^{la}? Umm Jameel said, 'I shall suffice him for you all. I will say to him that I will sit in the house today for morning drinking'. When it was the next morning and the Polytheists were ready for the Prophet^{saww}, Abu Lahab^{la} and Umm Jameel sat drinking.

فدعا أبو طالب علياً ع فقال له يا بني اذهب إلى عمك أبي هب فاستفتح عليه فإن فتح لك فادخل وإن لم يفتح لك فتحامل على الباب و اكسره و ادخل عليه فإذا دخلت عليه فقل له يقول لك أبي إن امرأ عمه عتيه في القوم ليس بذليل

Abu Talib^{asws} called Ali^{asws} and said to him^{asws}: 'O my^{as} son^{asws}! Go to your^{asws} uncle Abu Lahab^{la} and to open (his door). So, if he does open for you^{asws}, then enter, and if he does not

²⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 7

²⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 8

²⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 9

open for you^{asws}, then attack upon the door and break it and enter to him. Then, when you^{asws} enter to him, say to him: 'My^{asws} father^{as} saying to you that a man whose uncle is a spy among his people wouldn't be humiliated'.

قَالَ فَذَهَبَ أَمِيرُ الْمُؤْمِنِينَ عَ فَوَجَدَ الْبَابَ مُغْلَقًا فَاسْتَفْتَحَ فَلَمْ يَفْتَحْ لَهُ فَتَحَامَلَ عَلَى الْبَابِ فَكَسَرَهُ وَ دَخَلَ فَلَمَّا رَأَاهُ أَبُو هَبٍ قَالَ لَهُ مَا لَكَ يَا ابْنَ أَحِي فَقَالَ لَهُ أَبِي يُقُولُ لَكَ إِنَّ أَمْرًا عَمَّهُ عِنْدَهُ فِي الْقَوْمِ لَيْسَ بِذَلِيلٍ

He^{asws} said: 'So Amir Al-Momineen^{asws} went and found the door locked. He^{asws} asked for it to be opened but he did not open it for him^{asws}. He^{asws} attacked upon the door and broke it and entered. When Abu Lahab^{la} saw him^{asws}, said to him^{asws}, 'What is the matter with you^{asws}, O son^{asws} of my brother^{as}? He^{asws} said to him: 'My^{asws} father^{as} is saying to you that a person whose uncle is a spy among the people would be with the humiliation'.

فَقَالَ لَهُ صَدَقَ أَبُوكَ فَمَا ذَاكَ يَا ابْنَ أَحِي فَقَالَ لَهُ يُقْتَلُ ابْنُ أَحِيكَ وَأَنْتَ تَأْكُلُ وَ تَشْرِبُ فَوَثَبَ فَأَخَذَ سَيْفَهُ فَتَعَلَّقَتْ بِهِ أُمُّ جَمِيلٍ فَرَفَعَ يَدَهُ وَ لَطَمَ وَجْهَهَا لَطْمَةً فَقَطَّاعَتْهَا عَيْنَاهُ فَمَاتَتْ وَ هِيَ عَوْرَاءُ وَ خَرَجَ أَبُو هَبٍ وَ مَعَهُ السَّيْفُ

He said to him^{asws}, 'Your^{asws} father^{as} spoke the truth, so what is that, O son^{asws} of my brother^{as}? He^{asws} said to him: 'They want to kill the son^{saww} of your brother^{as} and you are eating and drinking?' He leapt up and grabbed his sword. Umm Jameel attached herself with him, so he raised his hand and slapped her face with a slap, her eye popped out and she died, and she was horrified, and Abu Lahab went out and the sword was with him.

فَلَمَّا رَأَاهُ قُرَيْشٌ عَرَفَتِ الْغَضَبَ فِي وَجْهِهِ فَقَالَتْ مَا لَكَ يَا أَبَا هَبٍ فَقَالَ أَبَايَعُكُمْ عَلَى ابْنِ أَحِي ثُمَّ تُرِيدُونَ قَتْلَهُ وَاللَّاتِ وَالْعُزَّى لَقَدْ هَمَمْتُ أَنْ أُسْلِمَ ثُمَّ تَرَوْنَ مَا أَصْنَعُ فَاعْتَدُوا إِلَيْهِ وَ رَجِعَ.

When Quraysh saw him, they recognised the anger in his face. They said, 'What is the matter with you, O Abu Lahab^{la}? He said, 'I pledged allegiance to you upon the son^{saww} of my brother^{as}, then you are intending to kill him^{saww}? By Al Laat and Al Uzza! I have thought about becoming a Muslim, then you will see what I will do'. They presented excuses to him and returned".²⁶⁰

11- كاه، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعاً عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْتَكَانَ عَنْ عَمَّارِ بْنِ حَيَّانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَتَتْهُ أُخْتُ لَهُ مِنَ الرِّضَاةِ فَلَمَّا نَظَرَ إِلَيْهَا سُرَّ بِهَا وَ بَسَطَ مِلْحَفَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا ثُمَّ أَقْبَلَ يُحَدِّثُهَا وَ يَضْحَكُ فِي وَجْهِهَا

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam and a number of our companions, from Ahmad bin Abu Abdullah, from Ismail Bin Mihran altogether from Sayf Bin Ameyra, from Abdullah Bin Muskan, from Ammar Bin Hayyan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww}, a sister of his^{saww} from the breast-feeding came to him^{saww}. When he^{saww} looked at her he^{saww} was cheered by her and spread his^{saww} cloth for her and made her to be seated upon it. Then he^{saww} went on to discuss with her and smiling in her face.

²⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 10

ثُمَّ قَامَتْ فَلَدَهَبَتْ فَجَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ صَنَعْتَ بِأَخِيهِ مَا لَمْ تَصْنَعْ بِهِ وَهُوَ رَجُلٌ فَقَالَ لِأَنَّهَا كَانَتْ أُبْرَ بِوَالِدَيْهَا مِنْهُ.

Then she stood up and went. Then her brother came, but he did not do with him what he^{saww} had done with her. It was said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} did with your^{saww} (step) sister what you^{saww} did not do with him and (although) he is a man'. He^{saww} said: 'Because she is more righteous with her parents than he is'.²⁶¹

12- مِنَ الدِّيَّانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع رَوَى الشَّارِحُ أَنَّ عُثْمَانَ كَانَ قَبْلَ الْهِجْرَةِ فِي جَوَارِ الْوَلِيدِ بْنِ الْمُغِيرَةِ فَلَمَّا رَأَى مَا يَلْقَى سَائِرَ الصَّحَابَةِ مِنَ الْأَذَى خَرَجَ مِنْ جَوَارِهِ لِيَكُونَ أُسْوَةً لَهُمْ فَقَرَأَ فِي ذَلِكَ الْمَجْلِسِ لِبَيْدِ بْنِ الْمُغِيرَةِ

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ وَكُلُّ نَعِيمٍ لَا تَحَالَةَ زَائِلٌ

From the register attributed to Amir Al-Momineen^{asws} – Al-Sharih reported that Usman, before the migration, was in the neighbourhood of Al-Waleed Bin Al-Mugheira. When he saw what harm the rest of the companions are facing, he went out from his neighbourhood in order to become an example for them. So, he recited during that gathering to Labeed Bin Al-Mugheira (a poem), 'Indeed! All things, apart from Allah^{azwj}, are false, and all bounties have no escape from decaying'.

فَصَدَّقَ عُثْمَانُ الْمُبْصِرَ الْأَوَّلَ وَ أَنْكَرَ الثَّانِيَّ وَ وَقَعَ التَّشَاوُجُ بَيْنَهُمْ فَلَطَمَ شَابٌّ مِنَ الْقُرَيْشِ عُثْمَانَ فَأَصِيبَ بِإِخْدَى عَيْنَيْهِ فَقَالَ لَهُ الْوَلِيدُ يَا ابْنَ أَخٍ كَانَتْ عَيْنُكَ عَمَّا أَصَابَهَا لَعْنَةٌ وَ كُنْتَ فِي دِمَةٍ مَنِيعَةٍ فَقَالَ عُثْمَانُ وَ اللَّهُ إِنَّ عَيْنِي الصَّحِيحَةَ لَفَقِيرَةٌ إِلَى مَا أَصَابَ أُخْتَهَا فِي اللَّهِ

Usman ratified the first sentence and denied the second, and a quarrel occurred between them. A youth from the Quraysh slapped Usman and injured one of his eyes. Al-Waleed said to him, 'O son of a brother! Your eye was needless from what injured it, and you were in protective immunity'. Usman said, 'By Allah^{azwj}! My healthy eye is begging to what its counterpart has been afflicted with for the Sake of Allah^{azwj}'.

ثُمَّ أَنْشَدَ

فَإِنْ تَلَّكَ عَيْنِي فِي رِضَا الرَّبِّ نَالَهَا
فَقَدْ عَوَّضَ الرَّحْمَنُ مِنْهَا ثَوَابَهَا
وَ إِنِّي وَ إِنِ فُلْتُمْ عَوِيَّ مُضَلَّلًا
أُرِيدُ بِذَلِكَ اللَّهَ وَ الْحَقُّ دِينُنَا
يَدَا مُلْجِدٍ فِي الدِّينِ لَيْسَ بِمُهْتَدِي
وَ مَنْ يَرْضَهُ الرَّحْمَنُ يَا قَوْمَ يَسْعَدُ
سَفِيَةً عَلَى دِينِ الرَّسُولِ مُحَمَّدٍ
عَلَى رَغَمٍ مَنْ يَبْغِي عَلَيْنَا وَ يَغْتَدِي

Then he (Usman) prosed, 'Although my eye, in the Pleasure of the Lord^{azwj}, encountered a hand of an atheist regarding the Religion, not being guided by me, so the Beneficent has Compensated me from it with His^{azwj} Rewards, and the one who pleases the Beneficent, O people, is Assisted, and I, and even though you are saying, am deviated, strayed, foolish upon the Religion of the Rasool^{saww} Muhammad^{saww}, I intend Allah^{azwj} with that, and the Truth is our Religion, and upon the nose-rubbing of the one who seeks against us and transgresses.

²⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 11

فَتَسْتَوْجِهُوا غِبَّ الْأَحَادِيثِ فِي عَدٍ
لَدَى مَقْعَدٍ فِي مُلْتَقَى النَّارِ مُوصَدٍّ
حَمِيمًا وَمَاءٍ آجِنًا لَمْ يُبْرَدْ

فَمَهْلًا بَنِي فِهْرٍ فَلَا تَنْطِفُوا الْخُتَا
وَتَدْعُوا بِوَيْلٍ فِي الْجَحِيمِ وَ أَنْتُمْ
إِذَا دَعَوْتُمْ بِالشَّرَابِ سَقِيْتُمْ

So, no, clan of Fihir, do not speak of the betrayal, and take advantage of the gaps of the events during tomorrow, and you are claiming with woe in the Blazing Fire and you have seats at the confluence of the Fires. Whenever you will call for the drink, you will be quenched boiling water not cooled'.

فَأَنْشَدَ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ الْأَبْيَاتَ غَضَبًا لَهُ وَ قِيلَ إِنَّ هَذَا أَوَّلُ شِعْرِ أَنْشَدَهُ شِعْرٌ

أَصْبَحْتُ مُكْتَئِبًا تَبْكِي كَمَحْزُونٍ
يَعْتَشُونَ بِالظُّلَمِ مَنْ يَدْعُو إِلَى الدِّينِ
وَ الْعُدْرُ فِيهِمْ سَبِيلٌ غَيْرُ مَأْمُونٍ

أَمْ مِنْ تَذَكُّرِ قَوْمٍ غَيْرِ مُلْعُونٍ
أَمْ مِنْ تَذَكُّرِ أَقْوَامٍ ذَوِي سَفَهٍ
لَا يَنْتَهُونَ عَنِ الْفَحْشَاءِ مَا أُمِرُوا

Amir Al-Momineen^{asws} prosed these couplets in anger to him, and it is said that this is the first poem he^{asws} had prosed: *'Is it from the mention of a people without a curse? I^{asws} woke up in the morning depressed crying like in grief. Is it from the mentioned of people with foolishness overcome with the injustice. One who calls to the Religion is not ending from the immoral ones and what they are enjoining, and the treachery among them is a way unsafe.*

إِنَّا غَضِبْنَا لِغُثْمَانَ بْنِ مِطْعُونٍ
طَغْنًا دِرَاكًا وَ ضَرْبًا غَيْرَ مَوْهُونٍ
كَيْلًا بِكَيْلٍ جَزَاءً غَيْرَ مَعْبُونٍ
فِيهِ وَ يَرْضَوْنَ مِنَّا بَعْدَ الْدُّونِ
بِكُلِّ مُطَرِّدٍ فِي الْكَفِّ مَسْنُونٍ

أَلَا يَرَوْنَ أَقَلَّ اللَّهِ خَيْرَهُمْ
إِذْ يَلْطُمُونَ وَ لَا يَخْشَوْنَ مُقْلَتَهُ
فَسَوْفَ يُجْزِيهِمْ إِنْ لَمْ تُمْتْ عَجَلًا
أَوْ يَنْتَهُونَ عَنِ الْأَمْرِ الَّذِي وَفَّقُوا
وَ تَمْنَعُ الصَّيِّمُ مَنْ يَرْجُو هَضِيمَتَنَا

Indeed! Are they not seeing Allah^{azwj} is Causing their best ones to be fewer? We are angered for Usman Bin Mazoun when they are slapping us and they are not fearing facing us, with stabbing and unconscious beatings. Soon we will recompense them if they do not died currently, measure by measure, a recompense without question, or they should end from the matter which they are pausing in, and they are pleasing from us after with the religion, and we will prevent the host from being our host with every regularity in the old palm.

يَشْفِي بِهَا الدَّاءَ مِنْ هَامِ الْمَجَانِينِ
بَعْدَ الصُّعُوبَةِ بِالْإِسْمَاحِ وَ اللَّيْنِ
عَلَى نَبِيِّ كَمُوسَى أَوْ كَذِي التُّونِ
كَمَا تَبَيَّنَ فِي آيَاتِ يَاسِينَ

وَ مَرِيضَاتٍ كَأَنَّ الْمَلْحَ خَالَطَهَا
حَتَّى يَقَرَّ رَجَالٌ لَا حُلُومَ هُمْ
أَوْ يُؤْمِنُوا بِكِتَابٍ مُنْزَلٍ عَحَبٍ
يَأْتِي بِأَمْرِ جَلِيٍّ غَيْرِ ذِي عَوَجٍ

And laxatives as if the salt is mixed with it, curing the illness with it from the important madmen, until the men who have no solutions for them settle down, after the difficulty of allowing and softening, or believing in a Boon Sent down, wondering upon a Prophet^{as} like

*Musa^{as} or like Zul Noon, he comes to a matter unambiguous without crookedness, just as it has been manifested in the Verses of (Surah) Yaseen”.*²⁶²

13- كَا، الكافي العِدَّة عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: تَعَرَّضَ رَجُلٌ مِنْ وَلَدِ عُمرَ بْنِ الْخَطَّابِ لِجَارِيَةِ رَجُلٍ عَقِيلِي فَقَالَتْ لَهُ إِنَّ هَذَا الْعُمَرِيُّ قَدْ آذَانِي فَقَالَ لَهَا عِدِيهِ وَأَدْخِلِيهِ الدَّهْلِيَّ فَأَدْخَلَتْهُ فَشَدَّ عَلَيْهِ فَقَتَلَهُ وَالْقَاهُ فِي الطَّرِيقِ فَاجْتَمَعَ الْبَكْرِيُّونَ وَالْعُمَرِيُّونَ وَالْعُثْمَانِيُّونَ وَقَالُوا مَا لِصَاحِبِنَا كُفْرٌ لَنْ نَقْتُلَ بِهِ إِلَّا جَعْفَرَ بْنَ مُحَمَّدٍ وَمَا قَتَلَ صَاحِبِنَا غَيْرَهُ

Al Kafi – The number, from Sahl, from Ahmad, Bin Hilal, from Zar’a, from Sama’at who said,

‘A man from the children of Umar Bin Al-Khattab exposed (molested) a maid of an Uqeyli man. She said to him, It was this Umary who has hurt me’. He said to her, ‘Let him come into the corridor’. She let him in, and he pounced hard and killed him, and threw his body onto the street’ So the Bakries, and Umaries, and Usmaanies gathered and said, ‘There is no match for our companion. We will not avenge his killing except by Ja’far^{asws} Bin Muhammad^{asws}, and no one killed our companion except him^{asws}.

وَكَانَ أَبُو عَبْدِ اللَّهِ ع قَدْ مَضَى نَحْوُ قُبَا فَلَقِيَتْهُ بِمَا اجْتَمَعَ الْقَوْمُ عَلَيْهِ فَقَالَ دَعَهُمْ فَلَمَّا جَاءَ وَرَأَوْهُ وَثَبُوا عَلَيْهِ وَقَالُوا مَا قَتَلَ صَاحِبِنَا أَحَدٌ غَيْرَكَ وَلَا نَقْتُلُ بِهِ أَحَدًا غَيْرَكَ فَقَالَ لِيَكَلِّمَنِي مِنْكُمْ جَمَاعَةٌ فَأَعْتَزَلَ قَوْمٌ مِنْهُمْ فَأَخَذَ بِأَيْدِيهِمْ وَأَدْخَلَهُمُ الْمَسْجِدَ فَخَرَجُوا وَهُمْ يَقُولُونَ شَيْخُنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ مَعَاذَ اللَّهِ أَنْ يَكُونَ مِثْلَهُ يَفْعَلُ هَذَا وَلَا يَأْمُرُ بِهِ فَأَنْصَرَفُوا

And Abu Abdullah^{asws} had gone near the Quba. I met him^{asws} and told of the gathering of the people against him^{asws}. He^{asws} said: ‘Leave them’. When they came and saw him^{asws}, they were aggressive against him^{asws} and said, ‘No one killed our companion apart from you^{asws}, and we will not kill anyone apart from you^{asws}’. He^{asws} said; ‘Let a group from you speak to me^{asws}’. So a group separated itself from them, grabbed him^{asws} by the hand and entered with him^{asws} into the Masjid. But when they came out, they were saying, ‘Our Sheikh is Abu Abdullah Ja’far^{asws} Bin Muhammad^{asws}. We seek Refuge with Allah^{azwj} that there was someone like him^{asws} and for having done this, or ordered for it’. Then they dispersed.

قَالَ فَمَضَيْتُ مَعَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا كَانَ أَقْرَبَ رِضَاهُمْ مِنْ سَخَطِهِمْ قَالَ نَعَمْ دَعَوْتُهُمْ فَقُلْتُ أَمْسِكُوا وَإِلَّا أَخْرَجْتُ الصَّحِيفَةَ فَقُلْتُ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنِي اللَّهُ فِدَاكَ فَقَالَ إِنَّ أُمَّ الْخَطَّابِ كَانَتْ أُمَةً لِلزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ فَسَطَرَ بِهَا نَفِيلًا فَأَحْبَلَهَا فَطَلَبَهُ الزُّبَيْرُ فَخَرَجَ هَارِبًا إِلَى الطَّائِفِ فَخَرَجَ الزُّبَيْرُ خَلْفَهُ فَبَصُرَتْ بِهِ تَقِيفٌ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ مَا تَعْمَلُ هَاهُنَا قَالَ جَارِيَتِي سَطَرَ بِهَا نَفِيلَكُمْ

When they had finished with him^{asws}, I said, ‘May I be sacrificed for you^{asws}, how close was their happiness from their anger’. He^{asws} said: ‘Yes. I^{asws} called them, so I^{asws} said: ‘Let me^{asws} go or else I^{asws} will bring out the Parchment!’ I said, ‘And what is this Parchment, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘The mother of Al-Khattab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl seduced her and impregnated her. Zubeyr was looking for him, and he fled to Al-Taef. Zubeyr went out behind him. Sakeef saw him and said, ‘O Abu Abdullah, what are you doing over here?’ My maid was seduced by your Nufeyl’.

فَهَرَبَ مِنْهُ إِلَى الشَّامِ وَخَرَجَ الزُّبَيْرُ فِي بَحَارَةٍ لَهُ إِلَى الشَّامِ فَدَخَلَ عَلَى مَلِكِ الدُّومَةِ فَقَالَ لَهُ يَا بَا عَبْدِ اللَّهِ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا حَاجَتُكَ أَيُّهَا الْمَلِكُ فَقَالَ رَجُلٌ مِنْ أَهْلِكَ قَدْ أَخَذَتْ وَلَدَهُ فَأُجِبْتُ أَنْ تَرُدَّهُ عَلَيْهِ فَقَالَ لِيُظْهَرُ لِي حَتَّى أَعْرِفَهُ

²⁶² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 12

So he ran away from it to Syria and Al-Zubeyr went out on business to Syria. He came up to the King of Dowmat who said to him, 'O Abu Abdullah! I have a need from you'. He said, 'And what is your need, O King'. He said, 'A man from your people has taken his son, and I would love to return him back to his father'. He said, 'Display him to me until I can recognise him'.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ دَخَلَ الْمَلِكُ فَلَمَّا رَأَاهُ الْمَلِكُ ضَجَّكَ قَالَ مَا يُضْجُكَ أَتَيْهَا الْمَلِكُ قَالَ مَا أَطْلُ هَذَا الرَّجُلَ وَلَدَتْهُ عَرَبِيَّةٌ لَمَّا رَأَتْكَ قَدْ دَخَلْتَ لَمْ يَمْلِكِ اسْتِئْذَانُهُ أَنْ جَعَلَ يَضْرِبُ فَقَالَ أَتَيْهَا الْمَلِكُ إِذَا صِرْتُ إِلَى مَكَّةَ قَضَيْتُ حَاجَتَكَ

When it was the morning, he came up to the King. When the King saw him, he laughed. He said, 'What made you to laugh, O King?' He said, 'I don't think that this man has been born to an Arab. When he saw you entering, he could not control his backside and released wind'. He said, 'O King! When I go to Makkah, I shall fulfil your request'.

فَلَمَّا قَدِمَ الرَّبِيعُ تَحَمَّلَ عَلَيْهِ بِطُورٍ فُرِشَ كُلُّهَا أَنْ يَدْفَعَ إِلَيْهِ ابْنَهُ فَأَبَى ثُمَّ تَحَمَّلَ عَلَيْهِ بِعَدِ الْمُطَلَبِ فَقَالَ مَا بَنِي وَ بَيْنَهُ عَمَلٌ أَمَا عَلِمْتُمْ مَا فَعَلَ فِي ابْنِي فَلَايَ وَ لَكِنْ امْضُوا أَنْتُمْ إِلَيْهِ فَكَلِّمُوهُ فَصَدُّوهُ وَ كَلِّمُوهُ

When Al-Zubeyr went he carried him to the Quraysh who insisted that he hand over to him (Nufayl) his son (Al-Khattab born from the slave girl of Al-Zubeyr). Then they took him to Abdul Muttalib^{asws}. He said, 'There is nothing between myself and him. Do you not know what he has done with regards to my son, so and so? But you all go to him, try to persuade him, and speak to him'.

فَقَالَ لَهُمُ الرَّبِيعُ إِنَّ الشَّيْطَانَ لَهُ دَوْلَةٌ وَ إِنَّ ابْنَ هَذَا ابْنِ الشَّيْطَانِ وَ لَسْتُ أَمْنُ أَنْ يَتَرَأَسَ عَلَيْنَا وَ لَكِنْ أَدْخُلُوهُ مِنْ بَابِ الْمَسْجِدِ عَلَيَّ عَلَى أَنْ أَهْمِي لَهُ حَدِيدَةً وَ أَخْطُ فِي وَجْهِهِ خُطُوطاً وَ أَكْتُبُ عَلَيْهِ وَ عَلَى ابْنِهِ أَنْ لَا يَتَصَدَّرَ فِي مَجْلِسٍ وَ لَا يَتَأَمَّرَ عَلَى أَوْلَادِنَا وَ لَا يَضْرِبَ مَعَنَا بِسَهْمٍ قَالَ فَفَعَلُوا وَ خَطَّ وَجْهَهُ بِالْحَدِيدَةِ وَ كَتَبَ عَلَيْهِ الْكِتَابَ وَ ذَلِكَ الْكِتَابُ عِنْدَنَا فَقُلْتُ لَهُمْ إِنْ أَمْسَكْتُمْ وَ إِلَّا أَخْرَجْتُ الْكِتَابَ فَفِيهِ فَضِيحَتُكُمْ فَأَمْسَكُوا.

Al-Zubeyr said to them, 'Then Satan^{la} has a dominion to himself^{la}, and that the son of this man is the son of Satan^{la} and I do not feel safe that (tomorrow) he might become a leader over us. But, enter him in the door of the Masjid to me that I should take an iron and mark his face with it, and write down against him and his son that they shall not be part of our gatherings, and will not issue any orders on our children, nor will they cast arrows with us'. They did that, and marked his face with the iron, and wrote against him a document, and that document is in our^{asws} possession. I^{asws} told them: 'Let me^{asws} go or else I^{asws} would bring out the document, for in it is your scandal'. So they let me^{asws} go'.

وَ تُوَفِّيَ مَوْلَى لِرَسُولِ اللَّهِ ص لَمْ يَخْلُفْ وَارِثاً فَخَاصَمَ فِيهِ وَلَدُ الْعَبَّاسِ أَبَا عَبْدِ اللَّهِ ع وَ كَانَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ فَحَلَسَ لَهُمْ فَقَالَ دَاوُدُ بْنُ عَلِيٍّ الْوَلَاءُ لَنَا وَ قَالَ أَبُو عَبْدِ اللَّهِ ع بَلِ الْوَلَاءُ لِي

And a slave of the Rasool-Allah^{saww} died and did not leave any inheritors behind. The sons of Al-Abbas and Abu Abdullah^{asws} disputed with regards to it, and Hisham Bin Abdul Malik was performing the Pilgrimage during that year. So he sat (in Judgement) for them. Dawood Bin Ali said, 'The guardianship (of this legacy) is for us', and Abu Abdullah^{asws} said: 'But, the guardianship (of this legacy) is for me^{asws}'.

فَقَالَ دَاوُدُ بْنُ عَلِيٍّ إِنَّ أَبَاكَ قَاتَلَ مُعَاوِيَةَ فَقَالَ إِنْ كَانَ قَاتَلَ أَبِي مُعَاوِيَةَ فَقَدْ كَانَ خَطُّ أَبِيكَ فِيهِ الْأَوْفَرُ ثُمَّ فَرَّ بِمَجْنَانِيَّتِهِ وَقَالَ وَاللَّهِ لَأَطُوقَنَّكَ عَدَا طَوْقَ الْحُمَامَةِ فَقَالَ دَاوُدُ بْنُ عَلِيٍّ كَلَامُكَ هَذَا أَهْوَنُ عَلَيَّ مِنْ بَغْرَةٍ فِي وَادِي الْأَرْزَقِ فَقَالَ أَمَا إِنَّهُ وَإِذْ لَيْسَ لَكَ وَلَا لِأَبِيكَ فِيهِ حَقٌّ

Dawood Bin Ali said, 'Your^{asws} father fought against Muawiya'. So he^{asws} said: 'If my^{asws} father fought against Muawiya, so there was for your father an abundant share of it, then he fled after his embezzlement'. And he^{asws} said: 'By Allah^{azwj}! Tomorrow I shall place upon your neck the collar of the pigeons'. Dawood Bin Ali said to him^{asws}, 'This speech of yours^{asws} is lower to me than the droppings of a camel in the valley of Al-Arzaq'. He^{asws} said: 'As for the valley, there is no right either for you or your father therein'.

قَالَ فَقَالَ هِشَامٌ إِذَا كَانَ عَدَا جَلَسْتُ لَكُمْ فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ خَرَجَ أَبُو عَبْدِ اللَّهِ عَ وَ مَعَهُ كِتَابٌ فِي كِرْيَاسَةٍ وَ جَلَسَ لَهُمْ هِشَامٌ فَوَضَعَ أَبُو عَبْدِ اللَّهِ عَ الْكِتَابَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ قَرَأَ قَالَ ادْعُوا لِي جَنْدَلَ الْحِزَاعِيِّ وَ عُكَّاشَةَ الصَّمْرِيِّ وَ كَانَا شَيْخَيْنِ قَدْ أَذْرَكَمَا الْجَاهِلِيَّةُ

Hisham said, 'When it is the morning, I shall sit (in Judgement) for you'. So when it was the next morning, Abu Abdullah^{asws} came out, and with him^{asws} was a document in a bag, and Hisham sat (in Judgement) for them. Abu Abdullah^{asws} placed the document in front of him. When he (Hisham) read it, he said, 'Call Jandal Al-Jaza'iy and Ukkashat Al-Zamry for me'. And these were two old men who had lived through the era of ignorance.

فَرَمَى بِالْكِتَابِ إِلَيْهِمَا فَقَالَ تَعْرِفَانِ هَذِهِ الْخُطُوطَ قَالَا نَعَمْ هَذَا خَطُّ الْعَاصِ بْنِ أُمَيَّةَ وَ هَذَا خَطُّ فُلَانٍ وَ فُلَانٍ لِقَوْمِ فُلَانٍ مِنْ قُرَيْشٍ وَ هَذَا خَطُّ حَرْبِ بْنِ أُمَيَّةَ فَقَالَ هِشَامٌ يَا أَبَا عَبْدِ اللَّهِ أَرَى خُطُوطَ أَجْدَادِي عِنْدَكُمْ فَقَالَ نَعَمْ قَالَ قَدْ قَضَيْتُ بِالْوَلَاءِ لَكَ قَالَ فَخَرَجَ وَ هُوَ يَقُولُ

إِنْ عَادَتِ الْعَقْرَبُ عُذْنَا لَهَا وَ كَانَتِ النَّعْلُ لَهَا حَاضِرَةً.

He threw the document towards them and said, 'Do you two recognise these handwritings?' They said, 'Yes. This is the handwriting of Al-A'as Bin Umayya, and this is the handwriting of so and so for so and so from Quraysh, and this is the handwriting of Harb Bin Umayya'. Hisham said, 'I see that you^{asws} have in your^{asws} possession the writings of our forefathers'. He^{asws} said: 'Yes'. He said, 'So I hereby judge it to be in your^{asws} guardianship'. He^{asws} went out saying: 'If the scorpion returns, the shoe would be ready to crush it'.

قَالَ فَعُلْتُ مَا هَذَا الْكِتَابُ جَعَلْتُ فِدَاكَ قَالَ إِنَّ نُسَيْلَةَ كَانَتْ أُمَةً لِأُمِّ الرُّبَيْرِ وَ لِأَبِي طَالِبٍ وَ عَبْدِ اللَّهِ فَأَخَذَهَا عَبْدُ الْمُطَّلِبِ فَأَوْلَدَهَا فُلَانًا فَقَالَ لَهُ الرُّبَيْرُ هَذِهِ الْحَارِثَةُ وَرِثْنَاهَا مِنْ أُمَّنَا وَ ابْنُكَ هَذَا عَبْدٌ لَنَا فَتَحَمَّلَ عَلَيْهِ يَبْطُونِ قُرَيْشٍ قَالَ فَقَالَ لَهُ قَدْ أَجْبُتُكَ عَلَى خَلْعٍ عَلَى أَنْ لَا يَتَصَدَّرَ ابْنُكَ هَذَا فِي مَجْلِسٍ وَ لَا يَضْرِبَ مَعَنَا فِي سَهْمٍ فَكَتَبَ عَلَيْهِ كِتَابًا وَ أَشْهَدَ عَلَيْهِ فَهُوَ هَذَا الْكِتَابُ.

I said, 'May I be sacrificed for you^{asws}, what is this document?' He^{asws} said: 'Nushaylat was a maid for the mother of Al-Zubeyr, and for Abu Talib^{asws}, and Abdullah^{asws}. Abdul Muttalib^{asws} took her, and she gave birth to her son so and so (Al-Abbas)'. Al-Zubeyr said to them, 'We have inherited this maid from our mother and your son. This is a slave for us. So he took him to the middle of Quraysh. He said, 'I will answer you on the condition that this son of your will not participate in a gathering, nor will he cast arrows with us'. He wrote against them a document, and testified against them. So this is that document''²⁶³.

²⁶³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 13

14- **نَحَج، نَحَج، نَحَج** **البلاغه** فِي كِتَابِ كُتِبَهُ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُعَاوِيَةَ أَنَّ قَوْمًا اسْتَشْهَدُوا فِي سَبِيلِ اللَّهِ مِنَ الْمُهَاجِرِينَ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا اسْتَشْهَدَ شَهِدْنَا قِيلَ سَيِّدُ الشَّهَدَاءِ وَ خَصَّهُ رَسُولُ اللَّهِ ص بِسَبْعِينَ تَكْبِيرَةً عِنْدَ صَلَاتِهِ عَلَيْهِ أَوْ لَا تَرَى أَنَّ قَوْمًا قُطِعَتْ أَيْدِيهِمْ فِي سَبِيلِ اللَّهِ وَ لِكُلِّ فَضْلٍ حَتَّى إِذَا فُعِلَ بِوَاحِدِنَا كَمَا فُعِلَ بِوَاحِدِهِمْ قِيلَ الطَّيَّارُ فِي الْجَنَّةِ وَ ذُو الْجُنَّاحَيْنِ

Nahj Al Balagah – In a letter Amir Al Momineen^{asws} wrote to Muawiya: ‘A people from the Emigrants are being martyred in the Way of Allah^{azwj}, and for every merit to the extent that when our martyrs get martyred it is said, ‘Chief of the martyrs’, and Rasool-Allah^{saww} particularised him (Hamza^{asws}) with seventy exclamations of Takbeers at his^{saww} Salat upon him^{asws}, or do you not see that a people, their hands were cut in the Way of Allah^{azwj} and for every merit to the extent that it was done with one of us what was done with one of them, it was said, ‘He (Ja’far^{asws}) flies in the Paradise and is with two wings’.

وَ سَأَى عَ الْكَلَامِ إِلَى أَنْ قَالَ مَنَا أَسَدُ اللَّهِ وَ مِنْكُمْ أَسَدُ الْأَخْلَافِ.

And he^{asws} continued the speech up to he^{asws} said: ‘From us is the Lion of Allah^{azwj} (Hamza^{asws}) and from you is the lion of the opposition (Abu Sufyan)’.”²⁶⁴

15- **فس، تفسير القمي** نَزَلَتِ النَّبُوءَةُ عَلَى رَسُولِ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ أَسْلَمَ عَلِيُّ ع يَوْمَ الثَّلَاثَاءِ ثُمَّ أَسْلَمَتِ خَدِيجَةُ بِنْتُ خُوَيْلِدٍ زَوْجَةَ النَّبِيِّ ص ثُمَّ دَخَلَ أَبُو طَالِبٍ إِلَى النَّبِيِّ ص وَ هُوَ يُصَلِّي وَ عَلِيٌّ بِجَنْبِهِ وَ كَانَ مَعَ أَبِي طَالِبٍ جَعْفَرٌ

Tafseer Al-Qummi – The Prophet-hood was Revealed unto Rasool-Allah^{saww} on the day of Monday, and Ali^{asws} professed Islam on the day of Tuesday, then Khadeeja^{as} Bint Khuweylid, wife of the Prophet^{saww} professed Islam. Then Abu Talib^{saww} came to the Prophet^{saww} and he^{saww} was praying Salat and Ali^{asws} was by his^{saww} side, and Ja’far^{asws} was with Abu Talib^{asws}.

فَقَالَ لَهُ أَبُو طَالِبٍ صَلِّ ابْنَ عَمِّكَ فَوَقَفَ جَعْفَرٌ عَلَى يَسَارِ رَسُولِ اللَّهِ ص فَبَدَرَ رَسُولُ اللَّهِ ص مِنْ بَيْنَهُمَا فَكَانَ يُصَلِّي رَسُولُ اللَّهِ ص وَ عَلِيٌّ وَ جَعْفَرٌ وَ زَيْدُ بْنُ حَارِثَةَ وَ خَدِيجَةُ إِلَى أَنْ أَنْزَلَ اللَّهُ عَلَيْهِ فَاصْذَعْ بِمَا تُؤْمَرُ الْآيَةَ.

Abu Talib^{asws} said to him^{asws}: ‘Connect the wings of the son^{saww} of your^{asws} uncle^{asws}. So, Ja’far^{asws} stood on the left of Rasool-Allah^{saww}. Rasool-Allah^{saww} hastened from between them, and Rasool-Allah^{saww} and Ali^{asws} and Zayd Bin Haris and Khadeeja^{asws} used to pray Salat until Allah^{azwj} Revealed unto him^{saww}: **proclaim what you are Commanded with [15:94] – the Verse**”.”²⁶⁵

16- **ع، علل الشرائع** أَبِي عَنْ سَعْدِ بْنِ الرَّبِيعِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى رَسُولِهِ أَنِّي شَكَّرْتُ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَرْبَعَ حِصَالٍ فَدَعَا النَّبِيَّ ص فَأَخْبَرَهُ

(The book) ‘Al Illal Al Sharaie’ – My father, from Sa’ad, from Al Barqy, from his father, from Ahmad Bin Nazr Al Khazzaz, from Amro Bin Shimir, from Jabir Bin Yazeed Al Jufy,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Mighty and Majestic Revealed to His^{azwj} Rasool^{saww}: “I^{azwj} am Grateful to Ja’far^{asws} Bin Abu Talib^{asws} of four traits”. The Prophet^{saww} called him^{asws} and informed him^{asws}.

²⁶⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 14

²⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 15

فَقَالَ لَوْ لَا أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْبَرَكَ مَا شَرِيتُ خَمْرًا قَطُّ لِأَنِّي عَلِمْتُ أَنِّي إِنْ شَرِيتُهَا زَالَ عَقْلِي وَ مَا كَذَبْتُ قَطُّ لِأَنَّ الْكَذِبَ يَنْقُصُ الْمُرُوءَةَ وَ مَا زَيْتٌ قَطُّ لِأَنِّي خِفْتُ أَنِّي إِذَا عَلِمْتُ عَمَلٌ بِي وَ مَا عَبَدْتُ صَنَمًا قَطُّ لِأَنِّي عَلِمْتُ أَنَّهُ لَا يَضُرُّ وَ لَا يَنْفَعُ

He^{asws} said: 'Had Allah^{azwj} Blessed and Exalted not Informed you^{saww}, I^{asws} would not inform you^{saww}. I^{asws} have not drunk wine at all because I^{asws} know that if I^{asws} were to drink it, my^{asws} intellect would decline; and I^{asws} have not lied at all because the liar, his personality reduces; and I^{asws} have not committed adultery at all, because I^{asws} fear that when I^{asws} do so, it would be done with (those close to) me^{asws}; and I^{asws} have not worshipped an idol at all, because I^{asws} know that it can neither harm nor benefit'.

قَالَ فَضَرَبَ النَّبِيُّ ص يَدَهُ عَلَى عَاتِقِهِ وَ قَالَ حَقٌّ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يَجْعَلَ لَكَ جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ.

He^{asws} said: 'The Prophet^{saww} struck his^{saww} hand upon his^{asws} shoulder and said: 'You^{asws} have a right upon Allah^{azwj} Mighty and Majestic that He^{azwj} Makes two wings to be for you^{asws} to fly with these along with the Angels in the Paradise".²⁶⁶

17- ما، الأماالي للشيخ الطوسي المفيض عن إسماعيل بن يحيى عن محمد بن جرير الطبري عن محمد بن إسماعيل الصوري عن أبي الصلت الهروي عن الحسين الأشقر عن قيس بن الربيع عن الأعمش عن عتبة بن ربيعة عن أبي أيوب الأنصاري عن النبي ص أَنَّهُ قَالَ لِفَاطِمَةَ شَهِيدَنَا أَفْضَلُ الشُّهَدَاءِ وَ هُوَ عَمَّكَ وَ مِنَّا مَنْ جَعَلَ اللَّهُ لَهُ جَنَاحَيْنِ يَطِيرُ بِهِمَا مَعَ الْمَلَائِكَةِ وَ هُوَ ابْنُ عَمِّكَ الْحَبَر.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ismail Bin Yahya, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Ismail Al Sawari, from Abu Al Salt Al Harwy, from Al Husayn Al Ashfar, from Qays Bin Al Rabie, from Al Amsh, from Ababa Bin Rabie, from Abu Ayoub Al Ansari,

'From the Prophet^{saww} having said to (Syeda) Fatima^{asws}: 'Our martyrs are the most superior of the martyrs, and he^{asws} (Ja'far^{asws}) is your^{asws} uncle^{asws}, and from us^{asws} one for whom Allah^{azwj} Made two wings to be for him^{asws}. He^{asws} flies with these along with the Angels, and he^{asws} is a son^{asws} of your^{asws} uncle^{asws}'.²⁶⁷

18- ن، عيون أخبار الرضا عليه السلام بإسناد الثمالي عن الرضا ع عن آبائه عن الحسين بن علي ع قَالَ: رَأَيْتُ النَّبِيَّ ص كَبَّرَ عَلَى حَمْرَةٍ خَمْسَ تَكْبِيرَاتٍ وَ كَبَّرَ عَلَى الشُّهَدَاءِ بَعْدَ حَمْرَةٍ خَمْسَ تَكْبِيرَاتٍ فَلَحِقَ حَمْرَةً سَبْعُونَ تَكْبِيرَةً.

(The book) 'Uyoon Al-Akhbaar Al-Reza^{asws}, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn Bin Ali^{asws} having said: 'I^{asws} saw the Prophet^{saww} exclaim five Takbeers upon Hamza^{asws}, and exclaimed five Takbeers upon the martyrs after Hamza^{asws} with five Takbeers, and followed up Hamza^{asws} with seventy Takbeers".²⁶⁸

19- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا ع عن آبائه ع عن النبي ص أَنَّهُ قَالَ: خَيْرُ إِخْوَانِي عَلِيٌّ وَ خَيْرُ أَعْمَامِي حَمْرَةٌ وَ الْعَبَّاسُ صِنْوُ أَبِي.

²⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 16

²⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 17

²⁶⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 18

(The book) 'Uyoon Akhbaar Al-Reza^{asws} – by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} having said: 'Best of my^{saww} brothers is Ali^{asws}, and best of my^{saww} uncles is Ja'far^{asws}, and Al-Abbas is brother of my^{saww} father^{asws}'.²⁶⁹

20- لي، الأماالي للصدوق العطار عن سعد بن ابن أبي الخطاب عن الأصم عن عبد الله البطل عن عمرو بن أبي المقدام عن أبيه عن سعيد بن جببر عن ابن عباس قال: خرج رسول الله ص ذات يوم وهو أخذ بيد علي بن أبي طالب ع وهو يقول يا معشر الأنصار يا معشر بني هاشم يا معشر بني عبد المطلب أنا محمد أنا رسول الله إلا أنني خلقت من طينة مزجومة في أرتعة من أهل بيتي أنا وعلي وحمزة وجعفر الخضر.

(The book) 'Al Amaali' of the sheykh Al Sadouq Al Attar, from Sa'ad, from Ibn Abu Al Khattab, from Al Asamma, from Abdullah Al Batal, from Amro Bin Abu Al Miqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'One day Rasool-Allah^{saww} went out and he^{saww} was holding a hand of Ali^{asws} Bin Abu Talib^{asws}, and he^{saww} was saying: 'O community of the Helpers! O community of the Clan of Hashim^{asws}! O community of the Clan of Abdul Muttalib^{asws}! I^{saww} am Muhammad^{saww}! I^{saww} am Rasool^{saww} of Allah^{azwj} except that I^{saww} am Created from the Mercied clay in four from my^{saww} family – I^{saww}, and Ali^{asws}, and Hamza^{asws} and Ja'far^{asws}'.²⁷⁰

21- لي، الأماالي للصدوق الهمداني عن علي بن إبراهيم عن أبيه عن ابن أسباط عن علي بن سالم عن أبيه عن ثابت بن أبي صفية قال: نظر علي بن الحسين سيد العابدين صلى الله عليه إلى عبيد الله بن عباس بن علي بن أبي طالب ع فاستعبر ثم قال ما من يوم أشد على رسول الله ص من يوم أخذ قتل فيه عمه حمزة بن عبد المطلب أسد الله وأسد رسوله وبغده يوم مؤتة فقتل فيه ابن عمه جعفر بن أبي طالب

(The book) 'Al Amaali' of Al Sadouq – Al Hamdany, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Ibn Asbaat, from ali Bin Salim, from his father, from Sabit bin Abu Safiya who said,

'Ali^{asws} Bin Al-Husayn^{asws}, Chief of the worshippers looked at Ubeydullah Bin Abbas son of Ali^{asws} Bin Abu Talib^{asws}, and suddenly burst out crying, then said: 'There was no day severer upon Rasool-Allah^{saww} than the day of Ohad. His^{saww} uncle^{asws} Hamza^{asws} Bin Abdul Muttalib^{asws} was killed during it, lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}; and after it the day of Motah, son of his^{saww} uncle^{asws} Ja'far^{asws} Bin Abu Talib^{asws} was killed during it'.

ثم قال ع ولا يوم كيوم الحسين صلى الله عليه اذ لاف إليه ثلاثون ألف رجل يزعمون أنهم من هذه الأمة كل يتقرب إلى الله عز وجل بدمه وهو بالله يذكرهم فلا يتعظون حتى قتلوه بغيا وظلما وعدوانا

Then he^{asws} said: 'And there is no day like the day of Al-Husayn^{asws}. He^{asws} was attacked upon by thirty thousand men claiming to be from this community, all of them trying to get closer to Allah^{azwj} Mighty and Majestic by (shedding) his^{asws} blood, and he^{asws}, by Allah^{azwj}, was reminding them. They did not take the preaching until they killed him^{asws}, with rebellion, and injustice, and aggression'.

ثم قال ع رحم الله العباس فلقد أتر وأبلى وفدى أخاه بنفسه حتى قطعت يده فأبدله الله عز وجل بهما جناحين يطير بهما مع الملائكة في الجنة كما جعل لجعفر بن أبي طالب وإن للعباس عند الله تبارك وتعالى منزلة يعطيه بها جميع الشهداء يوم القيامة.

²⁶⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 19

²⁷⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 20

Then he^{asws} said: 'May Allah^{azwj} have Mercy on Al-Abbas, for he preferred, and was afflicted, and ransomed his^{asws} brother^{asws} until his^{asws} two hands were cut off, so Allah^{azwj} Mighty and Majestic Replaced these with two wings, he^{asws} flies with them along with the Angels in the Paradise just as He^{azwj} had Made for Ja'far^{asws} Bin Abu Talib^{asws}, and that for Al-Abbas^{asws} Blessed and Exalted there is a status the entirety of the martyrs would envy him^{asws} for it on the Day of Qiyamah".²⁷¹

22- لي، الأماالي للصدوق الطالقاني عن إسماعيل بن إبراهيم الخلواني عن أحمد بن منصور عن هذبة بن عبد الوهاب عن سعد بن عبد الحميد عن عبد الله بن زياد اليماني عن عكرمة بن عمار عن إسحاق بن عبد الله بن أبي طلحة عن أنس بن مالك قال قال رسول الله ص نحن بنو عبد المطلب سادة أهل الجنة رسول الله و حمزة سيد الشهداء و جعفر ذو الجناحين و علي و فاطمة و الحسن و الحسين و المهدي.

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Ismail Bin Ibrahim Al Halwani, from Ahmad Bin Masour, from Hudba Bin Abdul Wahab, from Sa'ad Bin Abul Hameed, from Abdullah Bin Ziyad Al Yamani, from Ikrimah Bin Ammar, from Is'haq Bin Abdullah Bin Abu Talha, from Anas Bin Malik (famous fabricator) who said,

'Rasool-Allah^{saww} said: 'We are the Clan of Abdul Muttalib^{asws}, chiefs of the people of the Paradise – Rasool-Allah^{saww}, and Hamza^{asws} chief of the martyrs, and Ja'far^{asws} with two wings, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Al-Mahdi^{asws}'.²⁷²

23- لي، الأماالي للصدوق ابن المغيرة عن جدّه عن جدّه عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص أحب إخواني إليّ علي بن أبي طالب و أحب أعمامي إليّ حمزة.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuni,

'From Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} said: 'The most beloved of the brothers to me^{saww} is Ali^{asws} Bin Abu Talib^{asws}, and the most beloved of my^{saww} uncles to me^{saww} is Hamza^{asws}'.²⁷³

24- ب، قرب الإسناد محمد بن عيسى عن القداح عن جعفر عن أبيه ع قال قال علي بن أبي طالب ع من سبعة خلقهم الله عز وجل لم يخلق في الأرض مثلهم من رسول الله ص سيد الأولين و الآخرين و خاتم النبيين و وصيه خير الوصيين و سبطه خير الأسباط حسناً و حسيناً و سيد الشهداء حمزة عمة و من طار مع الملائكة جعفر و القائم ع.

(The book) 'Qurb Al Asnaad – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'From us there are seven, Allah^{azwj} Mighty and Majestic Created them, He^{azwj} did not Created anyone in the earth like them – From us is Rasool-Allah^{saww} Chief of the former ones and the latter ones, and seal of the Prophets^{as}, and his^{saww} successor^{asws} is the best of the successors^{as}, and his^{saww} grandsons^{asws} are the best of the grandsons^{asws} Hassan^{asws} and Husayn^{asws}, and chief

²⁷¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 21

²⁷² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 22

²⁷³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 23

of the martyrs Hamza^{asws}, and one who flies along with the Angels Ja'far^{asws}, and Al-Qaim^{asws},²⁷⁴

25- الإِسْتِيَاابُ، يُؤْيِي عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: خَزَنَةُ سَيِّدِ الشُّهَدَاءِ وَ يُؤْيِي خَيْرُ الشُّهَدَاءِ وَ لَوْ لَا أَنْ بَجَدَهُ صَفِيَّةُ لَكَرَّثَتْ دَفْنَهُ حَتَّى يُخْشَرَ مِنْ بَطُونِ الطَّيْرِ وَ السَّبَاعِ وَ كَانَ قَدْ مُثِّلَ بِهِ وَ بِأَصْحَابِهِ يَوْمَئِذٍ

(The book) 'Al-Istiyaab' – It is reported from the Prophet^{saww} having said: 'Hamza^{asws} is chief of the martyrs'; and it is reported: 'Best of the martyrs, and had you not found him^{asws} as purified, I^{saww} would have neglected burying him^{asws} until he^{asws} would have been resurrected from the bellies of the bird and the predators', and he^{asws} and his^{asws} companions (bodies) had been trampled (by horses) on that day (of Ohad)'.

قَالَ وَ كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ أَشْبَهَ النَّاسِ خُلُقاً وَ خُلُقاً بِرَسُولِ اللَّهِ ص وَ كَانَ جَعْفَرُ أَكْبَرَ مِنْ عَلِيٍّ بِعَشْرِ سِنِينَ وَ كَانَ عَقِيلٌ أَكْبَرَ مِنْ جَعْفَرٍ بِعَشْرِ سِنِينَ وَ كَانَ طَالِبٌ أَكْبَرَ مِنْ عَقِيلٍ بِعَشْرِ سِنِينَ وَ كَانَ جَعْفَرُ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ

He^{asws} said: 'And Ja'far^{asws} Bin Abu Talib^{asws} was the most resembling of the people with Rasool-Allah^{saww} in manners and physique, and Ja'far^{asws} was older than Ali^{asws} by ten years, and Aqeel was older than Ja'far^{asws} by ten years, and Talib^{asws} was older than Aqeel by ten years; and Ja'far^{asws} was from the first of the emigrants to emigrate to the land of Ethiopia.

وَ قَدِمَ مِنْهَا عَلَى رَسُولِ اللَّهِ ص حِينَ فَتَحَ خَيْبَرَ فَتَلَقَّاهُ النَّبِيُّ ص وَ اعْتَقَهُ وَ قَالَ مَا أَذْرِي بِأَيِّهِمَا أَنَا أَشَدُّ فَرَحاً بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ وَ كَانَ قُدُومُهُ وَ أَصْحَابُهُ مِنْ أَرْضِ الْحَبَشَةِ فِي السَّنَةِ السَّابِعَةِ مِنَ الْهِجْرَةِ وَ اخْتَطَّ لَهُ رَسُولُ اللَّهِ ص إِلَى جَنْبِ الْمَسْجِدِ

And he^{asws} arrived from it to Rasool-Allah^{saww} when Khyber had been conquered. The Prophet^{saww} met him^{asws} and hugged him^{asws} and said: 'I^{saww} do not know which of the two I^{saww} am more happier, with the arrival of Ja'far^{asws} or with the conquest of Khyber; and his^{asws} and his^{asws} companion's arrival from the land of Ethiopia was during the year seven from the emigration, and Rasool-Allah^{saww} lined up (the companions) for him^{asws} to the side of the Masjid.

ثُمَّ غَزَا عَزْوَةَ مُؤَتَّةً فِي سَنَةِ ثَمَانٍ مِنَ الْهِجْرَةِ وَ قَاتَلَ فِيهَا حَتَّى قُطِعَتْ يَدَاهُ جَمِيعاً ثُمَّ قُتِلَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَبْدَلَهُ بِيَدَيْهِ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ شَاءَ فَمِنْ هُنَالِكَ قِيلَ لَهُ جَعْفَرُ دُو الْجَنَاحَيْنِ.

Then there was the military expedition of Motah in the year eight from the emigration, and he^{asws} fought in it until both his^{asws} hands were cut off, then he^{asws} was killed. Rasool-Allah^{saww} said: 'Allah^{azwj} Replaced him^{asws} with two wings he^{asws} is flying with in the Paradise wherever he^{asws} so desires to. So, from then, it is said for him^{asws} 'Zul-Janahayn' (One with two wings)'".

وَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: أَرَى رَسُولَ اللَّهِ ص فِي النَّوْمِ جَعْفَرُ بْنُ أَبِي طَالِبٍ ذَا جَنَاحَيْنِ مُضْرَجاً بِالدَّمِ.

And from Salim Bin Abu Al-Ja'ad who said, 'Rasool-Allah^{saww} saw in the dream Ja'far^{asws} Bin Abu Talib^{asws} with two wings stained with the blood'".

²⁷⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 24

وَعَنِ ابْنِ عُمَرَ قَالَ: وَجَدْنَا مَا بَيْنَ صَدْرِ جَعْفَرٍ وَ مَنْكِبَيْهِ وَ مَا أَقْبَلَ مِنْهُ تِسْعِينَ جِرَاحَةً مَا بَيْنَ ضَرْبَةِ السَّيْفِ وَ طَعْنَةِ الرُّمَحِ وَ لَمَّا أَتَى النَّبِيَّ صَ نَعِيَ جَعْفَرٌ أَتَى امْرَأَتَهُ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَعَزَّاهَا فِي رَوْحِهَا جَعْفَرٌ وَ دَخَلَتْ فَاطِمَةُ وَ هِيَ تَبْكِي وَ تَقُولُ وَآ عَمَّاهُ فَقَالَ رَسُولُ اللَّهِ ص عَلَى مِثْلِ جَعْفَرٍ فَلْتَبْكِي الْبَوَاكِي.

And from Ibn Umar who said, 'We found what is between the chest of Ja'far^{asws} and his^{asws} shoulders and what faces from it, ninety injuries, what is between the strike of the sword, and stab of the spear. And when the news of expiry of Ja'far^{asws} came to the Prophet^{saww}, his^{asws} wife Asma Bint Umays came, and he^{saww} consoled her regarding her husband Ja'far^{asws}; and (Syeda) Fatima^{asws} came and she^{asws} was crying and saying: 'Waah uncle!' Rasool-Allah^{saww} said: 'Upon the likes of Ja'far^{asws}, let the crying ones cry'.

وَعَنْ عَلِيٍّ ع أَنَّ النَّبِيَّ ص قَالَ لَجَعْفَرٍ أَشَبَّهْتَ خَلْقِي وَ خُلُقِي يَا جَعْفَرُ.

And from Ali^{asws}: 'The Prophet^{saww} said to Ja'far^{asws}: 'You^{asws} resemble my^{saww} physique and my^{saww} manners, O Ja'far^{asws}!'

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص دَخَلْتُ الْبَارِحَةَ الْخَمَةَ فَإِذَا فِيهَا جَعْفَرٌ يَطِيرُ مَعَ الْمَلَائِكَةِ وَإِذَا حَمْرُهُ مَعَ أَصْحَابِهِ.

And from Ibn Abbas who said, 'Rasool-Allah^{saww} said: 'Last night I^{saww} entered the Paradise and therein was Ja'far^{asws} flying around along with the Angels, and there was Hamza^{asws} with his^{asws} companions'.²⁷⁵

26- فس، تفسير القمي الحسن بن علي عن أبيه عن الحسن بن سعيد عن الحسين بن علوان عن علي بن الحسين العبدى عن أبي هارون العبدى عن ربيعة السعدي عن خديجة بن اليمان أن رسول الله ص قال: إن إلهي اختارني في ثلاثة من أهل بيتي وأنا سيد الثلاثة و أنقاهم لله و لا فخر اختارني و علياً و جعفرأبني أبي طالب و حمزة بن عبد المطلب

Tafseer Al Qummi – Al Hassan Bin Ali, from his father, from Al Hassan Bin Saeed, from Al Husayn Bin Ulwan, from Ali Bin Al Husayn Al Abady, from Abu Haroun Al Abdy, from Rabie Al Sa'ady, from Huzeyfa Bin Al Yaman,

'Rasool-Allah^{saww} said: 'My^{saww} God^{azwj} Chose three from my^{saww} family and I^{saww} am the Chief of the three, and their most pious to Allah^{azwj}, and no pride. He^{saww} Chose me^{saww} and Ali^{asws} and Ja'far^{asws} two sons of Abu Talib^{asws}, and Hamza^{asws} Bin Abdul Muttalib^{asws}.

كُنَّا زُقُوداً بِالْأَبْطَحِ لَيْسَ مِنَّا إِلَّا مُسَجَّى بِثَوْبِهِ عَلَى وَجْهِهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَنْ يَمِينِي وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عَنْ يَسَارِي وَ حَمْرُهُ بْنُ عَبْدِ الْمُطَّلِبِ عِنْدَ رِجْلِي فَمَا نَبْهَنِي عَنْ رُقْدَتِي غَيْرُ خَفِيفِ أَجْنَحَةِ الْمَلَائِكَةِ وَ بَرْدِ ذِرَاعِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فِي صَدْرِي

We were lying down at Al-Abtah, there wasn't from us except he was covered with his cloth upon his face. Ali^{asws} Bin Abu Talib^{asws} was on my^{saww} right, and Ja'far^{asws} Bin Abu Talib^{asws} on my^{saww} left, and Hamza^{asws} Bin Abdul Muttalib^{asws} by my^{saww} legs. Nothing awakened me^{saww} from my^{saww} sleep apart from the ruffling of the wings of the Angels and the coolness of the forearm of Ali^{asws} Bin Abu Talib^{asws} in my^{saww} chest.

²⁷⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 25

فَانْتَبَهْتُ مِنْ رَقْدِي وَ جِبْرَائِيلُ فِي ثَلَاثَةِ أَمْلَاقٍ يَقُولُ لَهُ أَخَذَ الْأَمْلَاقُ الثَّلَاثَةُ يَا جِبْرَائِيلُ إِلَى أَيِّ هَؤُلَاءِ الْأَرْبَعَةِ أُرْسِلْتَ فَرَفَسَنِي بِرِجْلِهِ فَقَالَ إِلَى هَذَا قَالَ وَ مَنْ هَذَا يَسْتَفْهِمُهُ فَقَالَ هَذَا مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ ص وَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ سَيِّدُ الْوَصِيِّينَ وَ هَذَا جَعْفَرُ بْنُ أَبِي طَالِبٍ لَهُ جَنَاحَانِ خَضِيئَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ وَ هَذَا حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ سَيِّدُ الشُّهَدَاءِ ع.

I^{saww} woke up from my^{saww} sleep, and Jibraeel^{as} was among three Angels. One of the three Angels was saying to him^{asws}: 'To which of the four are you^{as} sent?' So, he^{saww} nudged me^{saww} with his^{as} legs and said: 'To this one'. He said, 'And who is this one, introduce him^{saww}'. He^{as} said: 'This is Muhammad^{saww}, chief of the Prophets^{as}, and this is Ali^{asws} Bin Abu Talib^{asws} chief of the successors^{as}, and this is Ja'far^{asws} Bin Abu Talib^{asws}. There are two solid wings for him^{asws}. He^{asws} will fly with these in the Paradise, and this one is Hamza^{asws} Bin Abdul Muttalib^{asws}, chief of the martyrs''.²⁷⁶

27- ما، الأماالي للشيخ الطوسي بإسناده عن إبراهيم بن صالح عن زيد بن الحسن عن أبيه عن أبي عبد الله ع قال قال رسول الله ص و ذكر نحوه و قد مر في باب المبعث.

(The book) 'Al Amaali' of the sheykh Al Tusi, by his chain from Ibrahim Bin Salih, from Zayd Bin Al Hassan, from his father,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said' – and he mentioned approximate to it, and it has passed in the chapter of the Prophet-hood''.²⁷⁷

28- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله من المؤمنين رجال صدقوا ما عاهدوا الله عليه ألا يفرؤا أبداً فمنهم من قضى نحبه أي أجله و هو حمزة و جعفر بن أبي طالب و منهم من ينتظر أجله يعني علياً ع يقول الله و ما بدلوا تبديلاً الآية.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **From the Momineen there are men who ratified what they pacted with Allah upon. [33:23]** – that they will not flee (from the battlefield), ever, **So, from them is one who fulfilled his vow**, - i.e., his term, and he is Hamza^{asws} and Ja'far^{asws} Bin Abu Talib^{asws}, **and from them is one who awaits**, - his term, meaning Ali^{asws}. Allah^{azwj} Said: **and they did not change with any alteration [33:23]** – the Verse''.²⁷⁸

29- فس، تفسير القمي إنك لا تهدي من أحببت قال نزلت في أبي طالب فإن رسول الله ص كان يقول يا حمز قل لا إله إلا الله أنفعلت بها يوم القيامة فيقول يا ابن أخ أنا أعلم بنفسي

Tafseer Al Qummi – ~~**Surely, you cannot guide the one you love, [28:56].**~~ He said, 'It was Revealed regarding Abu Talib^{saww}. Rasool-Allah^{saww} used to say: 'O Uncle^{asws}! Say, 'There is no god except Allah^{azwj}, you^{asws} will benefit by it on the Day of Qiyamah'. He^{asws} said: 'O son^{saww} of a brother^{asws}! I^{asws} am more knowing with myself'.

²⁷⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 26

²⁷⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 27

²⁷⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 28

فَلَمَّا حَاتَ شَهِدَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عِنْدَ رَسُولِ اللَّهِ ص أَنَّهُ تَكَلَّمَ بِمَا عِنْدَ الْعَوْتِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا أَنَا فَلَمْ أَسْمَعْهَا مِنْهُ وَ أَرَأَيْتُمْ أَنِ أَنْصَحَهُ يَوْمَ الْقِيَامَةِ

When he^{asws} passed away, Al Abbas Bin Abdul Muttalib testified in the presence of Rasool-Allah^{sawww} that he^{as} had spoken with it during the death. Rasool-Allah^{sawww} said: 'As for me^{sawww}; I^{sawww} did not hear it from him^{as}, and I^{sawww} hope that it benefits him^{as} on the Day of Qiyamah'.

وَقَالَ رَسُولُ اللَّهِ ص لَوْ كُنْتُ الْمَعَامُ الْمَحْمُودَ لَفَضَّلْتُ فِي أَبِي وَأُمِّي وَ عَمِّي وَ أَخِي كَانَ لِي مُوَأَسِيًّا فِي الْجَاهِلِيَّةِ.

And Rasool-Allah^{sawww} said: 'If I^{sawww} was standing upon the Praiseworthy Position (Maqam Al-Mahmoud), I^{sawww} will intercede regarding my^{sawww} father^{as}, and regarding my^{sawww} mother^{as}, and my^{sawww} uncle^{as} and a brother of mine I^{sawww} had established brother hood with during the pre-Islamic period'.²⁷⁹

أقول: أحذره القمّي من تفاسير العامة، و هذا مزعمتهم في أبي طالب شيخ الاطمح، و اما الشيعة الإمامية فمجمعون على انه آمن بالنبي صلى الله عليه و آله، و روايات أهل بيت العصمة ناطقة بذلك، و اشعاره مصرحة به.

Note – I (Majlisi) am saying, 'Al Qummi has taken it from the Tafseers of the general Muslims, and this is their allegation regarding Abu Talib^{asws}, Sheykh of Al-Abtah, and as for the Imamiya Shias, they are united upon that he^{asws} believed in the Prophet^{sawww}, and the reports of the People^{asws} of the Household speak with that, and his^{as} poems have acknowledged with it'.

30- فس، تفسير القمي أَدْنِ لِلدَّيْنِ يُعَاثِلُونَ بِأَنَّهُمْ ظَلَمُوا وَ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ قَالَ نَزَلَتْ فِي عَلِيٍّ وَ حَزَنَةً وَ جَعْفَرٍ ثُمَّ حَزَتْ.

Tafseer Al Qummi - **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].** He said, 'It was Revealed regarding Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}, then it flows (into others)'.²⁸⁰

31- ل، الخصال ابن الوليد عن مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلِ بْنِ الْوَلُؤِيٍّ عَنْ عَلِيِّ بْنِ حَفْصٍ الْعَيْسِيِّ عَنِ الصَّلْتِ بْنِ الْعَلَاءِ عَنْ أَبِي الْحَزَّوْرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خُلِقَ النَّاسُ مِنْ شَجَرٍ شَيْءٍ وَ خُلِقْتُ أَنَا وَ ابْنُ أَبِي طَالِبٍ مِنْ شَجَرَةٍ وَاحِدَةٍ أَصْلِي عَلِيٌّ وَ فَرْعِي جَعْفَرٌ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Sahl, from Al Lului, from Ali Bin Hafs al Isai, from Al Salt Bin Al Ala'a, from Abu Al Hazawwar,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{sawww} said: 'The people are Created from various trees, whereas I^{sawww} and the son^{asws} of Abu Talib^{asws} are from one tree. My^{sawww} root is Ali^{asws} and my^{sawww} branch is Ja'far^{asws}'.²⁸¹

32- كِتَابُ الطَّرْفِ، لِلْسَيِّدِ ابْنِ طَاوُسٍ قَدَّسَ اللَّهُ رُوحَهُ نَقْلًا مِنْ كِتَابِ الْوَصِيَّةِ لِعَيْسَى بْنِ الْمُسْتَفَادِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا هَاجَرَ النَّبِيُّ ص إِلَى الْمَدِينَةِ وَ حَضَرَ خُرُوجُهُ إِلَى بَدْرٍ دَعَا النَّاسَ إِلَى الْبَيْعَةِ فَبَايَعَ كُلُّهُمْ عَلَى السَّمْعِ وَ الطَّاعَةِ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا خَلَا دَعَا عَلِيًّا فَأَخْبَرَهُ مَنْ يَفِي مِنْهُمْ وَ مَنْ لَا يَفِي وَ يَسْأَلُهُ كِتْمَانَ ذَلِكَ

²⁷⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 29

²⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 30

²⁸¹ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 31

Kitab Al Tarf of Al Seyyid Ibn Tawoos, copied from Kitab al Wasiya of Isa Bin al Mustafad,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When the Prophet^{saww} emigrated to Al-Medina and his advent to Badr presented, he^{saww} called the people to the allegiance. Allah^{azwj} of the pledged their allegiance upon the listening and the obedience; and it was so that whenever Rasool-Allah^{saww} was alone, he^{saww} would call Ali^{asws} and inform him^{asws} of the ones who were loyal from them, and the ones who are not loyal, and asked him^{asws} to conceal that.

ثُمَّ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ حَمْزَةً وَ فَاطِمَةَ ع فَقَالَ لَهُمْ يَا بَعْضُكُمْ بَيْعَةُ الرَّضَا فَقَالَ حَمْزَةُ يَا بِي أَنْتَ وَ أُمِّي عَلَى مَا تُبَايِعُ أَ لَيْسَ قَدْ بَايَعْنَا فَقَالَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ تُبَايِعُ لِلَّهِ وَ لِرَسُولِهِ بِالْوَفَاءِ وَ الْإِسْتِقَامَةِ لِأَنَّنِي أَحَبُّكَ إِذْنًا تَسْتَكْمِلُ الْإِيمَانَ

Then Rasool-Allah^{saww} called Ali^{asws}, and Hamza^{asws}, and (Syeda) Fatima^{asws} and said to them: 'Pledge allegiance to me^{saww}, the allegiance of being content'. Hamza^{asws} said, 'May my^{asws} father and my^{asws} mother be (sacrificed for) you^{saww}! Upon what are we pledging, haven't we pledged already?' He^{saww} said: 'O lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}! You^{asws} are pledging for Allah^{azwj} and for His^{azwj} Rasool^{saww} with the loyalty and the standing for the son^{saww} of your^{asws} brother^{asws}, then the Eman will be complete'.

قَالَ نَعَمْ سَمِعْنَا وَ طَاعَةً وَ بَسَطَ يَدَهُ فَقَالَ لَهُمْ يَدُ اللَّهِ فَوْقَ أَيْدِيكُمْ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع وَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ جَعْفَرُ الطَّيَّارِ فِي الْجَنَّةِ وَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ السَّبْطَانِ الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ هَذَا شَرْطُ مَنْ اللَّهِ عَلَى جَمِيعِ الْمُسْلِمِينَ مِنَ الْجِنِّ وَ الْإِنْسِ أَجْمَعِينَ

He^{asws} said, 'Yes, I^{asws} listen and I^{asws} obey', and he^{asws} spread out his^{asws} hand. He^{saww} said to them: 'The Hand of Allah^{azwj} is above your hands. Ali^{asws} Emir of the Momineen, and Hamza^{asws} chief of the martyrs, and Ja'far^{asws} the flier in the Paradise, and (Syeda) Fatima^{asws} is chief of the women of the worlds, and the two grandsons Al-Hassan^{asws} and Al-Husayn^{asws} are chiefs of the youths of the people of Paradise. This is a Stipulation upon the entirety of the Muslims, from the Jinn and the humans altogether.

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ثُمَّ قَرَأَ إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]. Then he^{saww} recited: ***Surely, those pledging allegiance to you are rather pledging their allegiances to Allah [48:10].***

قَالَ وَ لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُصِيبَ حَمْزَةُ فِي يَوْمِهَا دَعَا بِهِ رَسُولُ اللَّهِ ص فَقَالَ يَا حَمْزَةُ يَا عَمَّ رَسُولُ اللَّهِ يُوشِكُ أَنْ تَغِيبَ غَيْبَةً بَعِيدَةً فَمَا تَقُولُ لَوْ وَرَدَتْ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ سَأَلَكَ عَنْ شَرَائِعِ الْإِسْلَامِ وَ شُرُوطِ الْإِيمَانِ

He^{asws} said: 'And when it was the night in which Hamza^{asws} was afflicted during its day, Rasool-Allah^{saww} called him^{asws} and said: 'O Hamza^{asws}! O uncle^{asws} of Rasool-Allah^{saww}! No doubt you^{asws} will be disappearing with a far disappearance. So what are you^{asws} saying, if you^{asws} are referred to Allah^{azwj} Blessed and Exalted and He^{azwj} Asks you^{asws} about the Laws of Al-Islam and stipulations of the Eman?'

فَبَكَى حَمْزَةُ وَ قَالَ يَا بِي أَنْتَ وَ أُمِّي أَرْشِدُنِي وَ فَهَمَّنِي فَقَالَ يَا حَمْزَةُ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا وَ أَنِّي رَسُولُ اللَّهِ تَعَالَى بِالْحَقِّ قَالَ حَمْزَةُ شَهِدْتُ

Hamza^{asws} cried and said, 'May my^{asws} father and my^{asws} mother be (sacrificed) for you^{saww}! Guide me^{asws} and make me^{asws} understand'. He^{saww} said: 'O Hamza^{asws}! Testify that there is no god except Allah^{azwj}, sincerely, and I^{saww} am Rasool^{saww} of Allah^{azwj} the Exalted (Sent) with the Truth'. Hamza^{asws} said: 'I^{asws} have testified'.

قَالَ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ الصِّرَاطَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ وَ فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ

He^{saww} said: 'And the Paradise is true, and the Fire is true, **Surely, the Hour is coming, there is no doubt in it, [40:59]**, and that the Bridge is true, and the Scale is true, and **one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]**, and **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**, and that Ali^{asws} is Emir of the Momineen'.

قَالَ حَمْزَةُ شَهِدْتُ وَ أَفَرَزْتُ وَ آمَنْتُ وَ صَدَّقْتُ وَ قَالَ الْأَئِمَّةُ مِنْ دُرَّتِيهِ الْحَسَنُ وَ الْحُسَيْنُ وَ الْإِمَامَةُ فِي دُرَّتِيهِ قَالَ حَمْزَةُ آمَنْتُ وَ صَدَّقْتُ

Hamza^{asws} said, 'I^{asws} testify and acknowledged and believe and ratify'. And he^{saww} said: 'The Imams^{asws} from his^{asws} offspring Al-Hassan^{asws} and Al-Husayn^{asws}, and Al-Husayn^{asws}, and the Imamate in his^{asws} offspring'. Hamza^{asws} said, 'I^{asws} believe, and ratify'.

وَ قَالَ فَاطِمَةُ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ قَالَ نَعَمْ صَدَّقْتُ وَ قَالَ حَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ وَ عُمُ نَبِيِّهِ فَبَكَى حَمْزَةُ حَتَّى سَقَطَ عَلَى وَجْهِهِ وَ جَعَلَ يُقَبِّلُ عَيْنَيْ رَسُولِ اللَّهِ ص

And (Syeda) Fatima^{asws} is chieftess of the women of the worlds'. He^{asws} said, 'I^{asws} ratify'. And he^{saww} said: 'Hamza^{asws} is chief of the martyrs and lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}, and uncle^{asws} of His^{azwj} Prophet^{saww}. Hamza^{asws} cried until he^{asws} fell down upon his^{asws} face and went on to kiss the eyes of Rasool-Allah^{saww}.

وَ قَالَ جَعْفَرُ [جَعْفَرًا] ابْنُ أَخِيكَ طَيَّارٌ فِي الْجَنَّةِ مَعَ الْمَلَائِكَةِ وَ أَنَّ مُحَمَّدًا وَ آلَهُ خَيْرُ الْبَرِيَّةِ تُؤْمِنُ يَا حَمْزَةُ بِسِرِّهِمْ وَ عَلَانِيَتِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ نَحْنُ عَلَى ذَلِكَ وَ تَمُوتُ ثَوَالِي مَنْ وَالَاهُمْ وَ تُعَادِي مَنْ عَادَاهُمْ

And he^{saww} said: 'Ja'far^{asws} son^{asws} of your^{asws} brother^{asws} is a flier in the Paradise along with the Angels, and that Muhammad^{saww} and his^{saww} family^{asws} are the best of created beings. Do you^{asws} believe, O Hamza^{asws} in their^{asws} secrets, and their^{asws} apparent, and their^{asws} hidden, and you^{asws} will live upon that and die (upon that). You^{asws} will befriend the one who befriends them^{asws} and be inimical to the ones who are inimical to them^{asws}.

قَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَشْهَدُكَ اللَّهُ وَ أَشْهَدُكَ وَ كَفَى بِاللَّهِ شَهِيداً فَقَالَ رَسُولُ اللَّهِ ص سَدَّدَكَ اللَّهُ وَ وَفَّقَكَ.

He^{asws} said, 'Yes, O Rasool-Allah^{saww}! I^{asws} Keep Allah^{azwj} as Witness, and keep you^{saww} as witness, and suffice with Allah^{azwj} as Witness'. Rasool-Allah^{saww} said: 'May Allah^{azwj} Protect you^{asws} and Harmonise you^{asws}'.²⁸²

²⁸² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 32

33- ل، الخصال مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الشَّاهِدِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ الْوَرَّاقِ عَنْ يَحْيَى بْنِ الْمُسْتَفَادِ عَنْ زَيْدِ بْنِ سَلَمَةَ التَّمِيمِيِّ عَنْ عِيسَى بْنِ يُونُسَ عَنْ زَكْرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ زَادَانَ عَنْ زُرِّ بْنِ حُبَيْشٍ قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِينَا سِتُّ حِصَالٍ لَمْ تَكُنْ فِي أَحَدٍ مِمَّنْ كَانَ قَبْلَنَا وَلَا تَكُونُ فِي أَحَدٍ بَعْدَنَا مِنَّا مُحَمَّدٌ سَيِّدُ الْمُرْسَلِينَ وَعَلِيٌّ سَيِّدُ الْوَصِيِّينَ وَحَمْزَةُ سَيِّدُ الشُّهَدَاءِ وَالْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَجَعْفَرُ بْنُ أَبِي طَالِبٍ الْمُرْتَضَى بِالْجَنَّةِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ حَيْثُ يَشَاءُ وَمَهْدِيُّ هَذِهِ الْأُمَّةِ الَّذِي يُصَلِّي خَلْفَهُ عِيسَى ابْنُ مَرْيَمَ.

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Al Shah, from Ibrahim Bin Abdullah Bin Al Waraq, from Yahya Bin Al Mustafad, from Yazeed Bin Salama Al Numeiry, from Isa Bin Yunus, from Zakariya Bin Abu Zaida, from Zazan, from Zirr Bin Hubeysh who said,

'I heard Muhammad Bin Al-Hanafiya saying, 'There are six qualities among us which did not happen to be in anyone from the ones before us, and will not happen to be in anyone after us. From us is Muhammad^{saww} chief of the Messengers^{as}, and Ali^{asws} chief of the successors^{as}, and Hamza^{asws} chief of the martyrs, and Al-Hassan^{asws} and Al-Husayn^{asws} chiefs of the youth of the people of the Paradise, and Ja'far^{asws} Bin Abu Talib^{asws}, the one adorned with the two wings flying by these in the Paradise wherever he^{asws} so desires to, and Mahdi^{asws} of this community behind whom Isa^{as} Bin Maryam^{as} will be praying Salat".²⁸³

34- ج، الإحتجاج ل، الخصال فِي إِحْتِجَاجِ أَمِيرِ الْمُؤْمِنِينَ ع عَلَى أَهْلِ الشُّورَى نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أَخِي جَعْفَرِ الْمُرْتَضَى بِالْجَنَّةِ فِي الْجَنَّةِ يَحُلُّ فِيهَا حَيْثُ يَشَاءُ غَيْرِي قَالُوا اللَّهُمَّ لَا

(The books) 'Al-Ihtijaj' (and) 'Al-Khisaal' – Among the argumentations of Amir Al-Momineen^{asws} against the people of the consultation council: 'We adjure you all with Allah^{azwj}! Is there anyone among you who has a brother for him like my^{asws} brother Ja'far^{asws}, the one adorned with the two wings in the Paradise, travelling in it wherever he^{asws} so desires, apart from me^{asws}? They said, 'O Allah^{azwj}! No'.

قَالَ نَشَدْتُكُمْ هَلْ فِيكُمْ أَحَدٌ لَهُ عَمٌّ مِثْلُ عَمِّي حَمْزَةُ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ وَ سَيِّدِ الشُّهَدَاءِ غَيْرِي قَالُوا اللَّهُمَّ لَا.

He^{asws} said: 'We adjure you all with Allah^{azwj}! Is there anyone among you who has an uncle for him like my^{asws} uncle Hamza^{asws}, lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}, and chief of the martyrs, apart from me^{asws}? They said, 'O Allah^{azwj}, no".²⁸⁴

35- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُكَيْرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَلَى قَائِمَةِ الْعَرْشِ مَكْتُوبٌ حَمْزَةُ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ وَ سَيِّدِ الشُّهَدَاءِ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdul Rahman Bin Bukeyr,

'From Abu Ja'far^{asws} having said: 'Upon the pillar of the Throne it is inscribed: 'Hamza^{asws} is lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}, and chief of the martyrs".²⁸⁵

²⁸³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 33

²⁸⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 34

²⁸⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 35

36- ك، إكمال الدين ابن الوليد عني الصفار عني ابن يزيد عني حماد عني ابن أذينة عني أبان بن أبي عياش و إبراهيم بن عمر عني سليم بن قيس عني سلمان قال: قال النبي ص لفاطمة شهيدنا سيد الشهداء و هو حمزة بن عبد المطلب و هو عم أبيك

(The book) 'Ikmal Al Deen – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Hammad, from Ibn Azina, from Aban Bin Abu Ayyash and Ibrahim Bin Umar, from Suleymn Bin Qays,

'From Salman^{ra} having said, 'The Prophet^{saww} said to (Syeda) Fatima^{asws}: 'Our martyr is the chief of the martyrs and he is Hamza^{asws} Bin Abdul Muttalib^{asws}, and he^{asws} is an uncle^{asws} of your^{asws} father^{saww}.

قالت يا رسول الله و هو سيد الشهداء الذين قتلوا معك قال لا بل سيد الشهداء الأولين و الآخرين ما خلا الأنبياء و الأوصياء و جعفر بن أبي طالب ذو الجناحين الطيار في الجنة مع الملائكة.

She^{asws} said: 'O Rasool-Allah^{saww}! And he^{asws} is the chief of the martyrs those who were killed with you^{saww}? He^{saww} said: 'No, but chief of the martyrs of the former ones and the latter ones, apart from the Prophets^{as}, and the successors^{as}, and Ja'far^{asws} Bin Abu Talib^{asws} with the two wings, the flier in the Paradise along with the Angels".²⁸⁶

37- م، تفسير الإمام عليه السلام قال رسول الله ص إنه ليرى يوم القيامة إلى جانب الصراط عالم كثير من الناس لا يعرف عددهم إلا الله تعالى هم كانوا محبي حمزة و كثير منهم أصحاب الدُّنوب و الآثام فتحول جيطان بينهم و بين سلوك الصراط و العبور إلى الجنة فيقولون يا حمزة قد ترى ما نحن فيه

Tafseer Al-Imam (Hassan Al-Askari^{asws}) – 'Rasool-Allah^{saww} said: 'On the Day of Qiyamah, would be seen multitudes of people – none recognising their number except for Allah^{azwj} the Exalted – they would be those that love Hamza^{asws}; and most of them would be committers of sins and misdeeds. The walls of the Fire would be transformed between them and the path of the Bridge – the crossing to the Paradise, and they would be saying, 'O Hamza^{asws}! You^{asws} can see what (predicament) we are in'.

فيقول حمزة لرسول الله و علي بن أبي طالب قد ترين أوليائي يستغيثون بي فيقول محمد رسول الله ص لعلي و لي الله ع يا علي أعن عمك على إغاثته أوليائه و استغاثهم من النار

Hamza^{asws} would be saying to Rasool-Allah^{saww} and to Ali^{asws} Bin Abu Talib^{asws}, 'You^{saww} have both seen my^{asws} friends how they are seeking help with me^{asws}! Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} would be saying to Ali^{asws}, Guardian^{asws} of Allah^{azwj}: 'O Ali^{asws}! Assist your^{asws} uncle^{asws} upon the cries of help of his^{asws} friends and save them from the Fire'.

فيا علي بن أبي طالب ع إلى الرُّمَح الَّذِي كَانَ يُقَاتِلُ بِهِ حَمَزَةُ أَعْدَاءَ اللَّهِ فِي الدُّنْيَا فَيُنَاقِلُهُ إِثَاهُ وَ يَقُولُ يَا عَمَّ رَسُولُ اللَّهِ وَ يَا عَمَّ أَخِي رَسُولُ اللَّهِ دِدِ الْجَحِيمِ بِالرُّمَحِ عَنْ أَوْلِيَائِكَ بِرُمَحِكَ هَذَا كَمَا كُنْتَ تَدُودُ بِهِ عَنْ أَوْلِيَاءِ اللَّهِ فِي الدُّنْيَا أَعْدَاءَ اللَّهِ

Ali^{asws} Bin Abu Talib^{asws} would come with the spear which Hamza^{asws} used to fight the enemies of Allah^{azwj} the Exalted with in the world, and he^{asws} would give it to him^{asws} and would be saying: 'O uncle of Rasool-Allah^{saww}, and uncle of the brother^{asws} of Rasool-Allah^{saww}! Block the Blazing Fires from your^{asws} friends – by this spear of yours^{asws} which

²⁸⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 36

you^{asws} used to defend with – the friends of Allah^{azwj} in the world, against the enemies of Allah^{azwj}.

فَيَنَالُ حَمْرَهُ الرُّمَحَ بِيَدِهِ فَيَضَعُ رُجْعَهُ فِي حِيطَانِ النَّارِ الْحَائِلَةِ بَيْنَ أَوْلِيَائِهِ وَ بَيْنَ الْغُيُورِ إِلَى الْجَنَّةِ عَلَى الصَّرَاطِ وَ يَدْفَعُهَا دَفْعَةً فَيُنَحِّيَهَا مَسِيرَةَ خَمْسِمِائَةِ عَامٍ ثُمَّ يَقُولُ لِأَوْلِيَائِهِ وَ الْمُحِبِّينَ الَّذِينَ كَانُوا لَهُ فِي الدُّنْيَا اغْبِرُوا فَيَغْبِرُونَ عَلَى الصَّرَاطِ آمِينَ سَالِمِينَ قَدْ انْزَاخَتْ عَنْهُمْ النَّيْرَانُ وَ بُعِدَتْ عَنْهُمْ الْأَهْوَالُ وَ يَرُدُّونَ الْجَنَّةَ غَائِبِينَ ظَافِرِينَ.

Then Hamza^{asws} would take the spear in his^{asws} hand, and he^{asws} would place its end in the walls of the Fire forming a barrier between his^{asws} friends and their crossing to the Paradise upon the Bridge, and he^{asws} would repel it to a distance - a travel distance of five hundred years. Then he^{asws} would be saying to his^{asws} friends, and those that used to love him^{asws} in the world, 'Cross over!' So they would be crossing over the Bridge, securely, safely, and the Fires would have been removed from them and its horrors would be distanced from them, and they would be arriving to the Paradise, victorious, successful".²⁸⁷

38- كا، الكافي العِدَّة عَنْ سَهْلٍ عَنِ الْبَرْزُطِيِّ عَنْ مِثْقَى بْنِ الْوَلِيدِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: صَلَّى رَسُولُ اللَّهِ عَلَى حَمْرَةَ سَبْعِينَ صَلَاةً.

Al Kafi – The number, from Sahl, from Al Bazanty, from Musanna Bin Al Waleed, from Zurara,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} prayed seventy Salats upon Hamza^{asws},"²⁸⁸

39- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ خَرِيزٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَفَنَ رَسُولُ اللَّهِ ص عَمَّهُ حَمْرَةَ فِي ثِيَابِهِ بِدِمَائِهِ الَّتِي أُصِيبَ فِيهَا وَ رَدَّاهُ النَّبِيُّ ص بِرِدَائِهِ فَقَصَّرَ عَنْ رَجُلَيْهِ فَدَعَا لَهُ بِأَذْخَرِ فُطْرَحِهِ عَلَيْهِ فَصَلَّى عَلَيْهِ سَبْعِينَ صَلَاةً وَ كَبَّرَ عَلَيْهِ سَبْعِينَ تَكْبِيرَةً.

Al Kafi – Ali, from his father, from Hammad, from Hareez, from Ismail Bin Jabir and Zurara,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} buried his^{saww} uncle Hamza^{asws} in his^{asws} own clothes, and in his^{asws} blood which he^{asws} was injured in, and the Prophet^{saww} covered him^{asws} with his^{saww} cloak. It was short from his^{asws} legs, so he^{saww} called for the leaves and spread it upon him^{asws} and he^{saww} prayed upon him^{asws} with seventy Salats and exclaimed upon him^{asws} seventy Takbeers".²⁸⁹

40- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدٍ الزُّهْرِيُّ مُعْتَمِناً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ عَلِيُّ وَ الْحُسَيْنُ وَ الْحُسَيْنُ وَ جَعْفَرٌ وَ حَمْرَةُ ع.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. [22:40] –** Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ja'far^{asws}, and Hamza^{asws},"²⁹⁰

²⁸⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 37

²⁸⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 38

²⁸⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 39

²⁹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 40

41- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلْوَانَ الْكَلْبِيِّ عَنْ عَلِيِّ بْنِ الْحَزْرَةِ الْعَنْبَرِيِّ عَنْ أَصْبَغَ بْنِ نُبَاتَةَ الْخَنْظَلِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَوْمَ افْتَتَحَ الْبَصْرَةَ وَ رَكِبَ بَغْلَةً رَسُولِ اللَّهِ ص ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَلَا أُخْبِرُكُمْ بِخَيْرِ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ الْأَنْصَارِيُّ فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا فَإِنَّكَ كُنْتَ تَشْهَدُ وَ نَعِيبُ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ سَبْعَةٌ مِنْ وَلَدِ عَبْدِ الْمُطَّلِبِ لَا يُنْكِرُ فَضْلَهُمْ إِلَّا كَافِرٌ وَ لَا يَجْحَدُ بِهِ إِلَّا حَاجِدٌ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al Husayn Bin Ulwan Al Kalby, from Ali Bin Al Hazawwar Al Ghanwy, from Asbagh Bin Nubata Al Hamzala who said,

‘I saw Amir Al-Momineen^{asws} on the day he^{asws} was victorious over Al-Basra and rode the mule of Rasool-Allah^{saww}, then said: ‘O you people! Shall I^{asws} inform you with the nest of the creature on the Day Allah^{azwj} would Gather them?’ Abu Ayoub Al-Ansary stood up to him^{asws} and said, ‘Yes, O Amir Al-Momineen^{asws}! Narrate to us, for you^{asws} were present and we were absent’. He^{asws} said: ‘The best of the creatures on the Day Allah^{azwj} would Gather them, are seven from the sons of Abdul Muttalib. None will deny their merits except for a Kafir, nor would anyone reject it except for a renegade’.

فَقَامَ عَمَّارُ بْنُ يَاسِرٍ رَحِمَهُ اللَّهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ سَمِّهِمْ لَنَا لِنَعْرِفَهُمْ فَقَالَ إِنَّ خَيْرَ الْخَلْقِ يَوْمَ يَجْمَعُهُمُ اللَّهُ الرَّسُلُ وَ إِنَّ أَفْضَلَ الرَّسُلِ مُحَمَّدٌ وَ إِنَّ أَفْضَلَ كُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا وَصِيِّ نَبِيِّهَا حَتَّى يُدْرِكَهُ نَبِيٌّ

Ammar Bin Yasir, may Allah^{azwj} have Mercy on him stood up and he said, ‘O Amir Al-Momineen^{asws}! Name them for us in order for us to recognise them’. So he^{asws} said: ‘The best of the creatures on the Day Allah^{azwj} would Gather them are the Rasools^{as}, and that the most superior of the Rasools^{as} is Muhammad^{saww}, and that the most superior of every community after its Prophet^{saww} is the successor^{as} of its Prophet^{as}, until he^{as} comes across a (another) Prophet^{as}.

أَلَا وَ إِنَّ أَفْضَلَ الْأَوْصِيَاءِ وَصِيِّ مُحَمَّدٍ ص أَلَا وَ إِنَّ أَفْضَلَ الْخَلْقِ بَعْدَ الْأَوْصِيَاءِ الشُّهَدَاءُ أَلَا وَ إِنَّ أَفْضَلَ الشُّهَدَاءِ حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ

Indeed! And the most superior of the successors^{as} is the successor^{asws} of Muhammad^{saww}, may the greetings be upon him^{saww} and his^{saww} Progeny^{asws}. Indeed! And the most superior of the creatures after the successors^{as} are the martyrs. Indeed! And the most superior of the martyrs is Hamza^{asws} Bin Abdul Muttalib^{asws}, and Ja’far^{asws} Bin Abu Talib^{asws}.

لَهُ جَنَاحَانِ خَضِيئَانِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ لَمْ يُنْحَلْ أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ جَنَاحَانِ [جَنَاحَيْنِ] غَيْرَهُ شَيْءٌ كَرَّمَ اللَّهُ بِهِ مُحَمَّدًا ص وَ شَرَفَهُ وَ السَّبْطَانَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِي ع يَجْعَلُهُ اللَّهُ مَنْ شَاءَ مِنْ أَهْلِ النَّبِيِّتِ

For him^{asws} (Ja’far^{asws}) are two fixed wings. He^{asws} flies with these two in the Paradise. No one from this community has been Granted two wings apart from him^{asws}. It is a thing which Allah^{azwj} Prestige Muhammad^{saww} with, and Ennobled him^{saww}, and the two grandsons Al-Hassan^{asws} and Al-Husayn^{asws}, and Al-Mahdi^{asws}. Allah^{azwj} would Make him^{asws} to be the one whomsoever Allah^{azwj} so Desires from us^{asws}, the People^{asws} of the Household’.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلِيمًا.

Then he^{asws} recited this Verse **[4:69] And whoever obeys Allah and the Rasool, these are with those upon whom Allah has Bestowed Favours from among the Prophets and the Truthful and the Martyrs and the Righteous, and a goodly company are they! [4:70] That is the Grace from Allah, and Sufficient is Allah as the Knower**".²⁹¹

42- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل بإسناده إلى أبي الطفيل قال: قَالَ عَلِيٌّ ع يَوْمَ الشُّورَى فَأَنْشَدُكُمْ اللَّهُ هَلْ فِيكُمْ أَحَدٌ لَهُ مِثْلُ عَمِّي حَمَزَةَ أَسَدِ اللَّهِ وَ أَسَدِ رَسُولِهِ قَالُوا اللَّهُمَّ لَا

(The book) 'Al Amaali' of the sheykh – A group, from Abu Al Mufazzal, by his chain going up to Al Tufayl who said,

'Ali^{asws} said on the day of the consultation: 'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who has an uncle for him like my^{asws} uncle Hamza^{asws}, lion of Allah^{azwj} and lion of His^{azwj} Rasool^{saww}?' They said, 'O Allah^{azwj}, no'.

قَالَ فَأَنْشَدُكُمْ اللَّهُ هَلْ فِيكُمْ أَحَدٌ لَهُ أَخٌ مِثْلُ أُخِي جَعْفَرٍ ذِي الْجُنَاحَيْنِ مُضَجٍّ بِالدِّمَاءِ الطَّيَّارِ فِي الْجَنَّةِ قَالُوا اللَّهُمَّ لَا الْخَبَرَ.

He^{asws} said: 'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who has a brother for him like my^{asws} brother Ja'far^{asws} with the two wings, stained with the blood, the flier in the Paradise?' They said, 'O Allah^{azwj}, no'.²⁹²

43- ما، الأماالي للشيخ الطوسي بإسناده عن الصادق عن أبيه عن جدّه ع قَالَ: قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع فِيمَا احْتَجَّ عَلَى مُعَاوِيَةَ وَ كَانَ مِنْ اسْتَحَابِ لِرَسُولِ اللَّهِ ص عَمُّهُ حَمَزَةُ وَ ابْنُ عَمِّهِ جَعْفَرٌ قَتِيلًا شَهِيدَيْنِ رَضِيَ اللَّهُ عَنْهُمَا فِي قَتْلَى كَثِيرَةٍ مَعَهُمَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص

(The book) 'Al Amaali' of the sheykh Al Tusi, by his chain,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Al-Hassan^{asws} Bin Ali^{asws} said among what he^{asws} argued with against Muawiya: 'And from the ones who had answered to Rasool-Allah^{saww} were his^{saww} uncle Hamza^{asws}, and son of his^{saww} brother Ja'far^{asws}. They^{asws} were both killed, martyred, may Allah^{azwj} be Pleased from them^{asws}, among along with a lot of fighter with them from the companions of Rasool-Allah^{saww}.

فَجَعَلَ اللَّهُ تَعَالَى حَمَزَةَ سَيِّدَ الشُّهَدَاءِ مِنْ بَيْنِهِمْ وَ جَعَلَ لَجَعْفَرِ خَنَاحَيْنِ يَطِيرُ بِمَا مَعَ الْمَلَائِكَةِ كَيْفَ يَشَاءُ مِنْ بَيْنِهِمْ وَ ذَلِكَ لِمَكَانِهِمَا مِنْ رَسُولِ اللَّهِ ص وَ مَنْزِلَتِهِمَا وَ قَرَابَتِهِمَا مِنْهُ ص وَ صَلَّى رَسُولُ اللَّهِ ص عَلَى حَمَزَةَ سَبْعِينَ صَلَاةً مِنْ بَيْنِ الشُّهَدَاءِ الَّذِينَ اسْتُشْهِدُوا مَعَهُ.

Allah^{azwj} the Exalted Made Hamza^{asws} as chief of the martyrs from between them, and Made two wings to be for Ja'far^{asws}, he^{asws} flies with these along with the Angels however he^{asws} so desires to from between them, and that is due to their positions from Rasool-Allah^{saww} and their status and their nearness from him^{asws}; and Rasool-Allah^{saww} prayed seventy Salats upon Hamza^{asws} from between the martyrs, those who had been martyred with him^{asws}.²⁹³

²⁹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 41

²⁹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 42

²⁹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 43

44- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مَعْنَعًا عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ قَالَ نَزَلَتْ فِي بَنِي هَاشِمٍ مِنْهُمْ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ عُبَيْدَةُ بْنُ الْحَارِثِ وَ فِيهِمْ نَزَلَتْ وَ مَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ.

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed transmitting,

‘From Ibn Abbas regarding the Words of the Exalted: **One who was hopeful of meeting Allah, so the term of Allah shall come, [29:5].** He said, ‘It was Revealed regarding the clan of Hashim^{asws}, from them being Hamza^{asws} Bin Abdul Muttalib^{asws}, and Ubeyda Bin Al Haris, and regarding them it was Revealed: **And one who strives, so he rather strives for himself. [29:6].**²⁹⁴ (Opinion)

45- كا، الكافي العدة عن البرقي عن صفوان بن مهران عن عامر بن السَّمُطِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَمْ يُدْخِلِ الْجَنَّةَ حِمَّةٌ غَيْرَ حِمَّةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَ ذَلِكَ حِينَ أَسْلَمَ غَضَبًا لِلنَّبِيِّ ص فِي حَدِيثِ السَّلَى الَّذِي أُلْفِيَ عَلَى النَّبِيِّ ص.

Al Kafi – The number, from Al Barqy, from Al bazanty, from Safwan Bin Mihran, from Aamir Bin Al Simt, from Habeeb Bin Abu Sabit,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘No anger will let one enter the Paradise except for the anger of Hamza^{asws}, and that is when he^{asws} declared (publicly) to be a Muslim he^{asws} got angry for the Prophet^{saww} in the Hadeeth of the intestines (of the camel) which were thrown upon the Prophet^{saww}’.²⁹⁵

46- دَعَوَاتُ الرَّوَّانْدِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ لِي النَّبِيُّ ص رَأَيْتُ فِيمَا يَرَى النَّائِمُ عَمِّي حَمْزَةَ بْنَ عَبْدِ الْمُطَّلِبِ وَ أَخِي جَعْفَرَ بْنَ أَبِي طَالِبٍ وَ بَيْنَ أَيْدِيهِمَا طَبَقٌ مِنْ تَبَنٍ فَأَكَلَا سَاعَةً فَتَحَوَّلَ الْعِنَبُ لَهُمَا رُطْبًا فَأَكَلَا سَاعَةً

(The book) ‘Dawaat’ of Al Rawandy,

‘From Ibn Abbas who said, ‘The Prophet^{saww} said to me: ‘I^{saww} saw in what the sleeping one sees, my^{saww} uncle Hamza^{asws} Bin Abdul Muttalib^{asws} and my^{saww} brother Ja’far^{asws} Bin Abu Talib^{asws}, and there was a tray of berries. They^{asws} ate for a while, then it was changed for wet grapes for them^{asws}. They ate for a while.

فَدَنَوْتُ مِنْهُمَا وَ قُلْتُ بِأَيِّ أُنْتَمَا أَيُّ الْأَعْمَالِ وَجَدْتُمَا أَفْضَلَ قَالَا فَدَيْنَاكَ بِالْأَبَاءِ وَ الْأُمَهَاتِ وَجَدْنَا أَفْضَلَ الْأَعْمَالِ الصَّلَاةَ عَلَيْكَ وَ سَقْيَ الْمَاءِ وَ حُبَّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

I^{saww} went near them^{asws} and said: ‘~~May my^{saww} father^{as} be (sacrificed) for you^{asws} two!~~ Which of the deeds did you two find to be superior?’ They^{asws} said, ‘May the father and the mothers be (sacrificed) for you^{saww}! The most superior of the deeds are the Salat (Salawaat) upon you^{saww}, and quenching the water, and love of Ali^{asws} Bin Abu Talib^{asws}’.²⁹⁶

47- ج، الإحتجاج عن إسحاق بن موسى عن أبيه موسى بن جعفر عن آبائه ع عن أمير المؤمنين ع فِي خُطْبَةٍ يَخْطُبُ فِيهَا عَنِ الْفُؤُودِ عَنْ قِتَالِ مَنْ تَقَدَّمَ عَلَيْهِ قَالَ وَ دَهَبَ مَنْ كُنْتُ أَعْتَصِدُ بِهِمْ عَلَى دِينِ اللَّهِ مِنْ أَهْلِ بَنِي وَ بَقِيتُ بَيْنَ خَفِيرَتَيْنِ قَرِيبَيَّ عَهْدٍ بِجَاهِلِيَّةٍ عَقِيلٍ وَ عَبَّاسٍ.

²⁹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 44

²⁹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 45

²⁹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 46

(The book) 'Al Ihtijaj' – From Is'haq son of Musa^{asws}, from his father Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} in a sermon in which is the excusing from the sitting back from the fighting, the one who had arrived to him^{asws}, he^{asws} said: 'And gone are the ones from my^{asws} family by whom the Religion of Allah^{azwj} was supported, and there remained between two watchmen, near to the era of the pre-Islamic period, Aqeel and Abbas'.²⁹⁷

48- ب، قرب الإسناد اليقطيني عن القداح عن جعفر عن أبيه ع قال أئني النبي ص بمال دزاهم فقال النبي ص للعباس يا عباس ابسط رداءك وخذ من هذا المال طرفاً فبسط رداءه فأخذ منه طائفة

(The book) 'Qurb Al Asnaad' – Al Yaqteeny, from Al Qaddah,

'From Ja'far^{asws} from his^{asws} father^{asws} having said: 'The Prophet^{saww} was brought some wealth in Dirhams, so the Prophet^{saww} said to Al-Abbas: 'O Abbas! Spread your robe and take from this wealth, a part'. He spread his robe and took a part from it.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ هَذَا مِنَ الَّذِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنَّ يَغْلِبَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِيَكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ وَ يَغْفِرَ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ.

Then Rasool-Allah^{saww} said: 'O Abbas! This is from that which Allah^{azwj} Blesse and Exalted Said: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]'**.²⁹⁸

49- شي، تفسير العباسي عن أبي الطفيل عن أبي جعفر عن أبيه ع في قوله تعالى وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ قَالَ نَزَلَتْ فِي الْعَبَّاسِ.

Tafseer Al Ayyashi, from Abu Al Tufayl,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **And my advice will not benefit you if I intend to advise you [11:34]**. He^{asws} said: 'It was Revealed regarding Al-Abbas'.²⁹⁹

50- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ نَصْرِ عَنْ شَرِيكِ عَنْ إِسْمَاعِيلَ الْمَكِّيِّ عَنْ سُلَيْمَانَ الْأَحْوَلِ عَنْ أَبِي زَافِعٍ قَالَ: بَعَثَ النَّبِيُّ ص عُمَرَ سَاعِيًا عَلَى الصَّدَقَةِ فَأَتَى الْعَبَّاسَ يَطْلُبُ صَدَقَةً مَالِهِ فَأَتَى النَّبِيَّ ص وَ ذَكَرَ ذَلِكَ فَقَالَ لَهُ النَّبِيُّ ص يَا عُمَرُ أَمَا عَلِمْتَ أَنَّ عَمَّ الرَّجُلِ صِنُو أَبِيهِ إِنَّ الْعَبَّاسَ أَسْلَفَنَا صَدَقَةً لِلْعَامِ عَامَ أَوَّلٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqada, from Muhammad Bin Suleyman, from Nasr, from Shareek, from Ismail Al Makky, from Suleyman Al Ahowl, from Abu Rafie who said,

'The Prophet^{saww} sent Umar as a courier upon the charity. Al-Abbas came seeking charity of his wealth, so he came to the Prophet^{saww} and mentioned that. The Prophet^{saww} said to him:

²⁹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 47

²⁹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 48

²⁹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 49

‘O Umar! Do you not know that an uncle of the man is a match of (just like) his father? Al-Abbas lent us the charities of the year, in the first year’³⁰⁰.

51- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن محمد بن إشكاب عن أبيه عن علي بن حفص عن أيوب بن سيار عن محمد بن المنكدر عن جابر بن عبد الله الأنصاري قال: أقبل العباس ذات يوم إلى رسول الله ص وكان العباس طويلاً حسن الجسم فلما رآه النبي ص تبسم إليه فقال إنك يا عم جميل فقال العباس ما الجمال بالرجل يا رسول الله قال بصواب القول بالحق قال فما الكمال قال تقوى الله عز وجل وحسن الخلق.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassa Bin Muhammad bin Ishkab, from his father, from Ali Bin Hafs, from Ayoub Bin Sayyar, from Muhammad Bin Al Munkadir,

‘From Jabir Bin Abdullah Al-Ansari having said, ‘One day Al-Abbas came to Rasool-Allah^{saww}, and Al-Abbas was tall, of good physique. When the Prophet^{saww} saw him, he^{saww} smiled at him and said: ‘You, O uncle, are beautiful’. Al-Abbas said, ‘What is the beauty with the man, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Being with the correct words with the truth’. He said, ‘So what is the perfection?’ He^{saww} said: ‘Piety (fear of) Allah^{azwj} Mighty and Majestic and good manners’³⁰¹.

52- ما، الأماالي للشيخ الطوسي ابن بشار عن محمد بن عمرو البختري عن سعدان بن نصر عن سفيان بن عيينة عن عمر أنه سمع جابر بن عبد الله يقول لما كان العباس بالمدينة و طلبت الأنصار ثوباً يكسونه فلم يجدوا قميصاً يصلح عليه إلا قميص عبد الله بن أبي فكسه إياه.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Yusran, from Muhammad Bin Amro Al Bakhtari, from Sa’dan Bin Nasr, from Sufyan Bin Uyayna,

‘From Umar who heard Jabir Bin Abdullah saying, ‘When Al-Abbas was at Al-Medina and the Helpers and sought clothes from the Helpers to cover him, they could not find any shirt to fit upon him except the shirt of Abdullah Bin Ubayy, and he clothed him with it’³⁰².

53- ما، الأماالي للشيخ الطوسي بإسناد أخيه دعلج عن الرضا عن أبيه عن علي بن أبي طالب ع قال قال رسول الله ص اخفطوني في عمي العباس فإنه بقيه آتائي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by the chain of the brother of Deobel,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Protect me^{saww} regarding my^{saww} uncle Al-Abbas, for he is the remainder of my^{saww} forefathers’³⁰³.

54- ما، الأماالي للشيخ الطوسي أبو عمرو عن أحمد بن يوسف الجعفي عن محمد بن إسحاق عن الحسن بن محمد اللبيبي قال حدثني أبو جعفر المنصور عن أبيه عن جده عن أبي عباس قال قال رسول الله ص من أذى العباس فقد أذاني إنما هم الرمل صنو أبيه.

³⁰⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 50

³⁰¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 51

³⁰² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 52

³⁰³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 53

(The book) 'Al Amaali' of the sheykh al Tusi — Abu Amro, from Ahmad Bin Yusuf Al Ju'fy, from Muhammad Bin Is'haq, from al Hassan Bin Muhammad Al Laysi who said, 'Abu Ja'far Al Mansour narrated to me from his father, from his grandfather,

~~'From Ibn Abbas who said, 'Rasool Allah ^{saww} said: 'One who hurts Al Abbas so he has hurt me ^{saww}. But rather an uncle of the man is a match (just like) his father''.~~³⁰⁴

55- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن أبيه قال: قال رسول الله صلى الله عليه وآله وسلم: «فأطعموا الحسنة والحسين والعباس بن عبد المطلب وعتيل أنا عزت لمن حازكم ولم يزل منكم».

(The book) 'Uyoon Al Akhbar Al Reza ^{asws}, by the chain of Al Tameemi, from Al Reza ^{asws}, from his ^{asws} forefathers having said: 'Rasool Allah ^{saww} said to Ali ^{asws}, and (Syeda) Fatima ^{asws}, and Al Hassan ^{asws}, and Al Husayn ^{asws}, and Al Abbas Bin Abdul Muttalib, and Aqeel: 'I ^{saww} am at war to the one who is at war against you, and at peace to the ones who are at peace with you''.³⁰⁵

قال الصادق رحمه الله ذكر العباس وعتيل غريب في هذا الحديث لم أسمع إلا عن محمد بن عمر الجعفي في هذا الحديث.

(Note — Al Sadouq said, 'The mention of Al Abbas and Aeel in this Hadeeth is strange. I have not heard it except from Muhammad Bin Umar Al Ja'aby in this Hadeeth')

56- ن، عيون أخبار الرضا عليه السلام و بهذا الإسناد عن النبي صلى الله عليه وآله وسلم: «خير إخواني علي و خير أعمامي حمزة و العباس بنو أبي».

(The book) 'Uyoon Akhbaar Al Reza ^{asws} — And by this chains from the Prophet ^{saww} having said: 'The best of my ^{saww} brothers is Ali ^{asws}, and best of my ^{saww} uncles is Hamza ^{asws} and Al Abbas match (just like) my ^{saww} father''.³⁰⁶

57- قب، المناقب لابن شهر آشوب أنشد العباس في النبي ص

مستودع حيث يخفف الورق

أنت و لا مضغة و لا علق

ألجم نسرا و أهله الغرق

من قبلها طبت في الظلال و في

ثم هبطت البلاد لا بشر

بل نطفة تركب السفين و قد

(The book) 'Qurb Al Asnaad' — Al Abbas prosed regarding the Prophet ^{saww}, 'One who accepts it (seed of Rasool-Allah ^{saww} being good in the shades (of the Paradise) and in the depository (Sulb of Adam ^{as}) when the leaves (of the Paradise) fell off, then you ^{saww} descended to the cities. Neither are you ^{saww} are mortal nor a lump (of flesh) nor a clot (of blood), but a seed riding the ship (of Noah ^{as}, and you ^{saww} had harnessed Nasra (idol), and its (ship's) people from the drowning.

إذا مضى عالم بدا طبق

خندف علياء تحتها النطق

تنقل من صالب إلى رحم

حتى احتوى بيتك المهيم من

³⁰⁴ Bihar Al Anwaar — V 22, The book of our Prophet ^{saww}, P 4 Ch 5 H 54

³⁰⁵ Bihar Al Anwaar — V 22, The book of our Prophet ^{saww}, P 4 Ch 5 H 55

³⁰⁶ Bihar Al Anwaar — V 22, The book of our Prophet ^{saww}, P 4 Ch 5 H 56

و ضاءت بنورك الأفق
النور و سبل الرشاد نخرق.

و أنت لما ولدت أشرقت الأرض
فنحن في ذلك الضياء و في

You^{saww} were transferred from a *Sulb* (rib) to a womb when the world turned and a new generation began, until your^{saww} house contained the dominance from the lofty nobility beneath it was the talk (of the people), and when you^{saww} were born, the earth shone and the horizons were illuminated by your^{saww} light. Thus we are in that illumination and permeated in the light and way of the righteous guidance’.

فَقَالَ رَسُولُ اللَّهِ ص لَا يَفْضُضُ اللَّهُ فَائِكَ.

Rasool-Allah^{saww} said: ‘May Allah^{azwj} silverise your mouth’’.³⁰⁷

58- لي، الأماالي للصدوق ابن إدريس عن أبيه عن جعفر بن محمد بن مالك عن محمد بن الحسين بن زيد عن محمد بن زياد عن المنذر عن سعيد بن جبيرة عن ابن عباس قال: قال علي ع لرسول الله ص يا رسول الله إنك لتحب عقيلاً قال إي و الله إني لأحبه أحب إليه و حباً أحب أبي طالب له و إن ولده لمقتول في محبة ولديك فتدفع عليه غيوت المؤمنين و تصلّي عليه الملائكة المقربون

(The book) ‘Al Amaali’ of the sheykh Al Sadouq – Ibn Idrees, from his father, from Ja’far Bin Muhammad bin Malik, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad, from Ziyad bin Al Munzar, from Saeed Bin Jubeyr,

‘From Ibn Abbas who said, ‘Ali^{asws} said to Rasool-Allah^{saww}: ‘O Rasool-Allah^{saww}! You^{saww} love Aqeel’. He^{saww} said: ‘Yes, by Allah^{azwj}, I love him with two loves, a love for him and love for love of Abu Talib^{as} for him, and that his children would be killed in his love of your^{asws} children, and the eyes of the Momineen would be filled with tears upon him, and the Angels of Proximity would pray (Salat) upon him’.

ثُمَّ بَكَى رَسُولُ اللَّهِ ص حَتَّى جَرَتْ دُمُوعُهُ عَلَى صَدْرِهِ ثُمَّ قَالَ إِلَى اللَّهِ أَشْكُو مَا تَلْقَى عَثْرَتِي مِنْ بَعْدِي.

Then Rasool-Allah^{saww} wept until his^{saww} tears flowed upon his^{saww} chest, then he^{saww} said: ‘I^{saww} complain to Allah^{azwj} of what my^{saww} family would face from after me^{saww}’’.³⁰⁸

59- فس، تفسير القمي أبي عن صفوان عن ابن مسكان عن أبي بصير عن أبي جعفر ع قال: نزلت في علي و العباس و شيبه قال العباس أنا أفضل لأن سقاية الحاج بيدي و قال شيبه أنا أفضل لأن حجابة البيت بيدي و قال علي أنا أفضل فإني أمنت قبلكما ثم هاجرت و جاهدت فرضوا برسول الله ص

Tafseer Al Qummi – ‘My father, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘It was Revealed regarding Ali^{asws}, and Al-Abbas, and Shayba. Al-Abbas said, ‘I am most superior because the pilgrims get quenched by my hands’. And Shayba said, ‘I am most superior because the curtaining of the House (Kabah) is in my hands. And Ali^{asws} said: ‘I^{asws} am most superior because I^{asws} believed before you two did, then I^{asws} emigrated and fought and Rasool-Allah^{saww} was pleased’.

³⁰⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 57

³⁰⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 58

فَأَنْزَلَ اللَّهُ أَمْحَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ إِلَى قَوْلِهِ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ.

Allah^{azwj} Revealed: **Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah [9:19] – up to His^{azwj} Words: surely Allah, in His Presence is a Mighty Recompense [9:22]**”³⁰⁹.

60- فس، تفسير القمي أبي عن محمد بن الفضل عن أبي الحسن ع قال: جاء العباس إلى أمير المؤمنين صلوات الله عليه فقال انطلق نبايع لك الناس فقال له أمير المؤمنين ع أترأهم فاعلون [فاعلين] قال نعم

Tafseer Al Qummi – ‘My father, from Muhammad Bin Al Fuzayl,

‘From Abu Al-Hassan^{asws} having said: ‘Al-Abbas came to Amir Al-Momineen^{asws} and said, ‘Let us go and get the people to pledge allegiance to you^{asws}’. Amir Al-Momineen^{asws} said to him: ‘Do you see them doing so?’ He said, ‘Yes’.

قَالَ فَأَيْنَ قَوْلُ اللَّهِ أَمْ أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ أَيَّ اخْتَبَرْتَاهُمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ.

He^{asws} said: ‘So when would be the Words of Allah^{azwj}: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them.** - i.e. Examined them, **So Allah will Make known those who are truthful and He will Make known the liars [29:3]**”³¹⁰.

61- فس، تفسير القمي أبي عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي الطفيل عن أبي جعفر ع قال: جاء رجل إلى أبي علي بن الحسين ع فقال له إن ابن عباس يزعم أنه يعلم كل آية نزلت في القرآن في أي يوم نزلت و فيمن نزلت

Tafseer Al Qummi – ‘My father, from Hammad Bin Isa, from Ibrahim Bin Umar Al yamani, from Abu Al Tufayl,

‘From Abu Ja’far^{asws} having said: ‘A man came to my^{asws} father Ali^{asws} Bin Al-Husayn^{asws} and said to him^{asws}, ‘Ibn Abbas is alleging that he knows every Verse Revealed in the Quran, and in which day it was Revealed, and regarding who is was Revealed’.

فَقَالَ أَبِي ع سَلَهُ فِي مَنْ نَزَلَتْ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلَّ سَبِيلًا وَ فِيمَنْ نَزَلَتْ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ وَ فِيمَنْ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِعُوا

My^{asws} father^{asws} said: ‘Ask him regarding who it was Revealed: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**, and regarding who it was Revealed: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**; and regarding whom was it Revealed: **O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]**?’

³⁰⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 59

³¹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 60

فَأَتَاهُ الرَّجُلُ فَسَأَلَهُ فَقَالَ وَدِدْتُ أَنَّ الَّذِي أَمَرَكَ هَذَا وَاجْهَنِي بِهِ فَأَسْأَلُهُ عَنِ الْعَرْشِ مِمَّ خَلَقَهُ اللَّهُ وَ مَتَى خَلَقَ وَ كَيْفَ هُوَ

The man went to him and asked him. He said, 'I wish you to go to the one^{asws} who instructed you with this, and have an encounter with him^{asws}, so ask him about the Throne – where did Allah^{azwj} Create it, and when was it Created, and How much (size) is it, and how is it (in description)?'

فَانْصَرَفَ الرَّجُلُ إِلَى أَبِي ع فَقَالَ أَبِي ع فَهَلْ أَجَابَكَ بِالْآيَاتِ قَالَ لَا قَالَ أَبِي لَكِنْ أُجِيبُكَ فِيهَا بِعِلْمٍ وَ نُورٍ غَيْرِ الْمَدْعَى وَ لَا الْمُشْخَلِّ

The man came to my^{asws} father^{asws}, and my^{asws} father^{asws} said: 'So, did he answer you regarding the Verses?' He said, 'No'. My^{asws} father^{asws} said: 'But, I^{asws} will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

أَمَّا قَوْلُهُ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا فَفِيهِ نَزَلَ وَ فِي أَبِيهِ وَ أَمَّا قَوْلُهُ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ فَفِي أَبِيهِ نَزَلَتْ وَ أَمَّا الْآخَرَى فَفِي أَبِيهِ نَزَلَتْ

As for His^{azwj} Words: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]** – so it was Revealed regarding him and regarding his father. And as for His^{azwj} Words: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**, so it was Revealed regarding his father, and as for the other, so it was Revealed regarding his son.

وَ فِينَا وَ لَمْ يَكُنِ الرِّبَاطُ الَّذِي أَمَرْنَا بِهِ وَ سَيَكُونُ ذَلِكَ مِنْ نَسَلِنَا الْمُرَابِطُ وَ مِنْ نَسَلِهِ الْمُرَابِطُ.

And regarding us^{asws}, and the steadfastness has not happened, what which we^{asws} are Commanded with, and that steadfastness would be happening from our^{asws} lineage, and from his lineage would be the stalling".³¹¹

62 ~~الإِسْتِيَاابُ، لِابْنِ عَبْدِ الْوَرَّادِ رَوَى ابْنُ عَبَّاسٍ وَ أَنَسُ بْنُ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قُحِطَ أَهْلُ الْعَدِيَّةِ اسْتَشْفَى بِالْعَبَّاسِ قَالَ أَبُو عُمَرَ وَ كَانَ سَبَبَ ذَلِكَ أَنَّ الْأَرْضَ أَجْدَبَتْ إِجْدَاباً شَدِيداً عَلَى عَهْدِ عُمَرَ سَنَةَ سَبْعٍ عَشْرَةَ~~

~~(The book) 'Al Istiyaab' of Ibn al Birr — 'It is reported from Ibn Abbas and Anas Bin Malik (famous fabricator) — Umar Bin Al Khattab, when there was drought with the people of Al-Medina, quenched (the people) with Al Abbas. Abu Umar said, 'And the reason of what was that the land had dried with severe drying in the ear of Umar in the year seventeen.~~

~~فَقَالَ كَعْبُ بْنُ بَنِي إِسْرَائِيلَ كَانُوا إِذَا قُحِطُوا وَ أَصَابَهُمْ بِشَلٌّ هَذَا اسْتَشْفَوْا بِحَصْبَةِ الْأَنْبِيَاءِ فَقَالَ عُمَرُ هَذَا عَمُ النَّبِيِّ ص وَ حَسْبُو أَبِيهِ وَ سَيِّدُ بَنِي هَاشِمٍ فَعَضَى إِلَيْهِ عُمَرُ فَشَكَا إِلَيْهِ مَا فِيهِ النَّاسُ ثُمَّ صَجَدَ الْمُنْبَرُ وَ مَعَهُ الْعَبَّاسُ~~

~~Ka'ab said, 'When the children of Israel had drought and they were afflicted with the like of this, they prayed for rain with a party of the Prophets^{as}'. Umar said, 'This is an uncle of the Prophet^{sawww}, and a match of his^{sawww} father^{as}, and chief of the Clan of Hashim^{as}'. So Umar went to him and complained to him what the people were in. Then he ascended the pulpit and Al Abbas was with him.~~

³¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{sawww}, P 4 Ch 5 H 61

فَقَالَ اللَّهُ إِنَّا قَدْ نُوحِيَ إِلَيْكَ بِعَمِّ نَبِيِّنَا وَ صِنِّوْا بِيَدِ فَاسْتَعِينَا الْعَيْتُ وَ لَا تَجْعَلُنَا مِنَ الْقَارِطِينَ

He said, 'O Allah^{azwj}! We have diverted to you an uncle of our Prophet^{saww} and a match (just like) his^{saww} father^{as}, so bring us the rain and do not make us to be from the despairing ones'.

ثُمَّ قَالَ يَا أَبَا الْفَضْلِ قُمْ فَادْعِ اللَّهَ فَتَقَامِ الْعَبَاسُ فَقَالَ بَعْدَ حَمْدِ اللَّهِ وَ الثَّنَاءِ عَلَيْهِ اللَّهُمَّ إِنَّ عِنْدَكَ سَحَاباً وَ عِنْدَكَ حَاءٌ فَانْشُرِ السَّحَابَ ثُمَّ أَنْزِلِ الْمَاءَ مِنهُ عَلَيْنَا فَاشْدُدْ بِهِ الْأَصْلَ وَ أَطْلِقْ بِهِ الْفَرْقَ وَ أَدْرِ بِهِ الصَّرْعَ اللَّهُمَّ إِنَّكَ لَمْ تُنْزِلْ بَلَاءً إِلَّا يَدْنِبُ وَ لَمْ تُكْشِفْهُ إِلَّا يَتَوَدَّ وَ قَدْ نُوحِيَ الْقَوْمُ بِكَ إِلَيْكَ فَاسْتَعِينَا الْعَيْتُ

Then he said, 'O Abu Al Fazl! Arise and supplicate to Allah^{azwj}!' Al Abbas stood up and said after having praised Allah^{azwj} and extolled upon Him^{azwj}, 'O Allah^{azwj}! The clouds are with You^{azwj} and water is with You^{azwj}. So, Spread out, then Send down the water from it upon us, and strengthen the roots by it, and prolong the branches by it, and fill the udders (of animals) by it. O Allah^{azwj}! You^{azwj} do not Send a calamity except due to sins and do not Remove it except by repentance, and the people have diverted to You^{azwj} through me, so Quench us the rain.

اللَّهُمَّ شَفِّعْنَا فِي أَنْفُسِنَا وَ أَهْلِهَا اللَّهُمَّ إِنَّا شُغْعَاءُ عَمَّنْ لَا يَنْطَلِقُ مِنْ بَهَائِمِنَا وَ أَنْعَامِنَا اللَّهُمَّ اسْتَعِينَا سَعْياً وَادْعَا نَافِعاً طَبَقاً سَعياً خَاتماً اللَّهُمَّ لَا تَرْمُوهُ إِلَّا إِلَيْنَا وَ لَا تَدْخُرْ خَيْرَكَ وَ لَا تَرْجُبْ إِلَيْنَا إِلَيْنَا

O Allah^{azwj}! Intercede for us regarding ourselves and our families. O Allah^{azwj}! Interceded for the ones from our animals who cannot speak and our cattle. O Allah^{azwj}! Quench us by Quenching our valleys, beneficial, consecutive rain, generally. O Allah^{azwj}! We do not hope except in You^{azwj}, nor do we call upon except You^{azwj}, nor are we desirous except to You^{azwj}.

اللَّهُمَّ إِلَيْنَا تَشْكُرُ كُلُّ حَائِجٍ وَ مُرْغِي كُلِّ عَارٍ وَ خَوْفُ كُلِّ خَائِفٍ وَ ضَعْفُ كُلِّ ضَعِيفٍ فِي دُعَائِكَ كَثِيرٍ

O Allah^{azwj}! We complain to You^{azwj} of the hunger of every hungry one, and nakedness of every naked one, and fear of every fearful one, and weakness of every weak one in many supplications'.

وَ هَذِهِ الْأَلْفَاظُ كُلُّهَا لَمْ يَجْعَلْ فِي حَدِيثٍ وَاحِدٍ وَ لَكِنَّهَا جَاءَتْ فِي أَحَادِيثَ جَمْعُهَا وَ اخْتَصَرْتُهَا

And these are the words, all of them, not having come in one Hadeeth, but these came in all the Ahadeeth, and they have been made brief.

قَالَ فَارَزَبَ السَّمَاءُ حَزَالَمَا وَ انْخَضَبَتِ الْأَرْضُ فَقَالَ عُمَرُ عَزَّيْهِ وَ اللَّهُ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْعَاكِفُ مِنْهُ

He said, 'The sky loosened its water and the land was turned green. Umar said, 'By Allah^{azwj}! This is the means to Allah^{azwj} and the position from Him^{azwj} 312

³¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 62

63- ل، الخصال أبي عن سعد عن ابن عيسى عن البرنطبي عن ابن حميد عن أبي بصير عن أبي جعفر ع قال سمعته يقول رحم الله الأخوات من أهل الجنة فسماهن أسماء بنت عميس الخنعمية وكانت تحت جعفر بن أبي طالب وسلمى بنت عميس الخنعمية وكانت تحت حمزة وحسن من بني هلال ميمونة بنت الحارث كانت تحت النبي ص وأم الفضل عند العباس واسمها هند والغميضاء أم خالد بن الوليد وعرة كانت في ثقيف عند الحجاج بن غلاظ وحيدة لم يكن لها عقب.

(The book) 'Al Khisaal' – 'My father, from Sa'ad, from Ibn Isa, from Al bazanty, from Ibn Humejd, from Abu Baseer,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'May Allah^{azwj} have Mercy on the sister from the people of the Paradise'. He^{asws} named them as being Asma Bint Umeyr Al-Khas'amiya, and she was under Ja'far^{asws} Bin Abu Talib^{asws}, and Salma Bint Umeyr Al-Khas'amiya, and she was under Hamza^{asws}, and five from the clan of Hilal – Maymuna Bint al Haris, she was under the Prophet^{saww}, and Umm Al-Fazl with Al-Abbas, and her name is Hind, and Al-Gumeysa mother of Khalid Bin Al Waleed, and Garwa who was among Saaqef with Al Hajjaj Bin Gilaz, and Hameeda, there was no posterity for her".³¹³

64- به، من لا يحضره الفقيه روي أنه هبط جبرئيل ع على رسول الله ص وعليه قباء أسود و منطقة فيها خنجر فقال يا جبرئيل ما هذا الزي فقال زي ولد عمك العباس

(The book) 'Man La Yahzar Al Faqeeh' – 'It is reported that Jibraeel^{as} descended unto Rasool-Allah^{saww} and there was a black cloak upon him^{as}, and a belt wherein was a knife. He^{saww} said: 'O Jibraeel^{as}! What is this uniform?' He^{as} said: 'Uniform of the children of your^{saww} uncle Al-Abbas'.

فخرج النبي ص إلى العباس فقال يا عم ويل لولدي من ولدك فقال يا رسول الله أ فأجبت نفسي قال جرى القلم بما فيه.

The Prophet^{saww} went out to Al-Abbas and said: 'O Uncle! Woe would be for my^{saww} children from your children!' He said, 'O Rasool-Allah^{saww}! Shall I castrate myself?' He^{saww} said: 'The Pen has flowed with what is regarding it'.³¹⁴

65- كتاب الطرّف، للسيد علي بن طاووس نقلاً عن كتاب الوصي عيسى بن المستنجد قال: دعا رسول الله ص العباس عند موته فحلا به و قال له يا أبا الفضل اعلم أن من احتجاج ربي علي تبليغي الناس عامة و أهل بيتي خاصة ولأية علي ع فمن شاء فليؤمن ومن شاء فليكفر

Kitab Al Turf of the Seyyid ali Bin Tawus, copying from Kitab Al Wasiya of Isa Bin Al Mustafad who said,

'Rasool-Allah^{saww} called Al-Abbas during his^{ra} death and was along with him^{ra}, and said to him^{ra}: 'O Abu Al fazl! Know that from the Argumentations of my^{saww} Lord^{azwj} upon me^{saww} (on the Day of Qiyamah) would be whether I^{saww} have delivered to the people generally and my^{saww} family in particular about the Wilayah of Ali^{asws}. So, the one who likes, let him believe and one who (does not) like, let him disbelieve.

يا أبا الفضل جدّد للإسلام عهداً و ميثاقاً و سلّم لولي الأمر إمرته و لا تكن كمن يُعطي بلسانه و يكفر بقلبه يُشاقني في أهل بيتي و يتقدّمهم و يستأمر عليهم و يتسلط عليهم لئلا قوماً أعزهم الله و يعز قوماً لم يبلغوا و لا يبلغوا ما مدوا إليه أعينهم

³¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 63

³¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 64

O Abu Al Fazl! Renew the pact and covenant for Al-Islam to the Guardian of the command of his^{asws} emirate, and do not become like the one who obeys with his tongues and disbelieves with his heart troubling me^{saww} regarding the People^{asws} of my^{saww} Household, and putting them (others) forward plotting against them^{asws} and overcoming upon them^{asws} in order to humiliate a people whom Allah^{azwj} has Honoured, and in order to honour a people (Allah^{azwj} has Humiliated). Neither will they reach, nor would they be reaching what they are stretching their eyes to.

يَا أَبَا الْفَضْلِ إِنَّ رَبِّي عَهْدَ إِلَيَّ عَهْدًا أَمَرَنِي أَنْ أُبَلِّغَهُ الشَّاهِدَ مِنَ الْإِنْسِ وَالْجِنِّ وَأَنْ أَمُرَ شَاهِدَهُمْ أَنْ يُبَلِّغُوا غَائِبَهُمْ

O Abu Al Fazal! My^{saww} Lord^{azwj} Pacted a pact to me^{saww} Commanding me^{saww} and I^{saww} should deliver to the ones present, from the human being and the Jinn, and that I^{saww} should order their present ones to deliver to their absent ones.

فَمَنْ صَدَّقَ عَلِيًّا وَوَازَرَهُ وَاطَاعَهُ وَنَصَرَهُ وَقَبِلَهُ وَأَدَّى مَا عَلَيْهِ مِنَ الْفَرَائِضِ لِلَّهِ فَقَدْ بَلَغَ حَقِيقَةَ الْإِيمَانِ وَمَنْ أَبَى الْفَرَائِضَ فَقَدْ أَحْبَطَ اللَّهُ عَمَلَهُ حَتَّى يَلْقَى اللَّهَ وَلَا حُجَّةَ لَهُ عِنْدَهُ

So, the one who ratifies Ali^{asws} and backs him^{asws} and obeys him^{asws} and helps him^{asws} and accepts him^{asws} and fulfils what is upon him from the Obligations of Allah^{azwj}, so he has reached the reality of the Eman, and one who refuses the Obligations so Allah^{azwj} has Confiscated his deeds until he meets Allah^{azwj} and there would be no argument for him in His^{azwj} Presence.

يَا أَبَا الْفَضْلِ فَمَا أَنْتَ قَائِلٌ قَالَ قِيلَتْ مِنْكَ يَا رَسُولَ اللَّهِ وَآمَنْتُ بِمَا جِئْتُ بِهِ وَصَدَّقْتُ وَسَلَّمْتُ فَاشْهَدْ عَلَيَّ.

O Abu Al-Fazl! So, what are you saying?’ He said, ‘I accept from you^{saww}, O Rasool-Allah^{saww}, and believe in whatever you^{saww} have come with, and ratify and submit, so bear witness upon me’³¹⁵.

³¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 5 H 65

CHAPTER 6 – MISCELLANEOUS REGARDING THE STORY OF HIS^{saww} FRIENDS BEFORE THE PROPHET-HOOD

1- ب، قرب الإسناد السندي بن محمد عن صفوان الجمال عن أبي عبد الله ع قال: نزل رسول الله ص على رجل في الجاهلية فأكرمه فلما بعث محمد ص قيل له يا فلان ما تدري من هذا النبي المبعوث قال لا قالوا هذا الذي نزل بك يوم كذا وكذا فأكرمته فأكل كذا وكذا

(The book) 'Qurb Al Asnaad' – 'Al Sindy Bin Muhammad, from Safwan Al Jammal,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} descended (as a guest) to a man during the pre-Islamic period, and he honoured him^{saww}. When Muhammad^{saww} was Sent, it was said to him, 'O so and so! What do you know of this Prophet^{saww}, the Sent one?' He said, 'No (nothing)'. They said, 'This is the one who descended (as a guest) with you on such and such day and you honoured him^{saww}, and he^{saww} ate such and such'.

فخرج حتى أتى رسول الله ص فقال يا رسول الله تعرفني فقال من أنت قال أنا الذي نزلت بي يوم كذا وكذا في مكان كذا وكذا فأطعمتك كذا وكذا فقال مرحباً بك سألني قال ثمانين ضائفة برعاتها

He went out until he came to Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! Do you^{saww} recognise me?' He^{saww} said: 'Who are you?' He said, 'I am the one you^{saww} descended with on such and such day in such and such place, and I fed you^{saww} such and such'. He^{saww} said: 'Welcome to you! Ask me^{saww}'. He said, 'Eighty lambs with their pasture'.

فأطرق رسول الله ص ساعة ثم أمر له بما سأل ثم قال للقوم ما كان على هذا الرجل أن يسأل سؤال عجوز بني إسرائيل قالوا يا رسول الله و ما سؤال عجوز بني إسرائيل

Rasool-Allah^{saww} lowered his^{saww} head for a while, then ordered for him with what he had asked, then said to a people, 'What was upon this man that he did not ask the demand of the old man of the children of Israel?' They said, 'O Rasool-Allah^{saww}! And what is the demand of the (old man of) children of Israel?'

قال إن الله تبارك وتعالى أوحى إلى موسى ع أن يحمل عظام يوسف ع فسأل عن قبره فجاءه شيخ فقال إن كان أحد يعلم فقلاته فأرسل إليها فجاءت فقال أتعلمين موضع قبر يوسف فقالت نعم قال فدليني عليه و لك الجنة

He^{saww} said: 'Allah^{azwj} the Exalted Revealed to Musa^{as} to carry the bones of Yusuf^{as}. So, he^{as} asked (the whereabouts) of his^{as} grave. He^{as} came to an old man. He said, 'If there is anyone who knows, it is so and so woman'. He^{as} sent for her, and she came. He^{as} said: 'Do you know the place of the grave of Yusuf^{as}?'. She said, 'Yes'. He^{saww} said: 'Point upon it to me^{as} and the Paradise would be for you'.

قالت لا والله لا أدلك عليه إلا أن تحكمني قال و لك الجنة قالت لا والله لا أدلك عليه حتى تحكمني

She said, 'No, by Allah^{azwj}, I will not point upon it unless if you^{as} give me the decision (of what would be for me)'. He^{as} said: 'And for you would be the Paradise'. She said, 'No, by Allah^{azwj}, I will not point upon it until you^{as} give me the decision'.

قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ مَا يَعْظُمُ عَلَيْكَ أَنْ تُحْكَمَهَا قَالَ فَلَكَ حُكْمُكَ قَالَتْ أَحْكُمْ عَلَيْكَ أَنْ أَكُونَ مَعَكَ فِي دَرَجَتِكَ الَّتِي تُكُونُ فِيهَا

He^{asws} said: 'Allah^{azwj} Blessed and Exalted Revealed to him^{as}: "What is so bulky upon you^{as} if you^{as} were to give her the decision?". He^{as} said: 'The decision is for you'. She said, 'I decide upon you^{as} that I should happen to be with you^{as} in your^{as} ranks which you^{as} happen to be in'.

قَالَ ص فَمَا كَانَ عَلَى هَذَا أَنْ يَسْأَلَنِي أَنْ يَكُونَ مَعِيَ فِي الْجَنَّةِ.

He^{saww} said: 'So what was upon this (man) that he did not ask me^{saww} to become with me^{saww} in the Paradise?'³¹⁶

كَأ، الكافي علي عن أبيه عن ابن محبوب عن جميل بن صالح عن يزيد الكناسي عن أبي جعفر ع مثله إلا أن فيه أنه قال أسألك مائتي شاة برعاتها.

Al Kafi – Ali, from his father, from Ibn Mahboub, from Jameel Bin Salih, from Yazeed Al Kunasy,

'From Abu Ja'far^{asws} – similar to it except that in it he (the man) said, 'I ask you^{saww} for two hundred sheep with their pasture'³¹⁷

3- كَأ، الكافي محمد بن يحيى عن موسى بن جعفر البغدادي عن عبيد الله بن عبد الله عن واصل بن سليمان عن عبد الله بن سنان عن أبي عبد الله ع قَالَ: كَانَ لِلنَّبِيِّ ص خَلِيطٌ فِي الْجَاهِلِيَّةِ فَلَمَّا بُعِثَ ص لَقِيَهُ خَلِيطُهُ فَقَالَ لِلنَّبِيِّ ص حَزَاكَ اللَّهُ مِنْ خَلِيطٍ خَيْرًا فَقَدْ كُنْتُ تَوَاتِي وَ لَا تُمَارِي فَقَالَ لَهُ النَّبِيُّ ص وَ أَنْتَ فَحَزَاكَ اللَّهُ مِنْ خَلِيطٍ خَيْرًا فَإِنَّكَ لَمْ تُكُنْ تُرُدُّ رِجَاءً وَ لَا تُمَسِّكُ ضِرْسًا.

Al Kafi – Muhammad Bin Yahya, from Musa Bin Ja'far Al Baghdady, from Ubeydullah Bin Abdullah, from Wasil Bin Suleyman, from Abdullah Sinan,

'From Abu Abdullah^{asws} having: 'There used to be for the Prophet^{saww}, a social contact during the pre-Islamic period. When he^{saww} was Sent (Declared his^{saww} Prophet-hood), his^{saww} social contact met him^{saww}. He said to the Prophet^{saww}, 'May Allah^{azwj} Recompense you^{saww} with goodness, because as a compassion you^{saww} agreed and did not argue'. The Prophet^{saww} said to him: 'And you, may Allah^{azwj} Recompense you with goodness, from a social contact, for you never rejected a profit nor did you grit your teeth (be harsh)'³¹⁸

4- كَأ، الكافي العدة عن سهل و أحمد بن محمد معاً عن ابن محبوب عن ابن عميرة عن الحضرمي عن أبي عبد الله ع قَالَ: كَانَتْ الْعَرَبُ فِي الْجَاهِلِيَّةِ عَلَى فِرْقَتَيْنِ الْخُلُوفِ وَ الْخُمْسِ فَكَانَتْ الْخُمْسُ قُرَيْشًا وَ كَانَتْ الْخُلُوفُ سَائِرَ الْعَرَبِ فَلَمْ يَكُنْ أَحَدٌ مِنَ الْخُلُوفِ إِلَّا وَ لَهُ حَرَمِي مِنَ الْخُمْسِ وَ مَنْ لَمْ يَكُنْ لَهُ حَرَمِي مِنَ الْخُمْسِ لَمْ يَتْرَكَ يَطُوفُ بِالْبَيْتِ إِلَّا غُرْبَانًا

Al Kafi – The number, from Sahl, and Ahmad Bin Muhammad both together, from Ibn Mahboub, from Ibn Ameyra, from Al Hazramy

³¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 6 H 1

³¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 6 H 2

³¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 6 H 3

'From Abu Abdullah^{asws} having said: 'During the pre-Islamic period the Arabs were upon two sects – Al Hull and Al Hums. Al Hums were Quraysh and Al Hull were the rest of the Arabs. There did not happen to be anyone from Al Hull except and for him was an Ihraam for him from Al Hums, and one who did not happen to have an Ihraam from Al Hums did not leave performing Tawaaf of the House (Kabah) except naked.

وَكَانَ رَسُولُ اللَّهِ ص حَرَمِيًّا لِعِيَّازِ بْنِ حِمَارٍ الْمُجَاشِعِيِّ وَكَانَ عِيَّازٌ رَجُلًا عَظِيمَ الْخَطَرِ وَكَانَ قَاضِيًا لِأَهْلِ عُكَاظٍ فِي الْجَاهِلِيَّةِ فَكَانَ عِيَّازٌ إِذَا دَخَلَ مَكَّةَ أَلْقَى عَنْهُ ثِيَابَ الذُّنُوبِ وَ الرَّجَاسَةِ وَ أَخَذَ ثِيَابَ رَسُولِ اللَّهِ ص لِيُطَهِّرَهَا فَلَبِسَهَا فَطَافَ بِالْبَيْتِ ثُمَّ يَرُدُّهَا عَلَيْهِ إِذَا فَرَعَ مِنْ طَوَافِهِ

And Rasool-Allah^{saww} had an Ihraam for Ayaz Bin Himar Al-Mujashie, and Ayaz was a man of large body, and he was a judge of the people of Ukaz during the pre-Islamic period, and it was so that whenever Ayaz would enter Makkah, he would cast off his clothes of sins and filth, and take the clothes of Rasool-Allah^{saww} and wear it. Then he would perform Tawaaf of the House (Kabah), then return them to him^{saww} when he was free from his^{saww} Tawaaf.

فَلَمَّا أَنْ ظَهَرَ رَسُولُ اللَّهِ ص أَنَّهُ عِيَّازٌ بِهَدِيَّةٍ فَأَتَى رَسُولُ اللَّهِ ص أَنْ يَقْبَلَهَا وَ قَالَ يَا عِيَّازُ لَوْ أَسْلَمْتُ لَقَبِلْتُ هَدِيَّتِكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَيْ لِي زَيْدَ الْمُشْرِكِينَ ثُمَّ إِنَّ عِيَّازًا بَعْدَ ذَلِكَ أَسْلَمَ وَ حَسَنَ إِسْلَامُهُ فَأَهْدَى إِلَى رَسُولِ اللَّهِ ص هَدِيَّةً فَقَبِلَهَا مِنْهُ.

When Rasool-Allah^{saww} appeared, Ayaz came to him^{saww} with a gift, but Rasool-Allah^{saww} refused to accept it and said: 'O Ayaz! If you had become a Muslim, I would have accepted your gift. Allah^{azwj} Mighty and Majestic has Refused me^{saww} the scum of the Polytheists'. Then after that, Ayaz became a Muslim and his Islam was good, and he gifted a gift to Rasool-Allah^{saww}, and he^{saww} accepted it from him^{saww}'.³¹⁹

5- دَعَاؤُ الرَّاوُنْدِيِّ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ النَّبِيُّ ص إِذَا سُئِلَ شَيْئًا فَأَرَادَ أَنْ يَفْعَلَ قَالَ نَعَمْ وَ إِذَا أَرَادَ أَنْ لَا يَفْعَلَ سَكَتَ وَ كَانَ لَا يَقُولُ لَشَيْءٍ لَا

(The book) 'Dawaat' of Al-Rawandy – 'From Amir Al-Momineen^{asws} having said: 'The Prophet^{saww} was such that whenever he^{saww} was asked anything and he^{saww} intended to do it, would say, 'Yes', and when he^{saww} intended not to do it, would be silent, and he^{saww} was not saying 'no' to anything.

فَأَتَاهُ أَعْرَابِيٌّ فَسَأَلَهُ فَسَكَتَ ثُمَّ سَأَلَهُ فَسَكَتَ ثُمَّ سَأَلَهُ فَسَكَتَ فَقَالَ ص كَهَيْئَةِ الْمُسْتَرْسِلِ مَا شِئْتَ يَا أَعْرَابِيٌّ فَقُلْنَا الْآنَ يَسْأَلُ الْجَنَّةَ فَقَالَ الْأَعْرَابِيُّ أَسْأَلُكَ نَاقَةً وَ رَحْلاً وَ زَادَ قَالَ لَكَ ذَلِكَ

A Bedouin came to him^{saww} and asked him^{saww}, and he^{saww} was silent. Then he asked him^{saww} (again), and he^{saww} was silent. Then he asked him^{saww} (again), and he^{saww} was silent. He^{saww} said: 'Like the relaxed body, whatever you like, O Bedouin. We^{saww} say: 'Now he will ask for the Paradise''. The Bedouin said, 'I ask you for a camel and its saddle and provision'. He^{saww} said: 'That will be for you'.

ثُمَّ قَالَ ص كَمْ بَيْنَ مَسْأَلَةِ الْأَعْرَابِيِّ وَ عَجُوزِ بَنِي إِسْرَائِيلَ ثُمَّ قَالَ إِنَّ مُوسَى لَمَّا أُمِرَ أَنْ يَنْقَطَعَ الْبَحْرَ.

³¹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 6 H 4

Then he^{saww} said: 'How much (remoteness) is between the asking of the Bedouin and the old woman of the children of Israel'. Then he^{saww} said: 'When Musa^{as} ordered, the sea was cut for him^{as}'.³²⁰

³²⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 6 H 5

CHAPTER 7 – HIS^{saww} CHARITIES AND HIS^{saww} ENDOWMENTS

1- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ عَمْرِو بْنِ حَزْمٍ عَنْ أَبِيهِ قَالَ: عَرَضَ فِي نَفْسِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ شَيْءٌ مِنْ فَدَاكَ فَكَتَبَ إِلَى أَبِي بَكْرٍ وَهُوَ عَلَى الْمَدِينَةِ أَنْظِرْ سِتَّةَ آلَافٍ دِينَارٍ فَرَدَّ عَلَيْهَا غَلَّةً فَدَكَ أَرْبَعَةَ آلَافٍ دِينَارٍ فَأَقْسَمَهَا فِي وَلَدِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهُمْ مِنْ بَنِي هَاشِمٍ

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq, from Abdullah Bin Abu Bakr Bin Amro bin Hazm, from his father who said,

'Something presented within the self of Umar Bin Abdul Aziz about fadak, so he wrote to Abu Bakr (Bin Amro Bin Hazam), and he was a governor upon Al-Medina, 'Resort to four thousand Dinars, and increase upon it the crop of Fadak, four thousand Dinars and distribute it among the children of (Syeda) Fatima^{asws}, may Allah^{azwj} be Pleased from them^{asws}, from the Clan of Hashim^{as}'.

وَكَانَتْ فَدَاكَ لِلنَّبِيِّ صَاحِبَةً فَكَانَتْ بِمَا لَمْ يُوجِفْ عَلَيْهَا بِحَيْلٍ وَلَا رِجَابٍ

(He the narrator said), 'And Fadak was for the Prophet^{saww} in particular, and it was from what neither attacked upon by horses (cavalry) nor riders (infantry)'.

قَالَ وَكَانَتْ لِلنَّبِيِّ صَاحِبَةً فَكَانَتْ بِمَا لَمْ يُوجِفْ عَلَيْهَا بِحَيْلٍ وَلَا رِجَابٍ

He (the narrator) said, 'And for the Prophet^{saww} was the wealth from it (walled gardens) called Al-Awaaf, and Burqat, and Al-Meesab, and Al-kala, and Hsna, and Al-Saniya, and house of Umm Ibrahim (Mariah). As for Al-Awaf, so it is from his^{saww} share from the clan of Qureyza".³²¹

2- ب، قرب الإسناد ابن عيسى عن البرزطي قال: سألت الرضا ع عن الحيطان السبعة فقال كانت ميراثاً من رسول الله ص وقف وكان رسول الله ص يأخذ منها ما يُنفق على أصحابه و النَّائِبَةُ يَلْزِمُهُ فِيهَا فَلَمَّا قُبِضَ جَاءَ الْعَبَّاسُ يُخَاصِمُ فَاطِمَةَ ع فَشَهِدَ عَلِيُّ ع وَ غَيْرُهُ أَنَّهَا وَفَتْ وَ هِيَ الدَّلَالُ وَ الْعَوَافُ وَ الْحُسْنَى وَ الصَّافِيَةُ وَ مَا لِلْأُمِّ إِبْرَاهِيمَ وَ الْمَيْسَبُ وَ بُرْقَةُ.

(The book) 'Al Qurb Al Asnaad – Ibn Isa, from Al Bazanty who said,

'I asked Al-Reza^{asws} about the seven orchards (of Fadak). He^{asws} said: 'They were an inheritance from Rasool-Allah^{saww}, dedicated (Waqf), and Rasool-Allah^{saww} used to take from these what he^{saww} spent on his^{saww} guests, and the caretaker was residing therein. When he^{saww} passed away, Al-Abbas came contending (Syeda) Fatima^{asws}, so Ali^{asws} and others testified that these are dedicated (for her^{asws}) – and these are Al-Dalal, and Al-Awaf, and Al-

³²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 7 H 1

Hasna, and Al-Safiya, and what was for Umm Ibrahim (Mariah), and Al-Mayshab, and Burqat".³²²

3- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي و محمد بن مسلم عن أبي عبد الله ع قال سألناه عن صدقة رسول الله ص و صدقة فاطمة ع قال صدقتهما لبني هاشم و بني المطلب.

Al Kafi – Ali, from his father, from Ibn Abu Umeir, from Hammad, from Al Halby, and Muhammad Bin Muslim,

'From Abu Abdullah^{asws}, they (two narrators) said, 'We asked him^{asws} about the charities of Rasool-Allah^{saww} and charities of (Syeda) Fatima^{asws} He^{asws} said: 'Their^{asws} charities are for the Clan of Hashim and Clan of Al-Muttalib".³²³

4- كا، الكافي علي عن أبيه عن ابن أبي نجران عن عاصم بن حميد عن إبراهيم بن أبي يحيى المدني عن أبي عبد الله ع قال: الميثب هو الذي كاتب رسول الله ص عليه سلمان فأفاده الله على رسوله فهو في صدقاتها.

Al Kafi – Ali, from his father, from Ibn Abu Najran, from Aasim Bin Humeyd, from Ibrahim Bin Abu Yahya Al Madany,

'From Abu Abdullah^{asws} having said: 'Al-Mayshab, it is which Rasool-Allah^{saww} contracted Salman^{ra} upon it, and Allah^{azwj} Endowed it upon His^{azwj} Rasool^{saww}, so it is from her^{asws} charities".³²⁴

5- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن فضال عن أحمد بن عمر عن أبيه عن أبي مريم قال: سألت أبا عبد الله ع عن صدقة رسول الله ص و صدقة علي ع فقال هي لنا حلال و قال إن فاطمة جعلت صدقتها لبني هاشم و بني المطلب.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ahmad bin Umar, from his father, from Abu Maryam who said,

'I asked Abu Abdullah^{asws} about the charity of Rasool-Allah^{saww} and charity of Ali^{asws}. He^{asws} said: 'It is Permissible for us^{asws}'. And he^{asws} said: '(Syeda) Fatima^{asws} made her^{asws} charity to be for the Clan of Hashim^{as} and Clan of al Muttalib^{asws}".³²⁵

6- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن أبي الحسن الثاني ع قال: سألت عن الحيطان السبعة التي كانت ميراث رسول الله ص لفاطمة ع فقال لا إنما كانت وفقاً فكان رسول الله ص يأخذ إليه منها ما ينفق على أضيافه و التابعة تلزمه فيها

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad,

'From Abu Al-Hassan^{asws} the 2nd, he (the narrator) said, 'I asked him^{asws} from the seven orchards which were an inheritance of Rasool-Allah^{saww} for (Syeda) Fatima^{asws}. He^{asws} said: 'But rather these were dedicated (Waqf). They used to take from it to Rasool-Allah^{saww} what he^{saww} was spending upon his^{saww} guests, and the caretaker used to live therein.

³²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 7 H 2

³²³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 7 H 3

³²⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 7 H 4

³²⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 7 H 5

فَلَمَّا قُبِضَ صَحَابَةُ الْعَبَّاسِ يُخَاصِمُ فَاطِمَةَ عَ فِيهَا فَشَهِدَ عَلِيُّ عَ وَغَيْرُهُ أَنَّهَا وَقَفَتْ عَلَى فَاطِمَةَ عَ وَهِيَ الدَّلَالُ وَالْعَوَافُ وَالْحُسْنَى وَالصَّافِيَةُ وَمَا لِأُمِّ إِبْرَاهِيمَ وَالْمَيْثَبُ وَالْبَرْقَةُ.

When he^{saww} passed away, Al-Abbas came contending (Syeda) Fatima^{asws}, so Ali^{asws} and others testified that it is dedicated (Waqf) to Fatima^{asws}, and these are – Al Dallal, and Al Awaf, and Al Hasna, and Al Safiya, and what was for Umm Ibrahim^{as}, and Al Meeshab, and Al Burqat’’.³²⁶

³²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 7 H 6

باب 8 فضل المهاجرين و الأنصار و سائر الصحابة و التابعين و جمل أحوالهم

CHAPTER 8 – MERITS OF THE EMIGRANTS AND THE HELPERS, AND THE REST OF THE COMPANIONS, AND THE TABIUN, AND A SUMMARY OF THEIR STATES

الآيات البقرة إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

The Verses – (Surah) Al Baqarah: **Those who believed and those who emigrated and fought in the Way of Allah, they are hoping for the Mercy of Allah; and Allah is Forgiving, Merciful [2:218]**

آل عمران فَأَلَّذِينَ هَاجَرُوا وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ نَوَابِغاً مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

(Surah) Aal-e-Imraan: **so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]**

التوبة وَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ وَ أَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

(Surah) Al Tawbah: **And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, and He has Prepared Gardens for them beneath which the rivers flow wherein they shall abide eternally, that is the Mighty achievement [9:100]**

الفتح مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِحِمِّ الْكُفَّارِ وَ عَدَّ اللَّهُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَ أَجْراً عَظِيماً

(Surah) Al Fat'h: **Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah.**

And their example in the Evanjel is like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them.

Allah Promised those from them who believe and do the righteous deeds, Forgiveness and a Mighty Recompense [48:29]

الْحَشْرَ لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ

(Surah) Al Hashr: ***(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8]***

وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَخْخِ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And those who had the home (in Al-Medina), and had the Eman from before them, are loving the ones who emigrate to them, and they are not finding any need in their chests from what they give, and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from stinginess, so those, they are the successful ones [59:9]

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

And those who come after them are saying, 'Our Lord! Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].

1- ل، الخصال ابن بُنْدَارٍ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ أَبِي جَعْفَرٍ الْحَضْرَمِيِّ عَنْ هُدَيْبَةَ بْنِ خَالِدٍ عَنْ هَمَّامِ بْنِ بَحْجَى عَنْ قَتَادَةَ عَنْ أَيْمَنِ عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ رَأَى وَآمَنَ بِي وَ طُوبَى لِمَنْ طُوبَى يَقُولُهَا سَبْعَ مَرَّاتٍ لِمَنْ لَمْ يَرِنِي وَآمَنَ بِي.

(The book) 'Al Khisaal' – Ibn Bundar, from Abu Al Abbas Al Hammaday, from Abu Ja'far Al Hazramy, from Hudba Bin Khalid, from Hammam Bin Yahya, from Qatadah, from Ayman, from Abu Umama who said,

'Rasool-Allah^{saww} said: 'Beatitude is for one who sees me^{saww} and believes in me^{saww}, and beatitude, then beatitude', saying it seven times: 'For the one who did not see me^{saww} and (still) believed in me^{saww},' 327

2- ل، الخصال الهَمْدَانِيُّ عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص اثْنَيْ عَشَرَ أَلْفًا ثَمَانِيَةَ آلَافٍ مِنَ الْمَدِينَةِ وَ أَلْفَانِ مِنْ أَهْلِ مَكَّةَ وَ أَلْفَانِ مِنَ الطَّلَقَاءِ

(The book) 'Al Khisaal' – 'Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'The companions of Rasool-Allah^{saww} were twelve thousand – eight thousand from Al-Medina and two thousand from the people of Makkah and two thousand from the freed ones (pardoned by the Prophet^{saww} during the conquest of Makkah).

لَمْ يَرِ فِيهِمْ قَدَرِيٌّ وَلَا مُرْجِيٌّ وَلَا حَرُورِيٌّ وَلَا مُعْتَرِيٌّ وَلَا صَاحِبُ رَأْيٍ كَانُوا يَبْكُونَ اللَّيْلَ وَ النَّهَارَ وَ يَقُولُونَ أَفِضْ أَرْوَاحَنَا مِنْ قَبْلِ أَنْ نَأْكُلَ خُبْزَ الْحَمِيرِ.

³²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 1

There were not seen to be among them any Qadirite, nor Murjite, nor Haruriya, nor Mu'tazily, nor opiners. They were crying night and day and saying, 'May our souls be captured from before we eat 'Al-Khameer' bread".

ما رواه العامة عن النبي ص لا أكل الخمير.

What is reported by the general Muslims – He^{saww} said: 'I^{saww} do not eat *Al-Khameer*'.³²⁸

3- لي، الأماالي للصدوق أبي و ابن المُنَوَّكِلِ وَ مَاجِلَوِيَه وَ ابْنُ نَاتَانَةَ جَمِيعاً عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي هُدْبَةَ عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ ص طُوبَى لِمَنْ رَأَى وَ طُوبَى لِمَنْ رَأَى مِنْ رَأَى وَ طُوبَى لِمَنْ رَأَى مِنْ رَأَى.

(The book) 'Al Amaali' of Al Sadouq – 'My father and Ibn Al Mutawakkal, and Majaylawiya, and Ibn Natanah, altogether from Ali Bin Ibrahim, from Bu Hudba, from Anas (famous fabricator) who said,

'The Prophet^{saww} said: 'Beatitude is for one who sees me^{saww}, and beatitude is for the one sees the one who saw me^{saww}, and beatitude is for one sees one who saw the one who saw me^{saww}'.³²⁹

4- ما، الأماالي للشيخ الطوسي بِإِسْنَادِ الْمُحَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: أَوْصِيكُمْ بِأَصْحَابِ نَبِيِّكُمْ لَا تَسُبُّوهُمْ الَّذِينَ لَمْ يُخْدِنُوا بَعْدَهُ خَدَثًا وَ لَمْ يُؤْزُوا مُخْدِنًا فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى بِهِمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi, by the chain of Al Mujashie,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'I^{asws} bequeath you all with the companions of your Prophet^{saww}. Do not revile those who did not innovate an innovation after him^{saww}, nor sheltered an innovator, for Rasool-Allah^{saww} bequeathed (such) with them".³³⁰

5- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُؤْلُوِيَه عَنْ أَبِيهِ عَنْ سَعْدِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَزْدَوْدَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: صَلَّى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ فَلَمَّا انْصَرَفَ وَعَظَهُمْ فَبَكَى وَ أَبْكَاهُمْ مِنْ خَوْفِ اللَّهِ تَعَالَى

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawiyah, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from abdullah Bin Sinan, from marouf Bin Kharbuz,

'From Abu Ja'far Al Baqir^{asws} having said: 'Amir Al-Momineen^{asws} prayed leading the morning Salat with the people at Al-Iraq. When he^{saww} finished and preached them, he^{asws} wept, and made them cry from fear of Allah^{azwj} the Exalted.

ثُمَّ قَالَ أَمْ وَ اللَّهُ لَقَدْ عَهِدْتُ أَقْوَاماً عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ ص وَ إِنَّهُمْ لَيَصْبِحُونَ وَ يُمَسُونَ شُعْثاً غُبْرًا خُصْصاً بَيْنَ أَعْيُنِهِمْ كَرَكِبِ الْمِعْزَى يَبْتَغُونَ لِرَبِّهِمْ سُدْجاً وَ قِيَاماً يُرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَ جِبَاهِهِمْ يُنَاجُونَ رَبَّهُمْ وَ يَسْأَلُونَهُ فَكَأَنَّكَ رَقَائِحُ مِنَ النَّارِ وَ اللَّهُ لَقَدْ رَأَيْتُهُمْ وَ هُمْ جَمِيعٌ مُشْفِقُونَ مِنْهُ خَائِفُونَ.

³²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 2

³²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 3

³³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 4

Then he^{asws} said: 'By Allah^{azwj}! A people had made a pact in the era of my^{asws} friend Rasool-Allah^{saww}, and they were unkempt in the morning and evening, dusty, emptiness between their eyes like the riding goat, staying awake at night in Sajdah and standing to their Lord^{azwj}, rotating between their feet and their foreheads, whispering to their Lord^{azwj} and asking Him^{azwj} to Free their necks from the Fire. I^{asws} have seen them, and they were all awed from Him^{azwj}, fearful'.³³¹

6- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُفْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ وَ حَدَّثَنَا ابْنُ عُفْدَةَ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُهَنِيِّ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ طَلَعَ رَاكِبَانِ فَلَمَّا رَأَاهُمَا نَبِيُّ اللَّهِ قَالَ كِنْدِيَانِ مَذْحِجِيَانِ فَإِذَا رَجُلَانِ مِنْ مَذْحِجٍ فَأَتَى أَحَدُهُمَا إِلَيْهِ لِيُبَايِعَهُ فَلَمَّا أَخَذَ رَسُولُ اللَّهِ ص يَدَيْهِ لِيُبَايِعَهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ رَأَىكَ فَاَمَنَ بِكَ وَ صَدَّقَكَ وَ اتَّبَعَكَ مَاذَا لَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq who said, 'And it is narrated to us by Ibn Uqda, from Muhammad Bin Ubeyd, from Muhammad Bin Is'haq, from Yazeed Bin abu Habeeb, from Marsad Bin Abdullah, from abu Abdul Rahman Al Juhny who said,

'While we were in the presence of Rasool-Allah^{saww}, when two riders emerged. When the Prophet^{saww} of Allah^{azwj} saw them, he^{saww} said: 'Two Kindites (inhabitants of) Mazhij'. There were two men from Mazhij. One of them came to him^{saww} to pledge allegiance to him^{saww}. When Rasool-Allah^{saww} grabbed his hand in order to take his allegiance he said, 'O Rasool-Allah^{saww}! What is your^{saww} view of the one who sees you^{saww} and believes in you^{saww} and ratifies you^{saww}, and follows you^{saww}, what would be for him?'

قَالَ طُوبَى لَهُ قَالَ فَمَسَحَ عَلَى يَدِهِ وَ انْصَرَفَ قَالَ وَ أَقْبَلَ الْآخَرَ حَتَّى أَخَذَ يَدَيْهِ لِيُبَايِعَهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ مَنْ آمَنَ بِكَ فَصَدَّقَكَ وَ اتَّبَعَكَ وَ لَمْ يَرَكَ مَاذَا لَهُ قَالَ طُوبَى لَهُ ثُمَّ طُوبَى لَهُ قَالَ ثُمَّ مَسَحَ عَلَى يَدِهِ ثُمَّ انْصَرَفَ.

He^{saww} said: 'Beatitude is for him'. He caressed upon his^{saww} hand and left. And the other one came until he grabbed his^{saww} hand in order to pledge allegiance to him^{saww}. He said, 'O Rasool-Allah^{saww}! What is your^{saww} view of the one who believes in you^{saww}, and ratifies you^{saww}, and follows you^{saww}, but does not see you^{saww}, what would be for him?' He^{saww} said: 'Beatitude is for him, then beatitude is for him'. Then he caressed upon his^{saww} hand, then left'.³³²

7- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ الْبَحْتَرِيِّ عَنْ سَعْدَانَ بْنِ نَصْرِ عَنْ مُحَمَّدِ بْنِ مُصْعَبٍ عَنِ الْأَوْزَاعِيِّ عَنْ أَبِيهِ عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مُخَيْرِ بْنِ قَالَ: قُلْتُ لِرَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ص قَالَ الْأَوْزَاعِيُّ حَسِبْتُ أَنَا أَنَّهُ يُكْفَى أَبَا جُمُعَةَ حَدَّثَنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص قَالَ لَأُحَدِّثَنَّكَ حَدِيثًا جَدِيدًا تَعَدَّيْنَا مَعَ رَسُولِ اللَّهِ ص وَ مَعَنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فَقُلْنَا يَا رَسُولَ اللَّهِ هَلْ أَحَدٌ خَيْرٌ مِنَّا أَسْلَمْنَا مَعَكَ وَ جَاهَدْنَا مَعَكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Ibn Makhlad, from Muhammad Bin Amro Bin Al Bakhtari, from Sa'dan Bin nasr, from Muhammad Bin Mus'ab, from Al Awzaie, from Aseyd Bin Khalid, from Abdullah Bin Muhreyz who said,

'I said to a man from the companions of the Prophet^{saww}, 'Al-Awzaie said, I reckon he is teknonymed at Abu Jum'a, 'Narrate to us a Hadeeth you heard from Rasool-Allah^{saww}'. He

³³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 5

³³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 6

said, 'I shall narrate a nice Hadeeth. We were having lunch with Rasool-Allah^{saww} and with us was Ubeyda Bin Al Jarrah. We said, 'O Rasool-Allah^{saww}! Is there anyone better than us? We became Muslims with you^{saww}, and we fought alongside you^{saww}.

قَالَ بَلَى قَوْمٌ مِنْ أُمَّتِي يَأْتُونَ بَعْدِي يُؤْمِنُونَ بِي.

He^{saww} said: 'Yes, a people from my^{saww} community would be coming (be born) after me^{saww} believing in me^{saww},³³³

8- مع معاني الأخبار ابن الوليد عن الصفار عن الخشاب عن ابن كلوب عن إسحاق بن عمار عن جعفر عن أبيه ع قال قال رسول الله ص ما وجدتم في كتاب الله عز وجل فاعملوا لكم به لا تحذر لكم في تركه وما لم يكن في كتاب الله عز وجل وكان في سنة مني فلا تحذر لكم في تركه
صني

(The book) 'Ma'any Al Akhbaar' — Ibn Al Waleed, from Al Saffar, from Al Khashab, from Ibn Kaloub, from Is'haq bin Ammar,

~~'From Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Whatever you find to be in the Book of Allah^{azwj} Mighty and Majestic, so it is for you to be acting with it. There is no excuse for you to be neglecting it; and whatever does not happen to be in the Book of Allah^{azwj} Mighty and Majestic, and there was a Sunnah from me^{saww} in it, so there is no excuse for you in neglecting my^{saww} Sunnah.~~

وَمَا لَمْ يَكُنْ فِيهِ سُنَّةٌ مِنِّي فَمَا قَالَ أَصْحَابِي فُتُّوْا بِهِ فَإِنَّمَا مَثَلُ أَصْحَابِي فِيكُمْ كَمَثَلِ السُّمُرِ بَالَيْهَا أُخِذَ الْغُثَيِّ وَبِأَيِّ أَقَارِبِلِ أَصْحَابِي أَخَذْتُمْ الْغُثَيِّ ثُمَّ وَ اخْتَلَفَ أَصْحَابِي لَكُمْ رَحْمَةً

~~And what there does not happen to be a Sunnah from me^{saww} in it, so whatever my^{saww} companions are saying with. But rather, an example of my^{saww} companions among you is like an example of the stars. Whichever of them you take with, you will be guided, and whichever words of my^{saww} companions you take with, you will be guided, and the differing of my^{saww} companions is a Mercy for you all.~~

فَعِيلَ يَا رَسُولَ اللَّهِ وَمَنْ أَصْحَابُكَ قَالَ أَهْلُ بَيْتِي.

~~It was said, 'O Rasool-Allah^{saww}! And who are your^{saww} companions?' He^{saww} said: 'The People^{asws} of my^{saww} Household'.³³⁴~~

قال الصدوق رحمه الله إن أهل البيت ع لا يختلفون ولكن يفتون الشيعة بحر الحق و ربما أفتوهم بالحقية فما يختلف من قولهم فهو للحقية و الحقية رحمة للشيعة.

Note — Al Sadouq said, 'The People^{asws} of the Household do not differ, but they issue verdicts to the Shias with the bitter truth, and sometimes they^{asws} issue verdicts to them in the Taqiyyah (dissimulation). So, whatever differences there are from their^{asws} words, it is due to the Taqiyyah, and the Taqiyyah is a Mercy for the Shias'.

³³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 7

³³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 8

9- كَأ، الكافي عَلِيٍّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي عَمْرِو الرُّبَيْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللَّهِ قَالَ نَعَمْ قُلْتُ صِفْهُ لِي رَحِمَكَ اللَّهُ حَتَّى أَفْهَمَهُ

Al Kafi – Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Are there for the *Emān*, levels and status the *Momins* can have superiority regarding these in the Presence of Allah^{azwj}?’ He^{asws} said: ‘Yes’. I said, ‘Describe it to me, may Allah^{azwj} Have Mercy on you^{asws}, until I understand it’.

قَالَ إِنَّ اللَّهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبِّقُ بَيْنَ الْخَيْلِ يَوْمَ الرِّهَانِ ثُمَّ فَضَّلَهُمْ عَلَى دَرَجَاتِهِمْ فِي السَّبْقِ إِلَيْهِ فَجَعَلَ كُلَّ امْرِئٍ مِنْهُمْ عَلَى دَرَجَةٍ سَبَقَهُ لَا يَنْقُصُهُ فِيهَا مِنْ حَقِّهِ وَلَا يَتَقَدَّمُ مَسْبُوقٌ سَابِقاً وَلَا مَفْضُولٌ فَاضِلاً

He^{asws} said: ‘Allah^{azwj} Made a race to be between the *Momineen* just as there is a race between the cavalry horses on the day of the contest. Then He^{azwj} Preferred them upon their levels in their race to Him^{azwj}. He^{azwj} Made every person from them upon a Level of his race, not Reducing him from his right, nor does the one lagging behind precede the preceding one, nor does the inferior (precede the) preceding one.

تَفَاضَلَ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمَّةِ وَأَوَاخِرُهَا وَ لَوْ لَمْ يَكُنْ لِلْسَّابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذَا لَلَحِقَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلُهَا نَعَمْ وَ لَتَقَدَّمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أُتِىَ عَنْهُ

The first ones and the end ones of this community are preferred by that, and had there not been a superiority for the preceding ones to the *Emān* over the ones lagging behind, then end ones of this community would certainly catch-up with its earlier ones and be in front of them. When there does not happen to be the superiority for the ones who preceded to the *Emān*, over the ones who were slower to (embrace) it.

وَ لَكِنْ يَدْرَجَاتِ الْإِيمَانِ قَدَّمَ اللَّهُ السَّابِقِينَ وَ بِالْإِنْطَاءِ عَنِ الْإِيمَانِ أَخَّرَ اللَّهُ الْمُتَّصِرِينَ لِأَنَّا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأَوَّلِينَ وَ أَكْثَرُهُمْ صَلَاةً وَ صَوْمًا وَ حَجًّا وَ زَكَاةً وَ جِهَادًا وَ إِتْقَانًا وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يُفَضَّلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضًا عِنْدَ اللَّهِ لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدَّمِينَ عَلَى الْأَوَّلِينَ

But it is by the levels of the *Emān* that Allah^{azwj} Brings forward the preceding ones to the *Emān* than the sluggish ones. Allah^{azwj} Delays the deficient ones, because we tend to find from the *Momin* from the later ones, the one who is more with respect to deeds than the former ones, and more in (performing) *Salāt*, and *Soām*, and Hajj, and *Zakāt*, and *Jihād*, and spending (on charity); and if the preceding did not happen to be the (criteria of determining the) superiority of the *Momin* with, some of them with the others in the Presence of Allah^{azwj}, it would be that the later ones, due to the frequency of their deeds would be preceding (them) upon the former ones.

وَ لَكِنْ أَيْ اللَّهُ عَزَّ وَ جَلَّ أَنَّ يُدْرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَوَّلُهَا وَ يُقَدَّمُ فِيهَا مَنْ أَخَّرَ اللَّهُ أَوْ يُؤَخَّرُ فِيهَا مَنْ قَدَّمَ اللَّهُ

But, Allah^{azwj} Mighty and Majestic Refused that the ones at the end of the levels of the *Emān* should come to its first ones, and in it the one whom Allah^{azwj} had Delayed should precede, or he should be delayed in it the one whom Allah^{azwj} has Made to precede.

فُلْتُ أَخْبِرْنِي عَمَّا نَدَبَ اللَّهُ الْمُؤْمِنِينَ إِلَيْهِ مِنَ الْإِسْتِثْنَائِي إِلَى الْإِيمَانِ فَقَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ وَ قَالَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ

I said, 'Inform me about what Allah^{azwj} Mighty and Majestic has Accredited the Momineen to, from the preceding to the *Emān*'. He^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: **Race towards Forgiveness from your Lord and a Garden the expanse of it is like the expanse of the sky and the earth, Prepared for those who are believing in Allah and His Rasools. [57:21].** And He^{azwj} Said: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].**

وَ قَالَ السَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ فَبَدَأَ بِالْمُهَاجِرِينَ الْأَوَّلِينَ عَلَى دَرَجَةٍ سَبَقَهُمْ ثُمَّ تَنَّى بِالْأَنْصَارِ ثُمَّ تَلَّكَ بِالتَّابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُلَّ قَوْمٍ عَلَى قَدَرِ دَرَجَاتِهِمْ وَ مَنَازِلِهِمْ عِنْدَهُ

And the foremost, the first ones from the Emigrants and the Helpers, and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100]. He^{azwj} Began with the Emigrants, the first ones, upon a level of their preceding, then secondly with the Helpers, then thirdly with the followers of their with goodness. Thus He^{azwj} Placed each group upon a measurement of their levels and their status in His^{azwj} Presence.

ثُمَّ ذَكَرَ مَا فَضَّلَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَوْلِيَاءَهُ بَعْضَهُمْ عَلَى بَعْضٍ فَقَالَ تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ رَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ إِلَى آخِرِ الْآيَةِ

Then He^{azwj} Mentioned what Allah^{azwj} Mighty and Majestic Preferred His^{azwj} Guardians with, some of them over the others, so the Mighty and Majestic Said: **Those Rasools, We Merited some of them over the others – from them was one to whom Allah Spoke (with), and some of them – above others, He Raised their ranks. [2:253] – up to the end of the Verse.**

وَ قَالَ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَ قَالَ انْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَ لَلْآخِرَةُ أَكْبَرُ دَرَجَاتٍ وَ أَكْبَرُ تَفْضِيلًا وَ قَالَ هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَ قَالَ وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

And He^{azwj} Said: **and We have Preferred some of the Prophets above the others, [17:55].** And He^{azwj} Said: **Look, how We Prefer some of them above others, and for the Hereafter there are greater Ranks and greater Preferments [17:21].** And Said: **There are (varying) Levels in the Presence of Allah, [3:163].** And Said: **and Give every one with merit, his merit, [11:3].**

وَ قَالَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ وَ قَالَ وَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا دَرَجَاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً

And Said: **Those who believed and emigrated in the Way of Allah with their wealth and their selves are of a greater rank in the Presence of Allah. [9:20].** And Said: **Allah Merited the fighters with their wealth and their selves over the ones sitting back, by a level; and to each Allah has Promised good; and Allah Merited the fighters over the ones sitting back by a mighty Recompense [4:95] (High) Levels from Him and Forgiveness and Mercy, [4:96].**

وَقَالَ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقَاتَلُوا وَقَالَ يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

And Said: **They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. [57:10]. Allah will Exalt those of you who believe, and those who are given knowledge, in ranks; [58:11].**

وَقَالَ ذَلِكَ بَأْتُهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ إِلَى قَوْلِهِ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَقَالَ وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ وَقَالَ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

And Said: **That is because they would neither be hit by thirst, nor fatigue, [9:120] – up to His^{azwj} Words: surely Allah does not Waste a Recompense of the good doers [9:120]. And Said: and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; [2:110]. And Said: So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8].**

فَهَذَا دِكْرُ دَرَجَاتِ الْإِيمَانِ وَمَنَازِلِهِ عِنْدَ اللَّهِ جَلَّ وَ عَزَّ.

Thus, this is the Mention of the levels of the Eman and ranks in the Presence of Allah^{azwj} Majestic and Mighty”.³³⁵

10- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْقُرُونُ أَرْبَعَةٌ أَنَا فِي أَفْضَلِهَا قَرْنًا ثُمَّ الثَّانِي ثُمَّ الثَّالِثُ فَإِذَا كَانَ الرَّابِعُ اتَّقَى الرَّجَالُ بِالرِّجَالِ وَالنِّسَاءُ بِالنِّسَاءِ فَتَقَبَّضَ اللَّهُ كِتَابَهُ مِنْ صُدُورِ بَنِي آدَمَ فَيَبْعَثُ اللَّهُ رِجَالًا سَوْدَاءَ ثُمَّ لَا يَبْقَى أَحَدٌ سِوَى اللَّهِ تَعَالَى إِلَّا قَبِضَهُ اللَّهُ إِلَيْهِ.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The time periods are four. I^{saww} in the most superior of these time periods. Then (it will be) the second, then the third. So, when it will be the fourth, the men will meet the men (for copulation), and the women with the women. So, Allah^{azwj} will Capture His^{azwj} Book from the chests of the children of Adam^{as}, then He^{azwj} will Send a black wind, then there will not remain anyone besides Allah^{azwj} the Exalted except Allah^{azwj} will Capture him (his soul) to Him^{azwj}’.³³⁶

11- وَ هَذَا الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَمْنَةٌ لِأَصْحَابِي فَإِذَا قُبِضْتُ دَنَا مِنْ أَصْحَابِي مَا يُوعَدُونَ وَأَصْحَابِي أَمْنَةٌ لِأُمَّتِي فَإِذَا قُبِضَ أَصْحَابِي دَنَا مِنْ أُمَّتِي مَا يُوعَدُونَ وَلَا يَزَالُ هَذَا الدِّينُ ظَاهِرًا عَلَى الْأَذْيَانِ كُلِّهَا مَا دَامَ فِيكُمْ مَنْ قَدْ رَأَى.

And by this chain he^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} am a security for my^{saww} companions. So, when I^{saww} pass away, it would come near to my^{saww} companions what they have been promised; and my^{saww} companions are a security for my^{saww} community, so when my^{saww} companions die, then it would come near to my^{saww} community what they have been

³³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 9

³³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 10

promised; and this Religion will not cease to prevail upon the (other) Religions, all of them, for as long as among you is one who has seen me^{saww}, 337

12- وَ بِحَدِّ الْإِسْنَادِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَأْتِي أَهْلَ الصُّفَّةِ وَ كَانُوا ضَيْفَانَ رَسُولِ اللَّهِ ص كَانُوا هَاجِرُونَ مِنْ أَهْلِيهِمْ وَ أَمْوَالِهِمْ إِلَى الْمَدِينَةِ فَأَسْكَنَهُمْ رَسُولُ اللَّهِ ص صُفَّةَ الْمَسْجِدِ وَ هُمْ أَرْبَعُمِائَةِ رَجُلٍ فَكَانَ يُسَلِّمُ عَلَيْهِمْ بِالْعَدَاةِ وَ الْعَشِيِّ

And by this chain, from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} used to come to the people of the platform, and there used to be two guests of Rasool-Allah^{saww} who had emigrated from their families and their wealth to Al-Medina. Rasool-Allah^{saww} settled them in a platform of the Masjid, and they were four hundred men. He^{saww} used to greet them in the morning and evening.

فَأَتَاهُمْ ذَاتَ يَوْمٍ فَمِنْهُمْ مَنْ يَخْصِفُ نَعْلَهُ وَ مِنْهُمْ مَنْ يَرْفَعُ ثَوْبَهُ وَ مِنْهُمْ مَنْ يَنْقَلِي وَ كَانَ رَسُولُ اللَّهِ ص يَرْزُقُهُمْ مَدًّا مَدًّا مِنْ تَمْرٍ فِي كُلِّ يَوْمٍ فَقَامَ رَجُلٌ مِنْهُمْ فَقَالَ يَا رَسُولَ اللَّهِ التَّمْرُ الَّذِي تَرْزُقُنَا قَدْ أَخْرَقَ بُطُونَنَا

One day he^{saww} came to them, and from them was one whose slipper was broken, and from them was one whose clothes were patched, and from them was one who had lice, and Rasool-Allah^{saww} used to grace them a Mudd by a Mudd (handful) of dates during every day. A man from them stood up and said, 'O Rasool-Allah^{saww}! The dates you^{saww} are feeding us have split our bellies'.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنِّي لَوْ اسْتَطَعْتُ أَنْ أُطْعِمَكُمْ الدُّنْيَا لَأَطْعِمْتُكُمْ وَ لَكِنْ مِنْ عَاشٍ مِنْكُمْ مَنْ بَعْدِي يُغْدِي عَلَيْهِ بِالْجِفَانِ وَ يُرَاحُ عَلَيْهِ بِالْجِفَانِ وَ يَغْدُو أَحَدُكُمْ فِي حَمِيصَةٍ وَ يَرْوَحُ فِي أُخْرَى وَ تُنَجِّدُونَ بُيُوتَكُمْ كَمَا تُنَجِّدُ الْكَعْبَةَ

Rasool-Allah^{saww} said: 'As for me^{saww}, if I^{saww} had the capacity to feed you the (whole) world, I^{saww} would feed it to you, but one from you who lives after me^{saww} would be fed in the trays, and with be saturated with the mugs, and one of you would be in a colourful shirt in the morning and rest in another, and you will be finding your houses (with curtains) just as you find the Kabah'.

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّا إِلَى ذَلِكَ الزَّمَانِ بِالْأَشْوَاقِ فَمَتَى هُوَ قَالَ ص زَمَانُكُمْ هَذَا خَيْرٌ مِنْ ذَلِكَ الزَّمَانِ إِنَّكُمْ إِنْ مَلَأْتُمْ بُطُونَكُمْ مِنَ الْحَلَالِ نُوْشِكُونَ أَنْ تَمْلُؤُوهَا مِنَ الْحَرَامِ

A man stood up and said, 'O Rasool-Allah^{saww}! We are with the desire to that time, so when will it be?' He^{saww} said: 'This time period of yours is better than that time. You are filling your bellies from the Permissible, and you are desiring to fill them from the Prohibited?'

فَقَامَ سَعْدُ بْنُ أَشَجٍّ فَقَالَ يَا رَسُولَ اللَّهِ مَا يُفْعَلُ بِنَا بَعْدَ الْمَوْتِ قَالَ الْحِسَابُ وَ الْقَبْرُ ثُمَّ ضَيْفُهُ بَعْدَ ذَلِكَ أَوْ سَعْتُهُ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ تَخَافُ أَنْتَ ذَلِكَ فَقَالَ لَا وَ لَكِنْ أَسْتَحْيِي مِنَ النِّعَمِ الْمُتَظَاهِرَةِ الَّتِي لَا أُجَازِيهَا وَ لَا جُزْءًا مِنْ سَبْعَةٍ

Sa'ad Bin Ashajja stood up and said, 'O Rasool-Allah^{saww}! What will be done with us after the death?' He^{saww} said: 'The reckoning, then its narrowness after that or its expanse'. He said, 'O Rasool-Allah^{saww}! Do you^{saww} fear that?' He^{saww} said: 'No, but I^{saww} am embarrassed from the prevailing bounties which I^{saww} have not allowed, nor it being a part from seven'.

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فَقَالَ سَعْدُ بْنُ أَشَجٍّ إِنِّي أَشْهَدُ اللَّهَ وَ أَشْهَدُ رَسُولَهُ وَ مَنْ حَضَرَنِي أَنَّ نَوْمَ اللَّيْلِ عَلَيَّ حَرَامٌ وَ الْأَكْلُ بِالنَّهَارِ عَلَيَّ حَرَامٌ وَ لِبَاسُ اللَّيْلِ عَلَيَّ حَرَامٌ وَ مُخَالَطَةُ النَّاسِ عَلَيَّ حَرَامٌ وَ إِثْيَانُ النِّسَاءِ عَلَيَّ حَرَامٌ

Sa'ad Bin Ashajja said, 'I keep Allah^{azwj} as Witness and keep His^{azwj} Rasool^{saww} as witness and the ones in my presence that the night sleep is hereby prohibited unto me, and the eating by the day is prohibited unto me, and the night dress is prohibited unto me, and mingling with the people is prohibited unto me, and going to the women is prohibited unto me'.

فَقَالَ رَسُولُ اللَّهِ ص يَا سَعْدُ لَمْ تَصْنَعْ شَيْئاً كَيْفَ تَأْمُرُ بِالْمَعْرُوفِ وَ تَنْهَى عَنِ الْمُنْكَرِ إِذَا لَمْ تُخَالِطِ النَّاسَ وَ سَكُونِ الْبَرِّيَّةَ بَعْدَ الْحَضَرِ كُفِّرَ لِلنِّعْمَةِ تَمَّ بِاللَّيْلِ وَ كُلِّ بِالنَّهَارِ وَ الْبَسِ مَا لَمْ يَكُنْ ذَهَباً أَوْ خَبِيراً أَوْ مُعَصَظِراً وَ أَتِ النِّسَاءَ يَا سَعْدُ أَذْهَبَ إِلَى بَنِي الْمُصْطَلِقِ فَإِنَّهُمْ قَدْ رَدُّوا رَسُولِي

Rasool-Allah^{saww} said: 'O Sa'ad! If you don't do anything, how will you enjoin with the good and forbid from the evil when you do not mingle with the people, and dwelling in the wilderness after the town dwelling is Kufr with the bounties (of Allah^{azwj}). Sleep at night, and eat by the day, and wear what does not happen to be gold, or silver, or (dyed) yellow, and go to the women. O Sa'ad! Go to the clan of Al-Mustalaq for then have repelled my^{saww} messenger'.

فَدَهَبَ إِلَيْهِمْ فَجَاءَ بِصَدَقَةٍ فَقَالَ رَسُولُ اللَّهِ ص كَيْفَ رَأَيْتُهُمْ قَالَ خَيْرٌ قَوْمٍ مَا رَأَيْتُ قَوْماً قَطُّ أَحْسَنَ أَخْلَاقاً فِيمَا بَيْنَهُمْ مِنْ قَوْمٍ بَعَثَنِي إِلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ لَا يَنْبَغِي لِأَوْلِيَاءِ اللَّهِ تَعَالَى مِنْ أَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانَ هَذَا سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ أَنْ يَكُونُوا أَوْلِيَاءَ الشَّيْطَانِ مِنْ أَهْلِ دَارِ الْغُرُورِ الَّذِينَ هَذَا سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ

He went to them and came with charities. Rasool-Allah^{saww} said: 'How did you see them to be?' He said, 'Good people. I have not seen any people with netter manners in what is between them, than any people you^{saww} have sent me to'. Rasool-Allah^{saww} said: 'It is not befitting for the friends of Allah^{azwj} the Exalted, from the people of the eternal house, those who are striving for it and are desirous in it, that they would be friends of Satan^{la}, from the people of the house of deception, those who are striving for it and are desirous in it'.

ثُمَّ قَالَ بِئْسَ الْقَوْمُ قَوْمٌ لَا يَأْمُرُونَ بِالْمَعْرُوفِ وَ لَا يَنْهَوْنَ عَنِ الْمُنْكَرِ بِئْسَ الْقَوْمُ قَوْمٌ يَقْذِفُونَ الْأَمْرَ بِالْمَعْرُوفِ وَ النََّاهِي عَنِ الْمُنْكَرِ بِئْسَ الْقَوْمُ قَوْمٌ لَا يَأْمُرُونَ لِلَّهِ تَعَالَى بِالْقِسْطِ بِئْسَ الْقَوْمُ قَوْمٌ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ النَّاسَ بِالْقِسْطِ فِي النَّاسِ

Then he^{saww} said: 'The vilest of the people are a people who are not enjoining with the good nor forbidding from the evil. Evilest of the people are a people who are slandering the enjoiners of the good and the forbid from the evil. Evilest of the people are a people who are not standing with the fairness for the Sake of Allah^{azwj}. Evilest of the people are a people who are killing those who are enjoining the people with the fairness among the people.

بِئْسَ الْقَوْمُ قَوْمٌ يَكُونُ الطَّلَاقُ عِنْدَهُمْ أَوْثَقَ مِنْ عَهْدِ اللَّهِ تَعَالَى بِئْسَ الْقَوْمُ قَوْمٌ جَعَلُوا طَاعَةَ إِمَامِهِمْ دُونَ طَاعَةِ اللَّهِ بِئْسَ الْقَوْمُ قَوْمٌ يَخْتَارُونَ الدُّنْيَا عَلَى الدِّينِ بِئْسَ الْقَوْمُ قَوْمٌ يَسْتَحِلُّونَ الْمُحَارِمَ وَ الشَّهَوَاتِ وَ الشُّبُهَاتِ

Evilest of the people are a people, the divorce happens to be more stronger among them than the contract (of marriage) of Allah^{azwj} the Exalted. Evilest of the people are a people who are making the obedience to their leaders to be besides the obedience of Allah^{azwj}.

Evilest of the people are a people who are choosing the world over the Religion. Evilest of the people are a people who are permitting the Prohibitions, and lustful desires, and the doubtful matters’.

قِيلَ يَا رَسُولَ اللَّهِ فَأَيُّ الْمُؤْمِنِينَ أَحْسَنُ قَالَ أَكْثَرُهُمْ لِلْمَوْتِ ذِكْرًا وَ أَحْسَنُهُمْ لَهُ اسْتِعْدَادًا أُولَئِكَ هُمُ الْأَحْيَاسُ.

It was said, ‘O Rasool-Allah^{saww}! So which of the Momineen are the cleverest?’ He^{saww} said: ‘Their most frequent in remembering the death, and their best ones in preparation (for it). Those, they are the cleverest’.³³⁸

13- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ص قَالَ: الْمُهَاجِرُونَ وَ الْأَنْصَارُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الطَّلَاقُ مِنْ قُرَيْشٍ وَ الْعَتَقَاءُ مِنْ ثَقِيفٍ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Aasim Bin Abu Al Najoud, from Abu Wail, from Jareer Bin Abdullah,

‘From the Prophet^{saww} having said: ‘The Emigrants and the Helpers are friends of each other in the world and the Hereafter, and the freed ones from Quraysh (during conquest of Makkah), and the liberated ones from Saqeef are friends of each other in the world and the Hereafter’.³³⁹

14- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عُقْدَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ إِسْمَاعِيلَ بْنِ صَبِيحٍ عَنْ سُفْيَانَ عَنْ عَبْدِ الْمُؤْمِنِ عَنْ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ص يَقُولُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ إِلَّا أَنَّ أَحَدَهُمَا أَكْبَرُ مِنَ الْآخَرِ كِتَابُ اللَّهِ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي وَ إِنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqsa, from Abdullah Bin Ahmad, from Ismail Bin Sabeeh, from sufyan, from Abdul Momin, from Al Hassan Bin Atiyya, from his father, from Abu Saeed Al Khudry,

‘He heard Rasool-Allah^{saww} saying: ‘I^{saww} am leaving behind you all two weighty things, except that one of them is greater than the other – Book of Allah^{azwj} extended from the sky to the earth, and my^{saww} family^{asws}, the People^{asws} of my^{saww} Household, and these two will never separate (from each other) until they return to me^{saww} at the Fountain’.

وَ قَالَ أَلَا إِنَّ أَهْلَ بَيْتِي عِنِّي أَوْيَ إِلَيْهَا أَلَا وَ إِنَّ الْأَنْصَارَ تُرْسِي فَأَعُوذُوا عَنْ مُسِيئِهِمْ وَ أَعِينُوا مُحْسِنَهُمْ.

And he^{saww} said: ‘Indeed! The People^{asws} of my^{saww} Household, are my^{saww} spring to which I^{saww} shelter to. Indeed! And the Helpers are my^{saww} shield, so pardon their evil deeds and support their good deeds’.³⁴⁰

³³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 12

³³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 13

³⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 14

15- ع، علل الشرائع أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ يَزِيدَ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا دَخَلَ النَّاسُ فِي الدِّينِ أَفْوَاجًا أَتَتْهُمْ الْأَزْدُ أَرْقُهَا قُلُوبًا وَ أَعَذَّبَهَا أَفْوَاهًا قِيلَ يَا رَسُولَ اللَّهِ هَذِهِ أَرْقُهَا قُلُوبًا عَرَفْنَاهُ فَلِمَ صَارَتْ أَعَذَّبَهَا أَفْوَاهًا قَالَ لِأَنَّهَا كَانَتْ تَسْتَاكُ فِي الْجَاهِلِيَّةِ.

(The book) 'Al Illal Al Sharaie' – 'My father, from Muhammad Al Attar, from Al Ash'ary, from Muhammad Bin Hassan, from Muhammad bin Yazeed, from Abu Al Bakhtary,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When the people entered into the Religion in droves, Al-Azd (Yememi tribe) came to them, being of kind hearts, and their mouths would be punished'. It was said, 'O Rasool-Allah^{saww}! This kindness of the hearts, we recognise it, but why would their mouths become punished?' He^{saww} said: 'Because they used to complain (a lot) during the pre-Islamic period'.

قَالَ وَ قَالَ جَعْفَرٌ ع لِكُلِّ شَيْءٍ طَهُورٌ وَ طَهُورُ الْفَمِ السَّوَاكُ.

He said, 'And Ja'far^{asws} said: 'For everything there is a purifier, and the purifier of the mouth is brushing the teeth'.³⁴¹

16- قب، المناقب لابن شهر آشوب جلية الأولياء في خبر عن كعب بن عجرة أن المهاجرين والأنصار و بني هاشم اختصموا في رسول الله ص أينما أولى به و أحب إليه

(The books) 'Al-Manaqib' of Ibn Shehr Ashub, (and) 'Hulyat Al-Awliya', in a Hadeeth from Ka'ab Bin Ujrah – The Emigrants and the Helpers and the Clan of Hashim^{as} contended (with each other) regarding Rasool-Allah^{saww}, 'Which of use are foremost with him^{saww} and most beloved to him^{saww}?'

فَقَالَ ص أَمَا أَنْتُمْ يَا مَعْشَرَ الْأَنْصَارِ فَإِنَّمَا أَنَا أَخَوُكُمْ فَقَالُوا اللَّهُ أَكْبَرُ دَهَبْنَا بِهِ وَ رَبِّ الْكَعْبَةِ وَ أَمَا أَنْتُمْ مَعْشَرَ الْمُهَاجِرِينَ فَإِنَّمَا أَنَا مِنْكُمْ فَقَالُوا اللَّهُ أَكْبَرُ دَهَبْنَا بِهِ وَ رَبِّ الْكَعْبَةِ وَ أَمَا أَنْتُمْ يَا بَنِي هَاشِمٍ فَأَنْتُمْ مِنِّي وَ إِلَيَّ فَعَمْنَا وَ كُلُّنَا رَاضٍ مُعْتَبِطٌ بِرَسُولِ اللَّهِ ص.

He^{saww} said: 'As for you, O community of the Helpers, so rather I^{saww} am your brother'. They said, 'Allah^{azwj} is the Greatest! We shall go with it by the Lord^{azwj} of the Kabah!' (He^{saww} said): 'As for you, community of Emigrants, so rather I^{saww} am from you'. They said, 'Allah^{azwj} is the Greatest! We shall go with it, by the Lord^{azwj} of the Kabah'. (He^{saww} said): 'And as for you, O Clan of Hashim^{as}, so you are from me^{saww} and to me^{saww}. So, we arose and all of us were pleased, exultant with Rasool-Allah^{saww}'.³⁴²

17- أَقُولُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي مَجْمَعِ الْبَيَانِ رَوَى زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا سَلَّتِ السُّيُوفُ وَ لَا أُقِيمَتِ الصُّفُوفُ فِي صَلَاةٍ وَ لَا زُخُوفٍ وَ لَا جَهْرٍ بِأَذَانٍ وَ لَا أَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا حَتَّى أَسْلَمَ أَبْنَاءُ الْقَيْلَةِ الْأَوْسُ وَ الْخَزْرَجِ.

I (Majlisi) am saying, 'Al Tabarsi said in (the book) 'Majma Al Bayan' – 'It is reported by Zurara,

³⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 15

³⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 16

'From Abu Ja'far^{asws} having said: 'No swords were unsheathed, nor the rows established in a Salat, nor armed forces, nor loudness with the Azaan, nor did Allah^{azwj} Revealed: O you those who believe!', until the sons of Al-Qeyla, Al-Aws and Al-Khazraf became Muslims".³⁴³

18- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ ع فِي مَدْحِ الْأَنْصَارِ هُمْ وَاللَّهُ رَبُّوهُمُ الْإِسْلَامَ كَمَا يُرَى الْقُلُوبُ مَعَ عَنَائِهِمْ بِأَيْدِيهِمْ السَّبَاطِ وَالسِّنْتَهُمُ السَّلَاطِ.

Nahj Al-Balagah – He^{asws} said in praise of the Helpers: 'By Allah^{azwj}! They nourished Al-Islam just as a foal is nourished with their sheep, with their generous hands, and their eloquent tongues".³⁴⁴

19- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمُهورٍ عَنْ أَبِي بَكْرٍ الْمُنْفِيْدِ الْجَرْجَرِيِّ عَنِ الْمُعَمَّرِ أَبِي الدُّنْيَا عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ طَوِي لِمَنْ رَأَى أَوْ رَأَى مَنْ رَأَى أَوْ رَأَى مَنْ رَأَى.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – 'From Ibrahim Bin Al Hasan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjaie, from Al Muammari Abu Al Dunya,

'From Amir Al-Momineen^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} saying: 'Beatitude is for one sees me^{saww}, or sees the one who saw me^{saww}, or sees the one who saw the one who saw me^{saww}'.³⁴⁵

³⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 17

³⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 18

³⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 8 H 19

CHAPTER 9 – QURESYH AND REST OF THE TRIBES FROM THE ONES WHO LOVED THE RASOOL^{saww} AND HATED HIM^{saww}

1- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ شَرِيكَ عَنْ حَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا قُرَيْشًا وَلَا تُبَغِضُوا الْعَرَبَ وَلَا تُذِلُّوا الْمُؤَالِيَّ وَلَا تُسَاكِنُوا الْخَوَزَ وَلَا تَزَوِّجُوا إِلَيْهِمْ فَإِنَّ هُمْ عِرْقًا يَدْعُوهُمْ إِلَى غَيْرِ الْوَفَاءِ.

(The book) 'Al Illal Al Sharaie' – 'My father, from sa'ad, from Ibn Hashim, from Abdullah Bin Hammad, from Shareek, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Do not revile Quraysh nor hate the Arabs, nor humiliate the slaves, nor settle (among) Al-Khawz nor marry to them, because for them is a vein (trait) calling them to be without loyalty'.³⁴⁶

2- ع، علل الشرائع ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَصْبَغِ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ رَجُلًا مِنْ قُرَيْشٍ يُكَلِّمُ رَجُلًا مِنْ أَصْحَابِنَا فَاسْتَطَالَ عَلَيْهِ الْقُرَشِيُّ بِالْقُرَشِيَّةِ وَ اسْتَخَزَى الرَّجُلُ لِقُرَشِيَّتِهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَجَبْتُهُ فَإِنَّكَ بِالْوَلَايَةِ أَشْرَفُ مِنْهُ نِسْبَةً.

(The book) 'Al Illal Al Sharaie' – 'Ibn Idrees, from his father, from Al Ash'ary, from Ahmad Bin Muhammad, from Al Asbagh, from the one who reported it,

'From Abu Abdullah^{asws} having said: 'Abu Abdullah^{asws} overheard a man from Quraysh talking to a man from our companion. The Qureyshite prolonged upon him with his being of Qureyshi (lineage), and belittled the man to his being Qureyshite. Abu Abdullah^{asws} said: 'Answer him for you are with the Wilayah nobler than him in lineage'.³⁴⁷

3- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي طَيْبٍ عَنِ الْجَعْفَرِيِّ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يُحِبُّ أُنْتَغَ قَبَائِلَ كَانَ يُحِبُّ الْأَنْصَارَ وَ عَبْدَ الْقَيْسِ وَ أَسْلَمَ وَ بَنِي تَيْمٍ وَ كَانَ يُبَغِضُ بَنِي أُمَيَّةَ وَ بَنِي حَنْظَلٍ وَ [بَنِي] تَقِيفٍ وَ بَنِي هَذَلٍ

(The book) 'Al Khisaal' – 'My father, from Sa'ad, from Al Yaqteeni, from Al Ja'fari,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}: 'Rasool-Allah^{saww} loved four tribes. He^{saww} used to love the Helpers, and Abd Al-Qays, and Aslam, and the clan of Tameem, and he^{saww} used to hate the clan of Umarra, and clan of Huneyf, and clan of Saqeef, and clan of Hazeyl'.

وَ كَانَ ع يَقُولُ لَمْ يَلِدْنِي أُمِّي بِكَرِيَّةٍ وَ لَا تُقَفِيَّةٍ وَ كَانَ ع يَقُولُ فِي كُلِّ حَيٍّ نَجِيبٌ إِلَّا فِي بَنِي أُمَيَّةَ.

And he^{asws} said: 'My^{asws} mother^{asws} neither begot me^{asws} as a Bakrite nor a Saqafite'. And he^{asws} said: 'In every tribe there are nobles except among the clan of Umayya'.³⁴⁸

³⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 9 H 1

³⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 9 H 2

³⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 9 H 3

4- ما، الأماالي للشيخ الطوسي المفيض عن علي بن محمد الكاتب عن الحسن بن علي الرعزي عن إبراهيم بن محمد الثقف عن يوسف بن كليب عن معاوية بن هشام عن الصباح بن يحيى المزني عن الحارث بن حصيرة قال حدثني جماعة من أصحاب أمير المؤمنين ع أنه قال: ادعوا غنيًا و باهلة و حيا آخر قد سماها فليأخذوا عطياتهم فوالذي فلق الحبة و برأ التسمه ما لهم في الإسلام نصيب

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed – 'From Ali Bin Muhammad the scribe, from Al Hassan Bin Ali Al Zafrany, from Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kuleyb, from Muawiya Bin Hisham, from al Sabbah Bin Yahya Al Muzanny, from Al Haris Bin Haseera who said,

'It is narrated to me from the companions of Amir Al-Momineen^{asws} that he^{asws} said: 'Call Ghaniyya, and Bahila and other tribes (which he^{asws} mentioned), and they them take their awards, for by the One^{azwj} Who Split the seed and Formed the person, there is no share for them in Al-Islam!

و أنا شاهد في منزلي عند الخوض و عند المقام المحمود أنهم أعداء لي في الدنيا و الآخرة لا أخذ غنيًا أخذت باهلة و لن تبث قدمي لأردن قبائل إلى قبائل و قبائل إلى قبائل و لأبهرجن ستين قبيلة ما لها في الإسلام نصيب.

And I^{asws} would be a witness in my^{asws} position by the Fountain and by the Praiseworthy position (Al-Maqam Al-Mahmoud), they are enemies of mine^{asws} in the world and the Hereafter. I^{asws} shall seize Ghaniya with such a seizing Bahila would flee, and if I^{asws} can affirm my^{asws} feet (politically), I^{asws} will turn away tribes to tribes, and tribes to tribes, and I^{asws} will expel sixty tribes who do not have any share in Al-Islam".³⁴⁹

³⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 9 H 4

باب 10 فضائل سلمان و أبي ذر و مقداد و عمار رضي الله عنهم أجمعين و فيه فضائل بعض أكابر الصحابة

CHAPTER 10 – MERITS OF SALMAN^{ra}, AND ABU ZARR^{ra}, AND MIQDAD^{ra}, AND AMMAR^{ra}, MAY ALLAH^{azwj} BE PLEASED WITH THEM ALL, AND IN IT ARE MERITS OF THE GREAT COMPANIONS

1- كِتَابُ الطُّرْفِ، لِلْسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ نَقْلًا مِنْ كِتَابِ الْوَصِيَّةِ لِعِيسَى بْنِ الْمُسْتَقْفَادِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: دَعَا رَسُولُ اللَّهِ ص أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادَ فَقَالَ لَهُمْ تَعْرِفُونَ شَرَائِعَ الْإِسْلَامِ وَ شُرُوطَهُ قَالُوا نَعْرِفُ مَا عَزَمْنَا اللَّهُ وَ رَسُولُهُ

Kitab Al Turf of the Seyyid Ali Bin Tawoos, copied from Kitab Al Wasiys of Isa Bin Al Mustafad,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘Rasool-Allah^{saww} called Abu Zarr^{ra}, and Salman^{ra}, and Al-Miqdad^{ra} and said to them: ‘Do you^{ra} recognise the laws of Al-Islam and its conditions?’ They^{ra} said, ‘We^{ra} recognise whatever Allah^{azwj} and His^{azwj} Rasool^{saww} have introduced’.

فَقَالَ هِيَ وَ اللَّهُ أَكْثَرُ مِنْ أَنْ تُحْصَى أَشْهُدُونِي عَلَى أَنْفُسِكُمْ وَ كَفَى بِاللَّهِ شَهِيدًا وَ مَا لَيْكُمُ عَلَيْكُمْ شُهُودٌ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا لَا شَرِيكَ لَهُ فِي سُلْطَانِهِ وَ لَا نَظِيرَ لَهُ فِي مُلْكِهِ وَ أَنِّي رَسُولُ اللَّهِ بَعَثَنِي بِالْحَقِّ

He^{saww} said: ‘By Allah^{azwj}! It is more than can be counted. Testify to me^{saww} upon yourselves^{ra} and suffice with Allah^{azwj} as Witness and (with) His^{azwj} Angels upon you as witnesses with the testimony that there is no god except Allah^{azwj} sincerely, there being no associate for him^{azwj} in His^{azwj} Authority, and there is no match for Him^{azwj} in His^{azwj} Kingdom, and I^{saww} am Rasool^{saww} of Allah^{azwj}, He^{azwj} Sent me^{saww} with the truth.

وَ أَنَّ الْقُرْآنَ إِمَامٌ مِنَ اللَّهِ وَ حَكَمٌ عَدْلٌ وَ أَنَّ الْقِبْلَةَ قِبْلَتِي شَطْرَ الْمَسْجِدِ الْحَرَامِ لَكُمْ قِبْلَةٌ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَصِيَّ مُحَمَّدٍ وَ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ وَ أَنَّ حَقَّهُ مِنَ اللَّهِ مَفْرُوضٌ وَاجِبٌ وَ طَاعَتُهُ طَاعَةُ اللَّهِ وَ رَسُولِهِ وَ الْإِمَّةُ مِنْ وَلَدِهِ

And that the Quran is an Imam from Allah^{azwj} and a just judge, and that the Qiblah is my^{saww} Qiblah towards the Sacred Masjid being a Qiblah for you, and that Ali^{asws} Bin Abu Talib^{asws} is a successor^{asws} of Muhammad^{saww} and Emir of the Momineen, and their Master^{asws}, and that his^{asws} rights are from Allah^{azwj}, necessitated and Obligatory, and obeying him^{asws} is obeying Allah^{azwj} and His^{azwj} Rasool^{saww}, and the Imams^{asws} are from his^{asws} sons^{asws}.

وَ أَنَّ مَوَدَّةَ أَهْلِ بَيْتِي مَفْرُوضَةٌ وَاجِبَةٌ عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَعَ إِقَامَةِ الصَّلَاةِ لَوْفَتِهَا وَ إِخْرَاجِ الزَّكَاةِ مِنْ جَلْبَاهَا وَ وَضْعِهَا فِي أَهْلِهَا وَ إِخْرَاجِ الْخُمْسِ مِنْ كُلِّ مَا يَمْلِكُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يَرْفَعَهُ إِلَى وَلِيِّ الْمُؤْمِنِينَ وَ أَمِيرِهِمْ وَ بَعْدَهُ إِلَى وَلَدِهِ

And that cordiality of the People^{asws} of my^{saww} Household is a necessity, Obligatory upon every Momin and Momina along with establishing the Salat to its timings, and extracting the Zakat from its Permissible and placing it among its rightful ones, and extracting the Khums from what anyone of you owns from the people until he raises it to the Guardian^{asws} of the Momineen and their Emir^{asws} after him^{asws} to (the Imams^{asws} from) his^{asws} sons^{asws}.

فَمَنْ عَجَزَ وَ لَمْ يَقْدِرْ إِلَّا عَلَى الْيَسِيرِ مِنَ الْمَالِ فَلْيَدْفَعْ ذَلِكَ إِلَى الضُّعَفَاءِ مِنْ أَهْلِ بَيْتِي مِنْ وَلَدِ الْأَيْمَةِ فَإِنْ لَمْ يَقْدِرْ فَلْيَشِيعْتَهُمْ مَنْ لَا يَأْكُلُ مِنْهُمْ النَّاسُ وَ لَا يُبْذَرُ مِنْهُمْ إِلَّا اللَّهُ وَ مَا وَجِبَ عَلَيْهِمْ مِنْ حَقِّي وَ الْعَدْلُ فِي الرِّعَايَةِ وَ الْقِسْمُ بِالسَّوِيَّةِ وَ الْقَوْلُ بِالْحَقِّ

The one who is frustrated and is unable except upon the little from the wealth, let him hand it over to the weak ones from the People^{asws} of my^{saww} Household from the sons^{asws} of the Imams^{asws}. If he is not able, then to their^{asws} Shias from the ones who do not devour the people with them and do not intend with them except Allah^{azwj} and what is Obligated upon them from my^{saww} rights, and the justice among the citizens, and the distribution with the equality, and the words with the truth.

وَ أَنْ يَحْكُمَ بِالْكِتَابِ عَلَى مَا عَمِلَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ بِالْفَرَائِضِ عَلَى كِتَابِ اللَّهِ وَ أَحْكَامِهِ وَ إِطْعَامِ الطَّعَامِ عَلَى حُبِّهِ وَ حَجِّ الْبَيْتِ - وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ غُسْلِ الْجَنَابَةِ وَ الْوُضُوءِ الْكَامِلِ عَلَى الْيَدَيْنِ وَ الْوُجْهِ وَ الذَّرَاعَيْنِ إِلَى الْمَرَافِقِ وَ الْمَسْحِ عَلَى الرَّأْسِ وَ الْقَدَمَيْنِ إِلَى الْكَعْبَيْنِ لَا عَلَى خُفٍّ وَ لَا عَلَى جُمَارٍ وَ لَا عَلَى عِمَامَةٍ

And the decision by the Book is upon what Amir Al-Momineen^{asws} acted upon and the Obligations are upon the Book of Allah^{azwj} and its Ordinances, and feeding the food upon His^{azwj} Love, and Hajj of the House (Kabah), and the Jihad in the Way of Allah^{azwj}, and Fasting of the Month of Ramazan, and washing from the sexual impurity, and the complete Wudu'u upon the hands and the face and the forearms to the elbows, and the wiping upon the head, and the two feet to the two angles, neither upon the sock nor upon the head scarf, nor upon the turban.

وَ الْحُبُّ لِأَهْلِ بَيْتِي فِي اللَّهِ وَ حُبُّ شَيْعَتِهِمْ هُمْ وَ الْبُغْضُ لِأَعْدَائِهِمْ وَ بُغْضُ مَنْ وَالَاهُمْ وَ الْعَدَاوَةُ فِي اللَّهِ وَ لَهُ وَ الْإِيمَانُ بِالْقَدَرِ خَيْرُهُ وَ شَرُّهُ وَ خُلُوهُ وَ مُرُهُ وَ عَلَى أَنْ يَحْلُلُوا خِلَالَ الْقُرْآنِ وَ يُحَرِّمُوا حَرَامَهُ

And the love for the People^{asws} of my^{saww} Households regarding Allah^{azwj} and love for their^{asws} Shias for them^{asws}, and the hatred to their^{asws} enemies and hating the ones who befriend them, and the enmity is for the Sake of Allah^{azwj} and for Him^{azwj}, and the Eman is by a measurement of his good and his evil and his sweetness and its bitterness, and upon his permitting the Permissible(s) of the Quran and his prohibiting its Prohibitions.

وَ يَعْمَلُوا بِالْأَحْكَامِ وَ يَرْذُوا الْمُتَشَابِهَ إِلَى أَهْلِهِ فَمَنْ عَمِيَ عَلَيْهِ مِنْ عِلْمِهِ شَيْءٌ لَمْ يَكُنْ عِلْمُهُ مِنِّي وَ لَا سِعَةً فَعَلَيْهِ بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّهُ قَدْ عَلِمَ كَمَا قَدْ عَلِمْتُهُ ظَاهِرُهُ وَ بَاطِنُهُ وَ مُحْكَمُهُ وَ مُتَشَابِهُهُ وَ هُوَ يُقَاتِلُ عَلَى تَأْوِيلِهِ كَمَا قَاتَلْتُ عَلَى تَنْزِيلِهِ

And acting by the Ordinances and referring the confusing matter to its (Quran's) people. So, the one upon whom something is blind of something from his deeds, he did not happen to have learn it from me^{saww} nor heard it, then upon him is to be with Ali^{asws} Bin Abu Talib^{asws}, for he^{asws} has been taught just as I^{saww} have been taught, its apparent, and its hidden, and its decisive, and its allegorical, and he^{asws} will fight upon its interpretation just as I^{saww} fought upon its Revelation.

وَ مَوْلَاةُ أَوْلِيَاءِ اللَّهِ مُحَمَّدٍ وَ ذُرِّيَّتِهِ الْأَيْمَةِ خَاصَّةً وَ يَتَوَالَى مَنْ وَالَاهُمْ وَ شَايَعَهُمْ وَ الْبَرَاءَةُ وَ الْعَدَاوَةُ لِمَنْ عَادَاهُمْ وَ شَاقَّهُمْ كَعَدَاوَةِ الشَّيْطَانِ الرَّجِيمِ وَ الْبَرَاءَةُ بِمَنْ شَايَعَهُمْ وَ تَابَعَهُمْ وَ اسْتِثْقَامَةُ عَلَى طَرِيقَةِ الْإِمَامِ

And befriending the friends of Allah^{azwj}, Muhammad^{saww} and his^{saww} offspring of the Imams^{asws} in particular, and befriending the ones who befriends them, and their^{asws} Shias, and the disownment and the enmity to the ones who are inimical to them, and their harsh ones like the enmity of Pelted Satan^{la}, and the disownment from their adherents, and their followers, and them; and the standing upon the path of the Imam^{asws}.

وَاعْلَمُوا أَنِّي لَا أَقْدُمُ عَلَى عَلِيٍّ أَحَدًا فَمَنْ تَقَدَّمَ فَهُوَ ظَالِمٌ وَالْبَيْعَةُ بَعْدِي لِعَبْرَةِ صَلَاحَةٍ وَفَلْتَةٌ وَذِلَّةٌ الْأَوَّلُ ثُمَّ الثَّانِي ثُمَّ الثَّلَاثُ وَوَيْلٌ لِلرَّابِعِ ثُمَّ الْوَيْلُ لَهُ وَوَيْلٌ لَهُ وَ لِأَبِيهِ مَعَ وََيْلٍ لِمَنْ كَانَ قَبْلَهُ وَ وََيْلٌ لَكُمَا وَ لِأَصْحَابِكُمَا لَا عَقَرَ اللَّهُ لَكُمَا

And know that I^{saww} did not place anyone ahead over Ali^{asws}, so the one who precedes him^{asws}, he is an unjust, and the allegiance after me^{saww} to others is a straying, and an error and humiliation, of the first, then the second, then the third, and woe be unto the fourth, then the woe be to him, and woe be to him and to his father along with woes of the ones who were before him, and woe to them both, and to their companions, may Allah^{azwj} not Forgive them both.

فَهَذِهِ شُرُوطُ الْإِسْلَامِ وَمَا بَقِيَ أَكْثَرُ قَالُوا سَمِعْنَا وَأَطَعْنَا وَقِيلْنَا وَصَدَقْنَا وَ نَقُولُ مِثْلَ ذَلِكَ وَ نَشْهَدُ لَكَ عَلَى أَنْفُسِنَا بِالرِّضَا بِهِ أَبَدًا حَتَّى نَقْدَمَ عَلَيْكَ أَمْنَا بِسِرِّهِمْ وَعَلَانِيَتِهِمْ وَ رَضِينَا بِهِمْ أَلِئْمَةً وَ هُدَاةً وَ مَوَالِي

These are the conditions of Al-Islam, and what remain are more'. They^{ra} said, 'We^{ra} hear, and we^{ra} obey, and we^{ra} accept, and we^{ra} ratify, and we^{ra} say similar to that, and we^{ra} testify to you^{saww} upon ourselves^{ra} with the agreement with it, for ever, until we^{ra} arrive to you^{saww}. We^{ra} believe in their^{asws} secrets, and their proclamations, and we^{ra} are pleased with them^{asws} as Imams^{asws} and as guides and Masters^{asws}.

قَالَ وَ أَنَا مَعَكُمْ شَهِيدٌ ثُمَّ قَالَ نَعَمْ وَ تَشْهَدُونَ أَنَّ الْجَنَّةَ حَقٌّ وَ هِيَ مُحَرَّمَةٌ عَلَى الْخَلَائِقِ حَتَّى أَدْخُلَهَا قَالُوا نَعَمْ

He^{saww} said: 'And I^{saww} am a witness along with you^{ra} all'. Then he^{saww} said: 'Yes, and you^{ra} testify that the Paradise is true, and it is Forbidden upon the creatures until I^{saww} enter it'. They^{ra} said, 'Yes'.

قَالَ وَ تَشْهَدُونَ أَنَّ النَّارَ حَقٌّ وَ هِيَ مُحَرَّمَةٌ عَلَى الْكَافِرِينَ حَتَّى يَدْخُلَهَا أَعْدَاءُ أَهْلِ بَيْتِي وَ النَّاصِبُونَ لَهُمْ حَرْبًا وَ عَدَاوَةً وَ لَاعِنُهُمْ وَ مُبْغِضُهُمْ وَ قَاتِلُهُمْ كَمَنْ لَعَنَنِي أَوْ أَبْغَضَنِي أَوْ قَاتَلَنِي وَ هُمْ فِي النَّارِ قَالُوا شَهِدْنَا وَ عَلَى ذَلِكَ أَقْرَرْنَا

He^{saww} said: 'And you^{ra} will testify that the Fire is true, and it is Forbidden upon the Kafirs until the enemies of the People^{asws} of my^{saww} Household enter it, and the (Nasibis) establishing war to them^{asws}, and enmity, and the ones cursing them^{asws}, and hating them^{asws}, and ones killing them^{asws}, like the ones who curse me^{saww}, or hate me^{saww}, or kill me^{saww}, and they would (all) be in the Fire'. They^{ra} said, 'We^{ra} testify, and upon that we^{ra} acknowledge'.

قَالَ وَ تَشْهَدُونَ أَنَّ عَلِيًّا صَاحِبُ حَوْضِي وَ الدَّائِدُ عَنْهُ وَ هُوَ قَسِيمُ النَّارِ يَقُولُ ذَلِكَ لَكَ فَاقْبِضْهُ دَمِيمًا وَ هَذَا لِي فَلَا تَقْرَبْنَهُ فَيَنْجُو سَلِيمًا قَالُوا شَهِدْنَا عَلَى ذَلِكَ وَ نُؤْمِنُ بِهِ قَالَ وَ أَنَا عَلَى ذَلِكَ شَهِيدٌ.

He^{saww} said: 'And you^{ra} will testify that Ali^{asws} is in charge of my^{saww} Fountain, and the preventer from it, and he^{asws} is the distributor of the Fire, saying (to it): 'That one is for you,

so capture him, the despicable', and this one is for me^{asws}, so do not go near him', and you^{ra} will be rescued safely'. They^{ra} said, 'We^{ra} testify upon that and we^{ra} believe in him^{asws}'. He^{saww} said: 'And I^{saww} am a witness upon that'³⁵⁰.

2- لي، الأماالي للصدوق العطار عن أبيه عن ابن عيسى عن نوح بن شعيب عن الدهقان عن غزوة ابن أجي شعيب عن شعيب عن أبي بصير قال سمعت الصادق جعفر بن محمد ع يحدث عن أبيه عن آبائه ع قال: قال رسول الله ص يوماً لأصحابه أيكم يصوم الدهر فقال سلمان رحمه الله عليه أنا يا رسول الله فقال رسول الله ص فأأيكم يحكي الليل قال سلمان أنا يا رسول الله قال فأأيكم يختم القرآن في كل يوم فقال سلمان أنا يا رسول الله

(The book) 'Al Amaali' of Al Sadouq Al Attar, from his father, from Ibn Isa, from Nuh Bin Shuayb, from Al Dihqan, from Urwa cousin of Shuayb, from Shuayb, from Abu Baseer who said,

'I heard Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} narrating from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'One day Rasool-Allah^{saww} said to his^{saww} companions: 'Which one of you fasts constantly?' Salman^{ra} said. 'I^{ra} do, O Rasool-Allah^{saww}!' So, which one of you revives the (every) night (in Salat)?' Salman^{ra} said, 'I^{ra} do, O Rasool-Allah^{saww}!' He^{saww} said: 'Which one of you completes the Quran during every day?' Salman^{ra} said, 'I^{ra} do, O Rasool-Allah^{saww},'.

فغضب بعض أصحابه فقال يا رسول الله إن سلمان رجلاً من الفرس يريد أن يفتخر علينا معاشر قريش فقلت أيكم يصوم الدهر فقال أنا و هو أكثر أيامه يأكل و قلت أيكم يحكي الليل فقال أنا و هو أكثر ليلته نائم و قلت أيكم يختم القرآن في كل يوم فقال أنا و هو أكثر نهاره صامت

One of the companions got angry and said, 'O Rasool-Allah^{saww}! A man from Persia intends to pride upon us, community of Quraysh. You^{saww} said, 'Which one of you fasts constantly', and he^{ra} said, 'I^{ra} do', and he^{ra} eats most of his^{ra} days. And you^{saww} said: 'Which of you revives the night?' He^{ra} said, 'I^{ra} do', and he^{ra} sleeps most of his^{ra} night. And you^{saww} said, 'Which one of you completes the Quran during every day', he^{ra} said, 'I^{ra} do', and he^{ra} is silent most of his^{ra} day!'

فقال النبي ص مه يا فلان أتى لك يمثل لقمان الحكيم سلمه فإنه ينبئك

The Prophet^{saww} said: 'Shh, O so and so! Surely, for you is an example of Luqman^{as} the wise. Ask him^{ra} and he^{ra} will inform you'.

فقال الرجل لسلمان يا أبا عبد الله أليس زعمت أنك تصوم الدهر فقال نعم فقال رأيتك في أكثر نهارك تأكل فقال ليس حيث تذهب إني أصوم الثلاثة في الشهر و قال الله عز و جل من جاء بالحسنة فله عشر أمثالها و أصيل شعبان بشهر رمضان فذلك صوم الدهر

So, the man said to Salman^{ra}, 'O Abu Abdullah! Didn't you^{ra} claim that you^{ra} tend to fast constantly?' He^{ra} said, 'Yes'. He said, 'I have seen you^{ra} eating in most of your^{ra} days'. He^{ra} said, 'It isn't where you are going. I^{ra} fast the three (days) in the month, and Allah^{azwj} Mighty and Majestic Said: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and I^{ra} connect Shaban with the Month of Ramazan, so that is the constant fasting'.

³⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 1

فَقَالَ أَلَيْسَ رَعِمْتَ أَنَّكَ تُحْيِي اللَّيْلَ فَقَالَ نَعَمْ فَقَالَ أَنْتَ أَكْثَرَ لَيْلَتِكَ نَائِمٌ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لِكَيْ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ مَنْ بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلَّهُ فَأَنَا أَبِيتُ عَلَى طَهْرٍ

He said, 'Didn't you^{ra} claim that you^{ra} revive the night?' He^{ra} said, 'Yes'. He said, 'You^{ra} sleep most of your^{ra} night'. He^{ra} said, 'It isn't where you are going, but I^{ra} heard my^{ra} beloved Rasool-Allah^{saww} saying: 'One who spends the night upon cleanliness, it is as if he has revived the night, all of it.'. So, I^{ra} tent to spend the night upon cleanliness'.

فَقَالَ أَلَيْسَ رَعِمْتَ أَنَّكَ تَحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ قَالَ نَعَمْ قَالَ فَأَنْتَ أَكْثَرُ أَيَّامِكَ صَامِتٌ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لِكَيْ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ لِعَلِّي ع يَا أَبَا الْحَسَنِ مِثْلَكَ فِي أُمَّتِي مِثْلُ قُلٍ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلَاثِي الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثًا فَقَدْ حَتَمَ الْقُرْآنَ

He said, 'Didn't you^{ra} claim that you^{ra} complete the Quran during every day?' He^{ra} said, 'Yes'. He said, 'But you^{ra} are silent most of your^{ra} day'. He^{ra} said, 'It isn't where you are going, but I^{ra} heard my^{ra} beloved Rasool-Allah^{saww} saying to Ali^{asws}: 'O Abu Al-Hassan^{asws}! Your^{asws} example in my^{saww} community is an example of **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). So, the one who recites it once, has recited a third of the Quran, and one who recites it twice has recited two-thirds of the Quran, and one who recites it thrice, so he has completed the Quran.

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ فَقَدْ كَمَلَ لَهُ ثُلَاثَا الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ وَ الَّذِي بَعَنِي بِالْحَقِّ يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَّا غُدِّبَ أَحَدٌ بِالنَّارِ وَ أَنَا أَقْرَأُ قُلٍ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ

The one who loves you^{asws} with his tongue, a third of the Eman is completed for him, and one who loves you with his tongue and his heart, so he has completed two-thirds of the Eman, and one who loves you^{asws} with his tongue, and his heart and helps you^{asws} with his hands, so he has completed the Eman. By the One^{azwj} Who Sent me^{saww} with the Truth, O Ali^{asws}! If the people were to love you^{asws} like the love of the people of the sky for you^{asws}, no one would be Punished with the Fire'; and I^{ra} tent to recite **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), three times during every day'.

فَقَامَ وَ كَأَنَّهُ قَدْ أَلْقَمَ حَجَرًا.

He stood up and it was as if he had swallowed a stone".³⁵¹

3- لي، الأمايلي للصدوق أبي عن علي بن إبراهيم عن جعفر بن سلمة عن إبراهيم بن محمد الثقفي عن عبيد الله بن موسى العنبي عن مهلهل العنبي عن كريمة بن صالح الهجري عن أبي ذر جندب بن جنادة رضي الله عنه قال: سمعت رسول الله ص يقول لعلي كليمات ثلاث [ثلاثاً] لأن تكون لي واحدة منهن أحب إلي من الدنيا وما فيها سمعته يقول اللهم أعنه و استعن به اللهم أنصره و انتصر به فإنه عبدك و أخو رسولك

(The book) 'Al Amaali' of Al Sadouw – 'My father, from Ali Bin Ibrahim, from Ja'far Bin Salama, from Ibrahim Bin Muhammad Al Saqafy, from Ubeydullah Bin Musa al Absy, from Mahalhal Al Abdy, from Kareeza Bin Salih al Hajary,

³⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 2

'From Abu Zarr Jundab Bin Junadab^{ra} having said, 'I^{ra} heard Rasool-Allah^{saww} saying three phrases to Ali^{asws}: 'There are three, if one of these would happen to be for me^{saww} would be more beloved to me^{saww} than the world and whatever is in it. I^{ra} heard him^{saww} said: 'O Allah^{azwj}! Assist him^{asws}, and be helped through him^{asws}. O Allah^{azwj}! Help him^{asws} and be helped through him^{asws}, for he^{asws} is Your^{azwj} servant, and brother^{asws} of Your^{azwj} Rasool^{saww}.

ثُمَّ قَالَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ أَشْهَدُ لِعَلِيِّ بِالْوَلَاءِ وَالْإِخَاءِ وَالْوَصِيَّةِ

Then Abu Zarr^{ra} said, 'I^{ra} testify for Ali^{asws} with the friendship and the brotherhood and the successorship'.

قَالَ كَرِيضَةُ بْنُ صَالِحٍ وَكَانَ يَشْهَدُ لَهُ بِمِثْلِ ذَلِكَ سَلْمَانَ الْفَارِسِيِّ وَالْمِقْدَادُ وَعَمَّارٌ وَجَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَأَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَخُرَيْمَةُ بْنُ ثَابِتٍ دُو الشَّهَادَتَيْنِ وَأَبُو أَيُّوبَ صَاحِبُ مَنْزِلِ رَسُولِ اللَّهِ ص وَهَاشِمُ بْنُ عُثْبَةَ الْمِرْقَالُ كُلُّهُمْ مِنْ أَفْضَلِ أَصْحَابِ رَسُولِ اللَّهِ ص.

Kareeza Bin Salih (the narrator) said, 'And Salman Al-Farsi^{ra} had testified for him^{asws} similar to that, and (so did) Al-Miqdad^{ra}, and Ammar^{ra}, and Jabir Bin Abdullah Al-Ansari, and Abu Al-Haysam Bin Al-Tayhan, and Khuzeyma Bin Sabit, one with the two testimonies, and Abu Ayoub owner of the house of Rasool-Allah^{saww}, and Hashim Bin Utba Al-Mirqal, all of them being from the meritorious companions of Rasool-Allah^{saww},³⁵²

4- لي، الأمايلي للصدوق أبي عن عبد الله بن الحسن المؤدب عن أحمد بن علي الأصفهازي عن إبراهيم بن محمد الثقفي عن أبي عسّان النهدي عن يحيى بن سلمة بن كهيل عن أبيه عن أبي إدريس عن المصيب بن نجية عن علي ع أنه قيل له حدثنا عن أبي ذر الغفاري قال علم العلم ثم أوكاه و ربط عليه رباطاً شديداً

(The book) 'Al Amaali' of Al Saduq – 'My father, from Abdullah bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Abu Gassan Al Nahdy, from Yahya Bin Salama Bin Kuheyl, from his father, from Abu Idrees, from Al Musayyib bin Najih,

'From Ali^{asws}, it was said to him^{asws}, 'Narrate to us about Abu Zarr Al-Ghafari^{ra}'. He^{asws} said: 'He^{ra} learnt the knowledge, then installed it and tied it upon him^{ra} with a severe tightening'.

قَالُوا فَعَنْ حَدِيثِهِ قَالَ يَعْلَمُ أَسْمَاءَ الْمُنَافِقِينَ قَالُوا فَعَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مُؤْمِنٌ مَلِيٌّ مُشَاشُهُ إِيمَانًا نَسِيٌّ إِذَا ذُكِرَ ذَكَرَ قِيلَ فَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَرَأَ الْقُرْآنَ فَتَنَزَّلَ عِنْدَهُ

They said, 'So who is Huzayfa?' He^{asws} said: 'He knew the names of the hypocrites'. They said, 'What about Ammar Bin Yasser^{ra}?' He^{asws} said: 'Momin full of disorientated Eman. He forgot, and when reminded, he remembered'. It was said, 'What about Abdullah Bin Masoud?' He^{asws} said: 'Reciter of the Quran. He descended (knelt) with it'.

قَالُوا فَحَدَّثَنَا عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ أَذْرَكَ الْعِلْمَ الْأَوَّلَ وَالْآخِرَ وَهُوَ بَحْرٌ لَا يُنْزَخُ وَهُوَ مِنَّا أَهْلُ الْبَيْتِ قَالُوا فَحَدَّثَنَا عَنْكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُ ابْتُدِيتُ.

They said, 'Narrated to us about Salman Al-Farsi^{ra}'. He^{asws} said: 'He^{ra} realised the knowledge, the first and the last, and he^{ra} is an ocean which cannot be displaced, and he^{ra} is from us^{asws},

³⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 3

the People^{asws} of the Household'. They said, 'Narrate to us about you^{asws}, O Amir Al-Momineen^{asws}'. He^{asws} said: 'You, whenever you ask, I^{asws} give you (the answer), and when you are silent, I^{asws} initiate'³⁵³.

5- لي، الأماالي للصدوق ابنُ موسى عنِ الأسديِّ عنِ النَّخعيِّ عنِ إبراهيمَ بنِ الحَكَم عنِ مُحَمَّد بنِ الفضل عنِ مسعودِ الملائبيِّ عنِ حَبَّه العُربِيِّ قَالَ: أَبْصَرَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَجُلَيْنِ يَخْتَصِمَانِ فِي رَأْسِ عَمَّارٍ يَقُولُ هَذَا أَنَا قَتَلْتُهُ وَ يَقُولُ هَذَا أَنَا قَتَلْتُهُ فَقَالَ ابْنُ عُمَرَ يَخْتَصِمَانِ أَيُّهُمَا يَدْخُلُ النَّارَ أَوَّلًا ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَاتِلُهُ وَ سَالِيَهُ فِي النَّارِ فَبَلَغَ ذَلِكَ مُعَاوِيَةَ لَعَنَهُ اللَّهُ فَقَالَ مَا نَحْنُ قَتَلْنَاهُ قَتَلَهُ مَنْ جَاءَ بِهِ.

(The book) 'Al Amaali' of Al Sadouq – 'Ibn Musa, from Al Asady, from Al Nakhaie, from Ibrahim Bin Al hakam, from Muhammad bin Al Fuzeyl, from masoud Al Malaie, from Habat Al Arny who said,

'Abdullah Bin Umar saw two men disputing regarding the head of Ammar^{ra}. This one was saying, 'I killed him^{ra}', and this one was saying, 'I killed him^{ra}'. Ibn Umar said, 'Two disputants, which one of the two would enter the fire first?' Then he said, 'I heard Rasool-Allah^{saww} saying: 'His^{ra} killer his^{ra} opponent would be in the Fire'. That reached Muawiya, may Allah^{azwj} Curse him, and he said, 'We did not kill him^{ra}'. He^{ra} was killed by the one who came with him^{ra} (meaning Ali^{asws} in the battle of Siffeen)'³⁵⁴.

6- لي، الأماالي للصدوق بِحَدِّ الإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَم عَنْ عُبيدِ اللَّهِ بْنِ مُوسَى عَنْ سَعْدِ بْنِ أَوْسٍ عَنْ بِلَالِ بْنِ يَحْيَى الْعُبَيْسِيِّ قَالَ: لَمَّا قُتِلَ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ أَتَوْا حَدِيثَهُ فَقَالُوا يَا أَبَا عَبْدِ اللَّهِ قُتِلَ هَذَا الرَّجُلُ وَ قَدْ اخْتَلَفَ النَّاسُ فَمَا تَقُولُ قَالَ إِذَا أَتَيْتُمْ فَأَجْلِسُونِي قَالَ فَأَسْنَدُوهُ إِلَى صَدْرِ رَجُلٍ مِنْهُمْ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَبُو الْيَقْظَانِ عَلَى الْفِطْرَةِ ثَلَاثَ مَرَّاتٍ لَنْ يَدْعَهَا حَتَّى يَمُوتَ.

(The book) 'Al Amaali' of Al Sadouq – By this chain, from Ibrahim Bin Al Hakam, from Ubeydullah Bin Musa, from Sa'ad Bin Aws, from Bilal Bin Yahya Al Abasy who said,

'When Ammar^{ra} was killed, they came to Huzeyfa and said, 'O Abu Abdullah! This man has been killed and that people are differing, so what are you saying?' He said, 'Since you have come, then be seated to me, I shall attribute him to the chest of a man from them. He said, 'I heard Rasool-Allah^{saww} saying: 'Abu Al-Yaqzan is upon the nature' – three times, 'He^{ra} will not leave it until he^{ra} dies'³⁵⁵.

7- لي، الأماالي للصدوق بِحَدِّ الإِسْنَادِ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَم عَنْ عُبيدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَّاحٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص مَا خَيْرٌ عَمَّارٍ بَيْنَ أُمْرَيْنِ إِلَّا اخْتَارَ أَشَدَّهُمَا.

(The book) 'Al Amaali of Al Sadouq – By this chain, from Ibrahim Bin Al Hakam, from Ubeydullah Bin Musa, from Abdul Aziz Bin Sayah, from Habeeb Bin Abu Sabit, from Ata'a Bin Yasar, from Ayesha who said,

'Ammar^{ra} was not given a choice of two matters except he chose the severer of the two'³⁵⁶.

8- ن، عيون أخبار الرضا عليه السلام الدَّقَائِقُ عَنِ الصُّوِّفِيِّ عَنِ الرُّوْيَانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع قَالَ: دَعَا سَلْمَانَ أَبَا دَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِمَا إِلَى مَنْزِلِهِ فَقَدَّمَ إِلَيْهِ رَغِيفَيْنِ فَأَخَذَ أَبُو دَرٍّ الرَّغِيفَيْنِ يَقْلِبُهُمَا فَقَالَ لَهُ سَلْمَانُ يَا بَا دَرٍّ لِأَيِّ شَيْءٍ تَقْلِبُ هَذَيْنِ الرَّغِيفَيْنِ قَالَ خِفْتُ أَنْ لَا يَكُونَا نَضِيجَيْنِ

³⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 4

³⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 5

³⁵⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 6

³⁵⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 7

Uyoon Akhbaar Al-Reza^{asws} – Al Daqqaq, from Al-Sowfy, from Al-Ruyani, from Abdul Azeem Al-Hasany, from Abu Ja'far^{asws} the 2nd from his^{asws} forefathers^{asws} having said: 'Salman^{ra} called Abu Zarr^{ra} to his^{ra} house and forwarded two loaves of bread towards him^{ra}. Abu Zarr^{ra} took the two breads and turned them over. Salman^{ra} said to him^{ra}, 'O Abu Zarr^{ra}! For which reason did you^{ra} turn over these two loaves?' He^{ra} said, 'I^{ra} feared they might happen to be matured'.

فَعَضِبَ سَلْمَانُ مِنْ ذَلِكَ غَضَبًا شَدِيدًا ثُمَّ قَالَ مَا أَجْرَأَكَ حَيْثُ تَقْلِبُ هَذَيْنِ الرَّغِيفَيْنِ فَوَ اللَّهُ لَقَدْ عَمِلَ فِي هَذَا الْخُبْزِ الْمَاءُ الَّذِي تَحْتَ الْعَرْشِ وَ عَمِلَتْ فِيهِ الْمَلَائِكَةُ حَتَّى أَلْقَوْهُ إِلَى الرِّيحِ وَ عَمِلَتْ فِيهِ الرِّيحُ حَتَّى أَلْقَتْهُ إِلَى السَّحَابِ وَ عَمِلَ فِيهِ السَّحَابُ حَتَّى أَمْطَرَهُ إِلَى الْأَرْضِ وَ عَمِلَ فِيهِ الرَّعْدُ وَ الْمَلَائِكَةُ حَتَّى وَضَعُوهُ مَوَاضِعَهُ وَ عَمِلَتْ فِيهِ الْأَرْضُ وَ الْحَشَبُ وَ الْحَدِيدُ وَ النَّارُ وَ الْحَطَبُ وَ الْمِلْحُ وَ مَا لَا أَحْصِيهِ أَكْثَرَ فَكَيْفَ لَكَ أَنْ تَقُومَ بِهَذَا الشُّكْرِ

Salman^{ra} was angered from that with intense anger, then said, 'How audacious of you^{ra} when you^{ra} turned over these two loaves. By Allah^{azwj}! It has been worked in this bread, the water which is beneath the Throne, and the Angels worked in it until they cast it to the wind, and the wind worked in it until it cast it to the cloud, and the cloud worked in it until it rained it to the earth, and the thunder and the Angels worked in it until they place it in its place, and the earth worked in it, and the wood and the iron, and the animals, and the fire, and the firewood, and the salt, and what cannot be counted is more. So how is it for you^{ra} if your^{ra} were to establish the gratefulness with this?'

فَقَالَ أَبُو ذَرٍّ إِلَى اللَّهِ أَتُوبُ وَ أَسْتَغْفِرُ اللَّهَ بِمَا أَخَذْتُ وَ إِلَيْكَ أَعْتَذِرُ بِمَا كَرِهْتُ

Abu Zarr^{ra} said, 'I^{ra} repent to Allah^{azwj} and seek Forgiveness of Allah^{azwj} from what I^{ra} did, and I^{ra} present excuse to you^{ra} from what you^{ra} disliked'.

قَالَ وَ دَعَا سَلْمَانُ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِمَا ذَاتَ يَوْمٍ إِلَى ضِيَافَةٍ فَقَدَّمَ إِلَيْهِ مِنْ جِزَائِهِ كِسْرًا بَاسَةً وَ بَلَّهَا مِنْ رُكُوتِهِ فَقَالَ أَبُو ذَرٍّ مَا أَطْيَبَ هَذَا الْخُبْزَ لَوْ كَانَ مَعَهُ مِلْحٌ فَقَامَ سَلْمَانُ وَ خَرَجَ فَرَهَنَ رُكُوتَهُ بِمِلْحٍ وَ حَمَلَهُ إِلَيْهِ فَجَعَلَ أَبُو ذَرٍّ يَأْكُلُ ذَلِكَ الْخُبْزَ وَ يَذُرُّ عَلَيْهِ ذَلِكَ الْمِلْحَ وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنَا هَذِهِ الْقَنَاعَةَ فَقَالَ سَلْمَانُ لَوْ كَانَتْ قَنَاعَةٌ لَمْ تَكُنْ رُكُوتِي مَرْهُونَةً.

He^{asws} said: 'And Salman invited Abu Zarr^{ra} one day to host him^{ra}. He^{ra} forwarded a dry piece (of bread) towards him^{ra} from his^{ra} bag, and moistened it from his^{ra} water container. Abu Zarr^{ra} said, 'How good is this bread, if only there was salt with it'. Salman^{ra} got up and went out, and pawned his container for salt and carried it to him^{ra}. Abu Zarr^{ra} went on to eat the bread and sprinkle that salt upon that and saying, 'The Praise is for Allah^{azwj} Who Graced us. This is the contentment'. Salman^{ra} said, 'If you^{ra} had been content, my^{ra} container would not have been pawned'³⁵⁷.

9- لي، الأمالي للصدوق ابن ناثانة عن علي بن إبراهيم عن جعفر بن سلمة الأهوازي عن إبراهيم بن محمد الثقفني عن المسعودي عن يحيى بن سالم العبدوي عن إسرائيل عن ميسرة عن المنهال بن عمرو عن زر بن حبیش قال: مرَّ علي ع على بعل رسول الله ص و سلمان في مالا فقال سلمان رحمه الله عليه أ لا تقومون تأخذون بحجزه تسألونه فوالذي فلق الحبة و برأ النسمة إنه لا يحجزكم بسير نبيكم ص أحد غيره و إنه لعالم الأرض و ربائهما و إليه تسكن و لو فقدتموه لفقدهم العلم و أنكرتم الناس.

³⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 8

(The book) 'Al Amaali' of Al Sadouq – 'Ibn Natana, from Ali Bin Ibahim, from Ja'far Bin Salama Al Ahwazy, from Ibranim Bin Muhammad Al Saqafi, from Al Masudi, from Yahya Bin Salim Al Abdy, from Israil, from Maysara, from Al Minhal, Bin Amro, from Zirr Bin Hubeys who said,

'Ali^{asws} passed by upon the mule of Rasool-Allah^{saww} and Salman^{ra} was in an assembly. Salman^{ra} said (to the assembly), 'Are you not standing to grab hold of his^{asws} side to ask him^{asws} (about issues)? By the One^{azwj} Who Split the seed and Formed the person! Surely no one can inform you with the Seerah of your Prophet^{saww} other than him^{asws}, and he^{asws} is the scholar of the earth and its lord, and to him^{asws} you will be soothed, and if you were to lose him^{asws}, you will lose the knowledge, and you are the denying people'.³⁵⁸

10- ب، قرب الإسناد السني عن مُحَمَّدٍ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَالِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ مِنْهُمْ ثُمَّ سَكَتَ

(The book) 'Qurb Al Asnaad' – Al Sindy Bin Muhammad, from Safwan Al Jammal who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Commanded me^{saww} with loving four'. They said, 'Who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws} is from them'. Then he^{saww} was silent.

ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ تَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانَ الْفَارِسِيُّ.

Then he^{saww} said: 'Allah^{azwj} Blessed and Exalted Commanded me^{saww} with loving four'. They said, 'Who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}, and Al-Miqdad Bin Al-Aswad^{ra}, and Abu Zarr Al-Ghafari^{ra}, and Salman Al-Farsi^{ra}'.³⁵⁹

11- ب، قرب الإسناد هارون عن ابنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَامَ رَسُولُ اللَّهِ ص فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ فَرَضَ لِي عَلَيْكُمْ فَرَضًا فَهَلْ أَنْتُمْ مُؤَدُّوهُ قَالَ فَلَمْ يُجِبْهُ أَحَدٌ مِنْهُمْ فَانْصَرَفَ

(The book) 'Qurb Al Asnaad' – 'Haroun, from Ibn Sadaqa,

'From Ja'far^{asws}, from his^{asws} forefathers^{asws}: 'When this Verse was Revealed unto Rasool-Allah^{saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23],** Rasool-Allah^{saww} stood up and said: 'O you people! Verily Allah^{azwj} has Obligated upon you all certain Obligations regarding me^{saww}, so are you going to be its performers?' He^{asws} said: 'But no one from among them answered him^{saww}, and they left.

فَلَمَّا كَانَ مِنَ الْعَدِ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ قَامَ فِيهِمْ فَقَالَ مِثْلَ ذَلِكَ فِي الْيَوْمِ الثَّالِثِ فَلَمْ يَتَكَلَّمْ أَحَدٌ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ مِنْ ذَهَبٍ وَ لَا فِضَّةٍ وَ لَا مَطْعَمٍ وَ لَا مَشْرَبٍ قَالُوا فَأَلْقَاهُ إِذَنْ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْزَلَ عَلَيَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالُوا أَمَا هَذِهِ فَتَعَمَّ

³⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 9

³⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 10

When it was the next day, he^{saww} stood up among them and said similar to that. Then he^{saww} stood up among them and said similar to that for the third day, but no one spoke'. He^{saww} said: 'O you people! It is not gold, nor silver, nor food, nor drink'. So they said, 'Then say it'. He^{saww} said: 'Allah^{azwj} Blessed and Exalted Revealed unto me^{saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**'. They said, 'But if it is this, so yes'.

فَقَالَ أَبُو عَبْدِ اللَّهِ مَا وَفَى بِهَا إِلَّا سَبْعُهُ نَفَرٍ سَلَمَانُ وَ أَبُو ذَرٍّ وَ عَمَّارٌ وَ الْمُقْدَادُ بْنُ الْأَسْوَدِ الْكِنْدِيُّ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَ مَوْئِلُ رَسُولِ اللَّهِ يُقَالُ لَهُ الْثُبَيْتُ وَ زَيْدُ بْنُ أَرْقَمٍ.

Abu Abdullah^{asws} said: 'By Allah^{azwj}! No one was loyal to it except for seven of them – Salman^{ra}, and Abu Zarr^{ra}, and Ammar^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ra}, and Jabir Bin Abdullah Al-Ansary^{ra}, and a slave of Rasool-Allah^{saww} called Al-Sabit^{ra}, and Zayd Bin Arqam^{ra},³⁶⁰

12- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدٍ الْجَمْعِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ الثَّقَفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع مِثْلَهُ.

(The book) 'Al Ikhtisas' – 'Ja'far Bin Al Husayn, from Muhammad Al Himeyri, from his father, from Haroun Bin Muslim, from Abu Al Hassan Al Laysi,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} – similar to it'.³⁶¹

13- فس، تفسير التمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَ لَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا فَهَذِهِ نَزَلَتْ فِي سَلَمَانَ الْفَارِسِيِّ كَانَ عَلَيْهِ كِسَاءٌ فِيهِ يَكُونُ طَعَامُهُ وَ هُوَ دِثَاؤُهُ وَ رِدَاؤُهُ وَ كَانَ كِسَاؤُهُ مِنْ صُوفٍ

Tafseer Al Qummi – 'In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding the Words of Exalted: **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, and do not stretch your eyes from them intending adornments of the life of the word, [18:28]**. This was Revealed regarding Salman Al-Farsi^{ra}. He^{ra} had a cloak in which there was his^{ra} food, and it (was used) as a covering and a robe, and it was a cloak of wool.

فَدَخَلَ عُيَيْنَةُ بْنُ جِصْنٍ عَلَى النَّبِيِّ ص وَ سَلَمَانُ عِنْدَهُ فَتَأَدَّى عُيَيْنَةُ بِرِيحٍ كِسَاءَ سَلَمَانَ وَ قَدْ كَانَ عَرَقٌ وَ كَانَ يَوْمَ شَدِيدِ الْحَرِّ فَعَرِقَ فِي الْكِسَاءِ فَقَالَ يَا رَسُولَ اللَّهِ إِذَا نَحْنُ دَخَلْنَا عَلَيْكَ فَأَخْرِجْ هَذَا وَ اصْرِفْهُ مِنْ عِنْدِكَ فَإِذَا نَحْنُ خَرَجْنَا فَأَدْخِلْ مَنْ شِئْتَ

Ayayna Bin Hasan came up to the Prophet^{saww}, and Salman^{ra} was in his^{saww} presence. The wind blew and the cloak of Salman^{ra} touched Ayayna, and there was sweat in it, and in those days there was intense heat, and the sweat was in the cloak. He said, 'O Rasool-Allah^{saww}! When we come over to you^{saww}, then this one^{ra} and his^{ra} party should go out from your^{saww} presence. When we go out, then let whosoever wants to, come over to you^{saww}'.

³⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 11

³⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 12

فَأَنْزَلَ اللَّهُ وَ لَا تُطِيع مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَ هُوَ عَيْنُهُ بْنُ حِصْنٍ بْنِ حَدِيفَةَ بْنِ بَدْرِ الْفَزَارِيِّ.

Therefore, Allah^{azwj} Revealed: **and do not obey one whose heart is heedless from Our Remembrance [18:28]** – and he is Ayayna Bin Hasan Bin Huzeifa Bin Badr Al-Fazary³⁶².

14- فس، تفسير القمي إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ إِلَى قَوْلِهِ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ فَإِنَّهَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ أَبِي ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادِ ع.

Tafseer Al Qummi: **But rather, the Momineen are those, when Allah is mentioned, their hearts fear, [8:2]** – up to His^{azwj} Words: **For them are Levels in the Presence of their Lord, and Forgiveness, and honourable sustenance [8:4]**. It was Revealed regarding Amir Al-Momineen^{asws}, and Abu Zarr^{ra}, and Salman^{ra} and Al Miqdad^{ra}.³⁶³ (Opinion)

15- فس، تفسير القمي لَقَدْ تَابَ اللَّهُ بِالَّتِي عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ

Tafseer Al Qummi – Allah^{azwj} has Turned with the Prophet^{saww} to the Emigrants and the Helpers, those who followed him^{saww} in difficult times. (Opinion)

قَالَ الصَّادِقُ ع هَكَذَا نَزَلَتْ وَ هُوَ أَبُو ذَرٍّ وَ أَبُو خَيْثَمَةَ وَ عَمْرُو بْنُ وَهَبٍ الَّذِينَ تَخَلَّفُوا ثُمَّ لَحِقُوا بِرَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ.

Al-Sadiq^{asws} said: ‘This is how it was Revealed, and it is Abu Zarr^{ra}, and Abu Khaysama, and Amro Bin Wahab, those who had stayed behind, then they joined up with Rasool-Allah^{azwj} in the military expedition of Tabuk’.³⁶⁴

16- فس، تفسير القمي مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَهُوَ عَمَّارٌ بْنُ يَاسِرٍ أَخَذَتْهُ قُرَيْشٌ بِمَكَّةَ يَعَذُّوهُ [فَعَذَّبُوهُ] بِالنَّارِ حَتَّى أَعْطَاهُمْ بِلسَانِهِ مَا أَرَادُوا وَ قَلْبُهُ مُقَرَّرٌ بِالْإِيمَانِ

Tafseer Qummi - **One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, [16:106]**, it is Ammar Bin Yasser^{ra}. Quraysh seized him^{ra} at Makkah and tormented him^{ra} with the fire until he gave them with his tongue what they wanted, and his heart was acknowledging with the Eman’.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ ثُمَّ قَالَ فِي عَمَّارٍ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَ صَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ.

And Ali Bin Ibrahim said, ‘Then He^{azwj} Said regarding Ammar: **Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110]**’.³⁶⁵ (Opinion)

17- فس، تفسير القمي جَعَفَرُ بْنُ أَحْمَدَ عَنْ عُيَيْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا قَالَ هَذِهِ نَزَلَتْ فِي أَبِي ذَرٍّ وَ الْمِقْدَادِ وَ سَلْمَانَ الْفَارِسِيِّ وَ عَمَّارِ بْنِ يَاسِرٍ جَعَلَ اللَّهُ لَهُمْ جَنَّاتِ الْفِرْدَوْسِ نُزُلًا مَا أَوْى وَ مَنْزِلًا الْخَيْرَ.

³⁶² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 13

³⁶³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 14

³⁶⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 15

³⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 16

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} having said regarding His^{azwj} Words: ***Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107].*** He^{asws} said: 'This was Revealed regarding Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Salman Al-Farsi^{ra}, and Ammar Bin Yasser^{ra}. Allah^{azwj} Made the Gardens of Al-Firdows as a sheltered lodging for them and a residence''³⁶⁶.

18- ل، الخصال علي بن محمد بن الحسن عن عبد الله بن عبد الرحمن عن إسماعيل بن موسى عن شريك عن أبي ربيعة الإيادي عن ابن بريدة عن أبيه أن رسول الله ص قال: إن الله عز وجل أمرني بحب أربعة فقلنا يا رسول الله من هم سمهم لنا فقال علي منهم و سلمان و أبو ذر و المقداد أمرني بحبهم و أخبرني أنه يحبهم.

(The book) 'Al Khisaal' – 'Ali Bin Muhammad Bin Al Hassan, from Abdullah Bin Abdul Rahman, from Ismail Bin Musa, from Shareek, from Abu Rabie Al Iyadi, from Ibn Bureyda, from his father,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Commanded me^{saww} with loving four'. We said, 'O Rasool-Allah^{saww}! Who are they? Name them for us'. He^{saww} said: 'Ali^{asws} is from them, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}. He^{azwj} Commanded me^{saww} with loving them^{asws}, and He^{azwj} Informed me^{saww} that He^{azwj} Loves them''³⁶⁷.

19- ل، الخصال الأشناني عن جده عن إبراهيم بن نصر عن محمد بن سعيد عن شريك عن أبي ربيعة الإيادي عن ابن بريدة عن أبيه قال قال رسول الله ص إن الله عز وجل أمرني بحب أربعة من أصحابي و أخبرني أنه يحبهم قلنا يا رسول الله فمن هم فقلنا حُبُّ أَنْ نَكُونَ مِنْهُمْ

(The book) 'Al Khisaal' – 'Al Ushnany, from his grandfather, from Ibrahim Bin Nasr, from Muhammad Bin Saeed, from Shareek, from Abu Rabie Al Iyadi, from Ibn Bureyda, from his father who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Commanded me^{saww} with loving four from my^{saww} companions, and Informed me^{saww} that He^{azwj} Loves them'. We said, 'O Rasool-Allah^{saww}! Who are they, so we can all love them and become from them?'

فَقَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ ثُمَّ سَكَتَ ثُمَّ قَالَ أَلَا إِنَّ عَلِيًّا مِنْهُمْ وَ أَبُو ذَرٍّ وَ سَلْمَانَ الْفَارِسِيَّ وَ الْمِقْدَادَ بْنَ الْأَسْوَدِ الْكِنْدِيَّ.

He^{saww} said: 'Indeed! Ali^{asws} is from them'. Then he^{saww} was silent, then said: 'Indeed! Ali^{asws} is from them'. Then he^{saww} was silent, then said: 'Indeed! Ali^{asws} is from them, and Abu Zarr^{ra}, and Salman Al-Farsi^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ra}''³⁶⁸.

20- أَقُولُ وَ رَوَى ابْنُ عَبْدِ الْوَهَّابِ فِي الْإِسْتِيعَابِ عَنْ سُلَيْمَانَ وَ عَبْدِ اللَّهِ ابْنِي بُرَيْدَةَ عَنْ أَبِيهِمَا قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى أَمَرَنِي بِحُبِّ أَرْبَعَةٍ مِنْ أَصْحَابِي وَ أَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ فَقِيلَ يَا رَسُولَ اللَّهِ مَنْ هُمْ قَالَ عَلِيٌّ وَ الْمِقْدَادُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ.

I (Majlisi) say, 'And it is reported by Ibn Abdul Birr in (the book) 'Al Istiyaab', from Suleyman and Abdullah two sons of Bureyda, from their father who said,

³⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 17

³⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 18

³⁶⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 19

'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Commanded me^{saww} to love four from my^{saww} companions and Informed me^{saww} that He^{azwj} Loves them'. It was said, 'O Rasool-Allah^{saww}! Who are they?' He^{saww} said: 'Ali^{asws}, and Al-Miqdad^{ra}, and Salman^{ra}, and Abu Zarr^{ra}'.³⁶⁹

21- ل، الخصال أبي عن سعد عن الأصمغاني عن المنقري عن حفص عن أبي عبد الله ع عن أبيه ع قال قال عمارة بن ياسر قاتلت تحت هذه الراية مع رسول الله ص وأهل بيته ثلاثاً وهذه الراية والله لو ضربونا حتى يبلغوا بنا السعفات من هجر لعلمنا أننا على الحق وأنهم على الباطل.

(The book) 'Al Khisaal' – 'My father, from Sa'ad, from Al Asfahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ammar Bin Yasser^{ra} said, 'I^{ra} fought under this flag with Rasool-Allah^{saww} and his^{saww} family for three (days), and this is the fourth. By Allah^{azwj}! Even if we were to strike (swords) until we reach our limits, we would know that we are upon the truth, and they are upon the falsehood'.³⁷⁰

22- ل، الخصال محمد بن عمر بن محمد بن سالم عن الحسن بن عبد الله بن محمد الرازي عن أبيه عن الرضا عن آبائه ع عن أمير المؤمنين ع قال قال النبي ص الجنة تشاق إليك يا علي وإلى عمارة وسلمان وأبي ذر والمقداد.

(The book) 'Al Khisaal' – Muhammad Bin Umar Bin Muhammad Bin Salim, from Al Hassan Bin Abdullah Bin Muhammad Al Razy, from his father,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'The Prophet^{saww} said: 'The Paradise is desirous to you^{asws}, O Ali^{asws}, and to Ammar^{ra}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}'.³⁷¹

23- ل، الخصال محمد بن علي بن إسماعيل بن أبي بصير عن محمد بن حرب الواسطي عن يزيد بن هارون عن أبي شيبه عن رجل من همدان عن أبيه قال قال علي بن أبي طالب ع السابق خمسة فأنا سابق العرب وسلمان سابق فارس وصهيب سابق الروم وبلال سابق الحبش وخبات سابق البطح.

(The book) 'Al Khisaal' – Muhammad Bin Ali Bin Ismail Bin Al Bakhtary, from Muhammad Bin Harb Al Wasity, from Yazeed Bin Haroun, from Abu Shayba, from a man from Hamdan, from his father who said,

'Ali^{asws} Bin Abu Talib^{asws} said: 'The preceding ones are five – I^{asws} am the preceder of the Arabs, and Salman^{ra} is preceder of Persia, and Suheyb is preceder of the Romans, and Bilal is preceder of the Ethiopians, and Khabbab is preceder of the Nabateans (Coptic's)'.³⁷²

24- ل، الخصال في خبر الأعمش عن الصادق ع قال: الولاية للمؤمنين الذين لم يعيروا ولم يبدلوا بعد نبههم ص واجبة مثل سلمان الفارسي وأبي ذر العفاري والمقداد بن الأسود الكندي وعمارة بن ياسر وخابر بن عبد الله الأنصاري وحذيفة بن اليمان وأبي الهيثم بن التيهان وسهل بن حنيف وأبي أيوب الأنصاري وعبد الله بن الصامت وعبداد بن الصامت وخزيمة بن ثابت ذي الشهادتين وأبو [أبي] سعيد الخدري ومن نحا نحوهم وفعل مثل فعلهم.

(The book) 'Al Khisaal' – 'In a Hadeeth of Al Amsh,

³⁶⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 20

³⁷⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 21

³⁷¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 22

³⁷² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 23

'From Al-Sadiq^{asws} having said: 'The Wilayah is Obligatory for the Momineen, those who did not change or replace after their Prophet^{saww}, like Salman Al-Farsi^{ra}, and Abu Zarr Al-Ghafari^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ra}, and Ammar Bin Yasser^{ra}, and Jabir bin Abdullah Al-Ansari, and Huzeyfa Bin Al-Yaman, and Abu Al-Haysam Bin Al-Tayham, and Sahl Bin Huneyf, and Abu Ayoub Al-Ansari, and Abdullah Bin Al-Samit, and Ubada Bin Al-Samit, and Khuzeyman Bin Sabit (one with two testimonies), and Abu Saeed Al-Khudry, and the ones who betook to their commitments and did similar to their deeds".³⁷³

25- ن، عيون أخبار الرضا عليه السلام فيما كتب الرضا ع للمأمون من شرائع الدين مثله.

(The book) 'Uyoon Akhbaar Al-Reza^{asws} – 'Among what Al-Reza^{asws} wrote to Al-Mamoun from the Laws of the Religion – similar to it".³⁷⁴

26- ل، الخصال محمد بن عُمَيْرِ الْبَغْدَادِيُّ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَبْدِ الْكَرِيمِ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْغُمَرِيِّ عَنْ أَبِيهِ عَنْ خَدِّهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: خُلِقَتِ الْأَرْضُ لِسَبْعَةٍ بِهِمْ يُرْزَقُونَ وَ بِهِمْ يُحْطَرُونَ وَ بِهِمْ يُنْصَرُونَ أَبُو ذَرٍّ وَ سَلْمَانُ وَ الْمُقَدَّادُ وَ عَمَّارٌ وَ خَدِيفَةُ وَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ

(The book) 'Al Khisaaal' – 'Muhammad Bin Umeyr Al Baghdadi, from Ahmad Bin Al Hassan Bin Abdul Karim, from Abbad Bin Suheyb, from Isa Bin Abdullah Al Umari, from his father, from his grandfather, from his grandfather,

'From Ali^{asws} having said: 'The earth has been Created for seven. By them they are Graced, and by them they are being rained upon, and by them they are being Helped – Abu Zarr^{ra}, and Salma^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra}, and Huzeyfa, and Abdullah Bin Masoud'.

قَالَ عَلِيُّ وَ أَنَا إِمَامُهُمْ وَ هُمُ الَّذِينَ شَهِدُوا الصَّلَاةَ عَلَى فَاطِمَةَ ع.

Ali^{asws} said: 'And I^{asws} and their Imam^{asws}, and they are those who attend the (funeral) Salat upon (Syeda) Fatima^{asws}'.³⁷⁵

قال الصدوق رضي الله عنه معنى قوله خلقت الأرض لسبعة نفر ليس يعني من ابتدائها إلى انتهائها وإنما يعني بذلك أن الفائدة في الأرض قدرت في ذلك الوقت لمن شهد الصلاة على فاطمة ع و هذا خلق تقدير لا خلق تكوين.

(Note – Al-Sadouq said, 'The meaning of his^{asws} words: The earth has been Created for seven persons' doesn't mean from its beginning to its end, and rather it means by that that the benefits in the earth are measured out during that time for the ones who attended the (funeral) Salat upon (Syeda) Fatima^{asws}, and this is creation of the Pre-determination not creation of the formation').

27- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ عَلِيٍّ وَ سَلْمَانَ وَ أَبِي ذَرٍّ وَ الْمُقَدَّادَ بْنَ الْأَسْوَدِ.

³⁷³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 24

³⁷⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 25

³⁷⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 26

(The book) 'Uyoon Al-Akhbaar Al-Reza^{asws}, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has Commanded me^{saww} with loving four – Ali^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad Bin Al-Aswad^{ra}'.³⁷⁶

28- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن علي ع قال قال النبي ص سلمان من أهل البيت.

(The book) 'Uyoon Akhbaar Al-Reza^{asws} – by the chain of Al-Tameemi, from Al-Reza^{asws}, from Ali^{asws} having said: 'The Prophet^{saww} said: 'Salman^{ra} is from us^{asws}, the People^{asws} of the Household'.³⁷⁷

29- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن النبي ص قال: تفضل عماراً الفقه الباغية.

(The book) 'Uyoon Akhbaar Al-Reza^{asws} – by this chain, from the Prophet^{saww} having said: 'Ammar^{ra} would be killed by the rebellious group'.³⁷⁸

30- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن النبي ص قال: عمار على الحق حتى يقتل بين فتنين إحداهما على سبيلي و سنتي و الآخر مارقة من الدين خارقة عنه.

(The book) – 'Uyoon Akhbaar Al-Reza^{asws} – By this chain from the Prophet^{saww} having said: 'Ammar^{ra} is upon the truth until he^{ra} will be killed between the two groups. One of the two groups would be upon my^{saww} way and my^{saww} Sunnah, and the others would be heretics from the Religion, outside from it'.³⁷⁹

31- ما، الأماالي للشيخ الطوسي أبو القاسم بن شبل عن ظفر بن حماد عن إبراهيم بن إسحاق الأحمري عن ابن معروف و ابن عيسى معاً عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن مختار عن أبي بصير عن أبي عبد الله ع قال: كان عليّ محدثاً و كان سلمان محدثاً

(The book) 'Al Amaali' of the sheykh Al Tusi – 'Abu Al Qasim Bin Shibl, from Zafar Bin Humdoun, from Ibrahim bin Is'haq Al Ahmari, from Ibn Marouf, and Ibn Isa both together from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} was a *Muhaddith*, and Salman^{ra} was a *Muhaddith*'.

قال قلت فما آية المحدث قال يأتيه ملك فينكت في قلبه كيت و كيت.

He (the narrator) said, 'I said, 'So what is a sign of the *Muhaddith*?' He^{asws} said: 'An Angel would come to him and casts it into his heart such and such'.³⁸⁰

32- فس، تفسير القمي و السابغون الأولون من المهاجرين و الأنصار و هم النبأ و أبو ذر و المقداد و سلمان و عمار و من آمن و صدق و ثبت على ولاية أمير المؤمنين ع.

³⁷⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 27

³⁷⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 28

³⁷⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 29

³⁷⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 30

³⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 31

Tafseer Al-Qummi - **And (as for) the foremost, the first ones from the Emigrants and the Helpers, [9:100]** – And they are the captains, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Salman^{ra}, and Ammar^{ra}, and ones who believed and ratified and affirmed upon the Wilayah of Amir Al-Momineen^{asws}.³⁸¹

33- ما، الأمايلي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن محمد بن يحيى و أحمد بن إدريس معاً عن علي بن محمد بن علي الأشعري عن محمد بن سالم بن أبي سلمة عن أبيه عن الحسن بن علي الوشاء عن محمد بن يوسف عن منصور بن رزق قال: قلت لأبي عبد الله الصادق ع ما أكثر ما أسمع منك سيدي ذكر سلمان الفارسي فقال لا تقل سلمان الفارسي ولكن قل سلمان المحمدي أ تدرى ما أكثره ذكر لي له قلت لا

(The book) 'Al Maali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayi, from his father, from Muhammad Bin Yahya, and Ahmad Bin Idrees both together, from Ali Bin Muhammad Bin Ali Al Ash'ari, from Muhammad Bin Salim Bin Abu Salama, from his father, from Al Husayn Bin Ali Al Washa, from Muhammad bin Yusuf, from Mansour Buzurj who said,

'I said to Abu Abdullah Al-Sadiq^{asws}, 'How frequently I have heard from you^{saww} my Master^{asws}, the mention of Salman Al-Farsi^{ra}'. He^{asws} said: 'Do not say 'Salman Al-Farsi', but say, 'Salman Al-Muhammadi'. Do you know why I^{asws} mention him^{ra} a lot?' I said, 'No'.

قال لفلان خال لي إحداهما إيتار هوى أمير المؤمنين ع على هوى نفسه و الثانية حبه الفقراء و اختياره إياهم على أهل الثروة و العدد و الثالثة حبه للعلم و العلماء إن سلمان كان عبداً صالحاً خيفاً مسلماً و ما كان من المشركين.

He^{asws} said: 'Due to three traits. One of these is that he^{ra} preferred the opinion of Amir Al-Momineen^{asws} over his^{ra} own opinion, and the second is his^{ra} love for the poor and his^{ra} choosing them over the people of wealth and the (large) numbers, and the third is his^{ra} love for the knowledge and the knowledgeable ones^{asws}. Surely Salman^{ra} was a righteous servant, **but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67]**'.³⁸²

34- م، تفسير الإمام عليه السلام ج، الاحتجاج بالإسناد إلى أبي محمد العسكري قال: قال سلمان لعبد الله بن صورته عند ما قال جبرئيل عدونا من بني الملائكة إني أشهد أن من كان عدواً لجبرئيل فإنه عدو لبيكائيل و إنهما جميعاً عدوان لمن عاداهما سلمان لمن سالمهما

Tafseer of the Imam (Hassan Al-Askari^{asws}) – The argumentation by the chain to Muhammad Al-Askari^{asws} having said: 'Salman^{ra} said to Abdullah Bin Sowriya during what he (Abdullah Bin Sowriya) said, 'Jibraeel^{as} is our enemy from between the Angels, 'I^{ra} testify that one who was an enemy to Jibraeel^{as}, so he is an enemy to Mikaeel^{as}, and they^{as} both together are enemies to the ones who are inimical to them, at peace to the ones who are at peace with them^{as}.

فأنزل الله تعالى عند ذلك موافقاً لقول سلمان رحمه الله عليه قل من كان عدواً لجبرئيل في مظاهرتي لأوليائي الله على أعدائه و نزل به بقضائلي علي و لي الله من عند الله فإنه نزله فإن جبرئيل نزل هذا القرآن على قلبك بإذن الله و أمره مصداقاً لما بين يديه من سائر كتب الله و هدى من الصلاة و بشرى للمؤمنين بنبوته محمد و ولأية علي و من بعده من الأئمة بأنهم أولياء الله حقاً إذا ماثوا على مواليتهم لمحمد و علي و ألهما الطيبين

³⁸¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 32

³⁸² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 33

So, Allah^{azwj} the Exalted Revealed during that, in harmony to the words of Salman^{ra}: **Say: One who was an enemy to Jibraeel [2:97]**, in his^{ra} demonstration for the friends of Allah^{azwj} against His^{azwj} enemies, and His^{azwj} Revelation with merits of Ali^{asws} Guardian of Allah^{azwj} from the Presence of Allah^{azwj}, **for him Revealing it** - for Jibraeel^{as} descended with this Quran - **upon your heart by Permission of Allah**, - and instructed him^{saww} **in Verification to what was before it** - from the rest of the Books of Allah^{azwj}, **and a Guidance** – from the straying, **and glad tidings for the Momineen [2:97]**, with Prophet-hood of Muhammad^{saww}, and Wilayah of Ali^{asws}, and of the ones after him^{asws} from the Imams^{asws} that they are the Guardians of Allah^{azwj} truly, when they died upon their^{asws} Wilayah for Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا سَلْمَانَ إِنَّ اللَّهَ صَدَّقَ قِيلَكَ وَ وَفَّقَ رَأْيَكَ فَإِنَّ جِبْرِئِيلَ عَنِ اللَّهِ يَقُولُ يَا مُحَمَّدُ سَلْمَانُ وَالْمِقْدَادُ أَخَوَانِ مُتَصَافِيَانِ فِي وَدَادِكَ وَ وَدَادِ عَلِيٍّ أَخِيكَ وَ وَصِيِّكَ وَ هُمَا فِي أَصْحَابِكَ كَجِبْرِئِيلَ وَ مِيكَائِيلَ فِي الْمَلَائِكَةِ عِدْوَانِ لِمَنْ أَبْغَضَ أَحَدَهُمَا وَلِيَّانِ لِمَنْ وَالَاهُمَا وَ وَالِي مُحَمَّدًا وَ عَلِيًّا عِدْوَانِ لِمَنْ عَادَى مُحَمَّدًا وَ عَلِيًّا وَ أُوْلِيَاءَهُمَا

Then Rasool-Allah^{saww} said: ‘O Salman^{ra}! Allah^{azwj} has Ratified your^{ra} words and is co-incident with your^{ra} view, for Jibraeel^{as} is saying on behalf of Allah^{azwj}: ‘O Muhammad^{saww}! Salman^{ra} and Al-Miqdad^{ra} are brothers, ratifiers regarding your^{saww} cordiality and cordiality of Ali^{asws} your^{saww} brother^{asws} and your^{saww} successor^{asws} and your^{saww} true friend, and they^{ra} both are among your^{saww} companions, like Jibraeel^{as} and Mikaeel^{as} are among the Angels, being inimical to the ones who hat one of them^{as}, friends to the ones who befriends them^{as}, and befriends Muhammad^{saww}, and Ali^{asws}, inimical to the ones who are inimical to Muhammad^{saww}, and Ali^{asws}, and their^{asws} friends.

وَ لَوْ أَحَبَّ أَهْلُ الْأَرْضِ سَلْمَانَ وَ الْمِقْدَادَ كَمَا تُحِبُّهُمَا مَلَائِكَةُ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ لِمَحْضِ وَدَادِهِمَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ مُوَالَاهُمَا لِأُوْلِيَائِهِمَا وَ مُعَادَاهُمَا لِأَعْدَائِهِمَا لَمَا عَذَّبَ اللَّهُ تَعَالَى أَحَدًا مِنْهُمْ بِعَذَابِ النَّبَةِ.

And if the people of the earth were to love Salman^{ra} and Al-Miqdad^{ra} just as the Angels of the skies and the Veils and the Chair and the Throne love them^{ra} due to their^{ra} sincere cordiality for Muhammad^{saww} and Ali^{asws} and their^{ra} friendship to their^{asws} friends, and their^{ra} enmity to their^{asws} enemies, Allah^{azwj} the Exalted would not Punish any one of them with anything at all”³⁸³.

35- ج، الإحتجاج عَنْ إِسْحَاقَ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع فِي حَدِيثٍ طَوِيلٍ ذَكَرَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع الْعُذْرَ فِي تَرْكِ قِتَالِ مَنْ تَقَدَّمَ عَلَيْهِ قَالَ فَلَمَّا تُؤَيَّرُ رَسُولُ اللَّهِ ص اسْتَعْلَتْ بِدَفْيِهِ وَ الْفَرَاغِ مِنْ شَأْنِهِ ثُمَّ آلَيْتُ نَجِيمًا أَنِّي لَا أَرْتَدِي إِلَّا لِلصَّلَاةِ وَ جَمْعِ الْقُرْآنِ فَفَعَلْتُ

(The book) ‘Al-Ihtijaj’ – ‘From Is’haq son of Musa^{asws}, for his father Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws}, in a lengthy Hadeeth Amir Al-Momineen^{asws} mentioning in it the treachery of the ones who neglected the fighting, the ones who arrived to him^{asws}, he^{asws} said: ‘When Rasool-Allah^{saww} passed away, I^{asws} was pre-occupied with burying him^{asws}, and (when) I^{asws} was free from his^{saww} matters, then I^{asws} made a vow that I^{asws} will not wear a robe except for the Salat and have collected the Quran. I did so.

³⁸³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 34

ثُمَّ أَخَذْتُ بِيَدِ فَاطِمَةَ وَ ابْنَيْ الْحَسَنِ ثُمَّ دُرْتُ عَلَى أَهْلِ بَدْرٍ وَ أَهْلِ السَّابِقَةِ فَتَأَشَّدْتُهُمْ حَتَّى وَ دَعَوْتُهُمْ إِلَى نُصْرَتِي فَمَا أَجَابَنِي مِنْهُمْ إِلَّا أَرْبَعَةٌ رَهْطٍ سَلْمَانَ وَ عَمَّارَ وَ الْمُقْدَادَ وَ أَبُو ذَرٍّ.

Then I^{asws} grabbed a hand of (Syeda) Fatima^{asws} and my^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, then I^{asws} went around to the people of Badr, and people of the precedence and adjured them of my^{asws} rights and called them to help me^{asws}, but no one from them answered me^{asws} except a group of four – Salman^{ra}, and Ammar^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra}.³⁸⁴

36- ج، الإحتجاج في رواية سليم بن قيس الهلالي عن سلمان قال: لما فرغ أمير المؤمنين ع من تعجيل رسول الله ص و تكفينه أدخلني و أدخل أبا ذرَّ و المقدَّادَ و فاطمةَ و حسناً و حسيناً ع فتقدَّم و صفَّنا خلفه و صلى عليه و عائشه في الحجرة لا تعلم قد أخذ جبرئيل ببصرها

(The book) 'Al Ihtijaj' – 'In a report of Suleym Bin Qays Al-Hilali, from Salman^{ra} having said, 'When Amir Al-Momineen^{asws} was free from washing Rasool-Allah^{saww} and enshrouding him^{saww}, he^{asws} included me^{asws}, and included Abu Zarr^{ra}, and Al-Miqdad^{ra} and (Syeda) Fatima^{asws} and Hassan^{asws} and Husayn^{asws}. So, we went ahead and formed rows behind him^{asws}, and prayed upon him^{saww} and Ayesha was in the room, not knowing, Jibraeel^{as} had seized her sight.

ثُمَّ قَالَ سَلْمَانُ بَعْدَ ذِكْرِ بَيْعَةِ أَبِي بَكْرٍ وَ مَا جَرَى فِيهَا فَلَمَّا كَانَ اللَّيْلُ حَمَلَ عَلَيَّ ع فَاطِمَةَ ع عَلَى جِمَارٍ وَ أَخَذَ بِيَدِ ابْنَيْهِ حَسَنِ وَ حُسَيْنٍ فَلَمْ يَدَعْ أَحَدًا مِنْ أَهْلِ بَدْرٍ مِنَ الْمُهَاجِرِينَ وَ لَا مِنَ الْأَنْصَارِ إِلَّا أَنَا فِي مَنْزِلِهِ وَ ذَكَرَهُ حَقُّهُ وَ دَعَا إِلَى نُصْرَتِهِ فَمَا اسْتَجَابَ لَهُ مِنْ جَمِيعِهِمْ إِلَّا أَرْبَعَةٌ وَ عِشْرُونَ رَجُلًا

Then Salman^{ra} said after mentioning the allegiance of Abu Bakr and what flowed regarding it. When it was the night, Ali^{asws} carried (Syeda) Fatima^{asws} upon a donkey and grabbed a hand of his^{asws} two sons^{asws} Hassan^{asws} and Husayn^{asws}. He^{asws} did not leave anyone from the people of Bader, neither from the Emigrants nor from the Helpers, except he^{asws} went to him in his house and reminded him of his^{asws} rights, and called him to help him^{asws}. But, no one from their entirety answered to him^{asws} except twenty four men.

فَأَمَرَهُمْ أَنْ يُصْبِحُوا بُكْرَةً مُحَلِّقِينَ رُؤُوسَهُمْ مَعَ سِلَاحِهِمْ قَدْ بَايَعُوهُ عَلَى الْمَوْتِ فَأَصْبَحَ وَ لَمْ يُؤَافِهِ مِنْهُمْ أَحَدٌ غَيْرَ أَرْبَعَةٍ

He^{asws} instructed them that in the morning they should come with their weapons, having shaved their heads. They had pledged to him^{asws} upon the death. It was morning and no one from them did so apart from four'.

قُلْتُ لِسَلْمَانَ مِنَ الْأَرْبَعَةِ قَالَ أَنَا وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ الرَّبِيعُ بْنُ الْعَوَّامِ ثُمَّ أَنَا هُمْ مِنَ اللَّيْلِ فَتَأَشَّدْتُهُمْ فَقَالُوا نُصْبِحُكَ بُكْرَةً فَمَا مِنْهُمْ أَحَدٌ وَفَى غَيْرَنَا ثُمَّ لَيْلَةَ الثَّالِثَةِ فَمَا وَفَى غَيْرُنَا فَلَمَّا رَأَى عَلِيٌّ ع غَدْرَهُمْ وَ قِلَّةَ وَفَائِهِمْ لَزِمَ بَيْتَهُ وَ أَقْبَلَ عَلَى الْقُرْآنِ يُؤَلِّفُهُ وَ يَجْمَعُهُ.

I said to Salman^{ra}, 'Who were the four?' He^{ra} said, 'I^{ra} and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Al-Zubeyr Bin Al-Awwam. Then he^{asws} went to them at night and adjured them. They said, 'We came early morning and there was no one from them who did so apart from us'. Then on the third night, no one came apart from us three. When Ali^{asws} saw their betrayal and

³⁸⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 35

scarcity of their loyalty, stayed in his^{asws} house and turned towards the Quran, compiling it and collecting it”³⁸⁵.

37- ج، الإحتجاج سُلَيْمُ بْنُ قَيْسٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ فِيمَا اخْتَجَّ عَلَى مُعَاوِيَةَ قَدْ بَقِيَ مَعَ صَاحِبِنَا الَّذِي هُوَ مِنْ بَنِيْنَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى مِنْ أَهْلِ بَيْتِهِ سَلْمَانُ وَ أَبُو ذَرٍّ وَ مِقْدَادُ وَ الزُّبَيْرُ ثُمَّ رَجَعَ الزُّبَيْرُ وَ ثَبَتَ هَؤُلَاءِ الثَّلَاثَةُ حَتَّى لَقُوا اللَّهَ .

(The book) ‘Al-Ihtijaj’ – Suleym Bin Qays, from Abdullah Bin Ja’far having said, ‘Abdullah Bin Al-Abbas said among what he argued against Muawiya, ‘There had remained with our Master^{asws}, the one who was from our Prophet^{saww} at the status of Haroun^{as} from Musa^{as}, from his^{asws} family – Salman^{ra}, and Abu Zarr^{ra}, and Miqdad^{ra}, and Al-Zubeyr. Then Al-Zubeyr returned and these three were steadfast until they met Allah^{azwj}’³⁸⁶.

38- ج، الإحتجاج الْأَصْبَغُ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَالَ عَنْ أَيِّ أَصْحَابِ رَسُولِ اللَّهِ تَسْأَلُنِي قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ أَبِي ذَرٍّ الْعِفَارِيِّ

(The book) ‘Al-Ihtijaj’ – ‘Al-Asbagh said, ‘Ibn Al-Kawa asked Amir Al-Momineen^{asws} about the companions of Rasool-Allah^{saww}. He^{asws} said: ‘About which companions of Rasool-Allah^{saww} are you asking me^{asws}?’ He said, ‘O Amir Al-Momineen^{asws}! Inform me about Abu Zarr Al-Ghafari^{ra}’.

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظْلَلَتِ الْخُضْرَاءُ وَ لَا أَقْلَلَتِ الْعَبْرَاءُ ذَا هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

He^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘Neither has the green (sky) shaded, nor has the soil carried one with a more truthful tone than Abu Zarr^{ra}’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ بَعْ بَعْ سَلْمَانُ مِنْ أَهْلِ الْبَيْتِ وَ مَنْ لَكُمْ بِمِثْلِ لُقْمَانَ الْحَكِيمِ عَلِمَ الْعِلْمَ الْأَوَّلَ وَ عَلِمَ الْآخِرَ

He said, ‘O Amir Al-Momineen^{asws}! Inform me about Salman Al-Farsi^{ra}. He^{asws} said: ‘Congratulations! Congratulations! Salman^{ra} is from us^{asws} the People^{asws} of the Household and who is for you as an example of Luqman^{as} the wise. He^{ra} knew the knowledge of the former ones and knowledge of the latter ones’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ ذَلِكَ امْرُؤٌ حَرَّمَ اللَّهُ لَحْمَهُ وَ دَمَهُ عَلَى النَّارِ وَ أَنْ تَمَسَّ شَيْئًا مِنْهُمَا

He said, ‘O Amir Al-Momineen^{asws}! Inform me about Ammar Bin Yasser^{ra}. He^{asws} said: ‘He^{ra} is a person, Allah^{azwj} has Prohibited his^{ra} flesh and his^{ra} blood unto the Fire and for it to touch anything from these two’.

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ حَدِيقَةَ بْنِ الْيَمَانِ قَالَ ذَلِكَ امْرُؤٌ عَلِمَ أَسْمَاءَ الْمُنَافِقِينَ إِنْ تَسْأَلُوهُ عَنْ حُدُودِ اللَّهِ يَجِدُوهُ بِهَا عَارِفًا عَالِمًا

He said, ‘O Amir Al-Momineen^{asws}! Inform me about Huzeyfa Bin Al-Yamani’. He^{asws} said: ‘That is a person who knew the names of the hypocrites. If you were to ask him about the Legal Punishments of Allah^{azwj}, you would find him knowing of these, knowledgeable’.

³⁸⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 36

³⁸⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 37

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَخْبِرْنِي عَنْ نَفْسِكَ قَالَ كُنْتُ إِذَا سَأَلْتُ أُعْطِيتُ وَإِذَا سَكَتُ ابْتُدِيتُ.

He said, 'O Amir Al-Momineen^{asws}! Inform me about yourself^{asws}'. He^{asws} said: 'Whenever you ask, I^{asws} shall give you (the answer), and whenever you are silent, I^{asws} shall initiate'³⁸⁷.

39- ج، الإحتجاج بالإسناد إلى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: قَدِمَ جَمَاعَةٌ فَاسْتَأْذَنُوا عَلَى الرَّضَا ع وَ قَالُوا نَحْنُ مِنْ شِيعَةِ عَلِيِّ فَمَنْعَهُمْ أَيَّاماً ثُمَّ لَمَّا دَخَلُوا قَالَ لَهُمْ وَيْحَكُمْ إِنَّمَا شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ الْحَسَنُ وَ الْحُسَيْنُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمُقْدَادُ وَ عَمَّارٌ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ الَّذِينَ لَمْ يُخَالِفُوا شَيْئاً مِنْ أَوْامِرِهِ.

(The book) 'Al-Ihtijaj' – by the chain going up to Muhammad Al-Askari^{asws} having said: 'A group arrived and sought permission to see Al-Reza^{asws} and they said, 'We are from his^{asws} Shias'. He^{asws} forbid them for days. Then, when they did enter, he^{asws} said to them: 'Woe be unto you all! But rather the Shias of Amir Al-Momineen^{asws} are Al-Hassan^{asws}, and Al-Husayn^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra}, and Muhammad Bin Abu Bakr, those who did not oppose anything from his^{asws} orders''³⁸⁸.

40- ما، الأماالي للشيخ الطوسي المفيد عن مُحَمَّدٍ بْنِ الْحَسَنِ الْمُقْرِي عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْبَغْدَادِيِّ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ نُعَيْمِ بْنِ دُكَيْنٍ عَنْ مُوسَى بْنِ قَبِيصٍ عَنِ الْحُسَيْنِ بْنِ أَسْبَاطٍ الْعَبْدِيِّ قَالَ: سَمِعْتُ عَمَّارَ بْنَ يَاسِرٍ رَحِمَهُ اللَّهُ يَقُولُ عِنْدَ تَوَجُّهِهِ إِلَى صِفِّينَ اللَّهُمَّ لَوْ أَعْلَمْتُ أَنَّهُ أَرْضَى لَكَ أَنْ أُرْمِيَ بِنَفْسِي مِنْ فَوْقِ هَذَا الْجَبَلِ لَرَمَيْتُ بِهَا وَ لَوْ أَعْلَمْتُ أَنَّهُ أَرْضَى لَكَ أَنْ أُوقِدَ لِنَفْسِي نَاراً فَأَوْقَعْتُ فِيهَا لَفَعَلْتُ وَ إِنِّي لَا أَقَاتِلُ أَهْلَ الشَّامِ إِلَّا وَ أَنَا أُرِيدُ بِذَلِكَ وَجْهَكَ وَ أَنَا أُرْجُو أَنْ لَا تُخَيِّبَنِي وَ أَنَا أُرِيدُ وَجْهَكَ الْكَرِيمَ.

(The book) 'Al Amaali' of the sheykh Al Tusi al Mufeed, from Muhammad Bin Al Hassan al Muqry, from Al Hassan Bin Ali Bin Abdullah Al Baghdadi, from isa bin Mihran, from Nuetm Bin Dukeyn, from Musa Bin Qays, from al Husayn Bin Asbaat Al Abdy who said,

'I heard Ammar Bin Yasser^{ra} saying during his^{ra} heading towards (battle of) Siffeen, 'O Allah^{azwj}! If I knew that there is Pleasure for You^{azwj} that I^{ra} throw myself^{ra} from above this mountain, I^{ra} throw (Myself) from it, and if I^{ra} knew that there is Pleasure for You^{azwj} that I^{ra} should ignite a fire and fall into it, I^{ra} would do so, and I^{ra} am not fighting the people of Syria except and I^{ra} intend Your^{azwj} Face by it, and I^{ra} hope that You^{azwj} will not disappoint me^{ra} while I^{ra} am intending Your^{azwj} Honourable Face''³⁸⁹.

41- ع، علل الشرائع رُوِيَ أَنَّ سَلْمَانَ الْفَارِسِيَّ كَانَ مُحَدِّثاً فَسُئِلَ الصَّادِقُ ع عَنْ ذَلِكَ وَ قِيلَ لَهُ مَنْ كَانَ يُحَدِّثُهُ

(The book) 'Al Illal Al Sharaie' – 'It is reported that Salman Al-Farsi^{ra} was a Muhaddith (narrator of Hadeeth). So, Al-Sadiq^{asws} was asked about that and it was said to him^{asws}, 'Who was narrating to him^{ra}?'

فَقَالَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع وَ إِنَّمَا صَارَ مُحَدِّثاً ذُوْنَ غَيْرِهِ مِمَّنْ كَانَ يُحَدِّثَانِي لِأَنَّهُمَا كَانَا يُحَدِّثَانِي بِمَا لَا يَحْتَمِلُهُ غَيْرُهُ مِنْ مَخْرُوجِ عِلْمِ اللَّهِ وَ مَكْنُونِهِ.

³⁸⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 38

³⁸⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 39

³⁸⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 40

He^{asws} said: 'Rasool-Allah^{saww} and Amir Al-Momineen^{asws}. But rather he^{ra} became a narrator of Hadeeth besides others from the ones they^{asws} used to narrate to, because they^{asws} narrated to him^{ra} with that others could not tolerate from the treasure of Knowledge of Allah^{azwj} and His^{azwj} Hidden matters".³⁹⁰

42- ير، بصائر الدرجات يعقوب بن يزيد و محمد بن عيسى عن زياد القندي عن الفضل بن عيسى الهاشمي قال: دخلت على أبي عبد الله ع أنا و أبي فقال له أ من قول رسول الله ص سلمان رجل من أهل البيت فقال نعم فقال أي من ولد عبد المطلب

(The book) 'Basaair Al Darajaat' – 'Yaquob Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Al fazl Bin Isa Al Hashimy who said,

'I and my father entered to see Abu Abdullah^{asws}. He said to him^{asws}, 'Is it from the words of Rasool-Allah^{saww}: 'Salman^{ra} is a man from us^{asws}, the People^{asws} of the Household?' He^{asws} said: 'Yes'. He said, 'I.e., from the sons of Abdul Muttalib^{asws}?'

فقال من أهل البيت فقال له أي من ولد أبي طالب فقال من أهل البيت فقال له إني لا أعرفه فقال فاعرفه يا عيسى فإنه من أهل البيت

He^{asws} said: 'From us^{asws} the People^{asws} of the Household'. He said to him^{asws}, 'I.e., from the sons of Abu Talib^{as}?' He^{asws} said: 'From us^{asws}, the People^{asws} of the Household'. He said to him^{asws}, 'I do not understand it'. He^{asws} said: 'Understand it, O Isa, for he^{ra} is from us^{asws}, the People^{asws} of the Household'.

ثم أومأ بيده إلى صدره ثم قال ليس حيث تذهب إن الله خلق طينتنا من عليين و خلق طينة شيعة من دون ذلك فهم منا و خلق طينة عدونا من سجين و خلق طينة شيعة من دون ذلك و هم منهم و سلمان خير من لقمان.

Then he^{asws} gestured by his^{asws} hand to his^{asws} chest, then said: 'It isn't where you are going (with it). Allah^{azwj} Created our^{asws} clay from Illiyeen, and Created clay of our^{asws} Shias from below that. So, they are from us^{asws}. And He^{saww} Created our^{asws} enemies from Sijjeen, and Created clay of their adherents from below that, and they are from them; and Salman^{ra} is better than Luqman^{as}'.³⁹¹

43- شف، كشف اليقين أحمد بن محمد بن مرقويه عن أحمد بن محمد الحياطي عن الخضر بن أبان عن أبي هذيلة إبراهيم عن أنس بن مالك قال قال رسول الله ص الجنة مشتقة إلى أربعة من أممي فهبت أن أسأله من هم فأنتيت أبا بكر فقلت له إن النبي ص قال إن الجنة تشتاق إلى أربعة من أممي فأسأله من هم فقال أخاف أن لا أكون منهم فيعيرني به بنو نبي

(The book) 'Kash Al Yaqeen' – 'Ahmad Bin Mardawayh, from Ahmad Bin Muhammad Al Khayyat, from al Khazr Bin Aban, from Abu Hadiya Ibrahim, from Anas Bin Malik (famous fabricator) who said,

'Rasool-Allah^{saww} said: 'The Paradise is desirous to four from my^{saww} community'. So, I loved to ask him^{saww} who they were. Then Abu Bakr came, so I said to him that the Prophet^{saww} said: 'The Paradise is desirous to four from my^{saww} community', go and ask him^{saww} who they are'. He said, 'I fear I may not be from them, and the clan of Tameem would reproach me with it'.

³⁹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 41

³⁹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 42

فَأْتَيْتُ عُمَرَ فَقُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ أَخَافُ أَنْ لَا أَكُونَ مِنْهُمْ فَيُعَيِّرَنِي بِهِ بَنُو أُمَيَّةَ
فَيُعَيِّرَنِي بِهِ بَنُو أُمَيَّةَ

I went to Umar and said to him similar to that. He said, 'I fear that I may not be from them and the clan of Aday would reproach me with it'. I went to Usman and said to him similar to that. He said: I fear that I may not be from them and the clan of Umarra would reproach me with it'.

فَأْتَيْتُ عَلِيًّا وَهُوَ فِي نَاضِحٍ لَهُ فَقُلْتُ إِنَّ النَّبِيَّ صَلَّى قَالَ إِنَّ الْجَنَّةَ مُشْتَاةٌ إِلَى أَرْبَعَةٍ مِنْ أُمَّتِي فَاسْأَلُهُ مَنْ هُمْ فَقَالَ وَاللَّهِ لَأَسْأَلَنَّهُ فَإِنْ كُنْتُ مِنْهُمْ لَأَحْمَدَنَّ
اللَّهَ عَزَّ وَجَلَّ وَإِنْ لَمْ أَكُنْ مِنْهُمْ لَأَسْأَلَنَّ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ وَأَوْدَهُمْ

I went to Ali^{asws} and he^{asws} was in a camel watering place of his^{asws} and said, 'The Prophet^{saww} said: 'The Paradise is desirous to four from my^{saww} community. Ask him^{saww} who they are. By Allah^{azwj}! I will not ask him^{saww}, so if you^{asws} are from them, I shall praise Allah^{azwj} Mighty and Majestic, and if you^{asws} are not from them, I shall ask Allah^{azwj} to Make me to be from them and I would be cordial with them'.

فَجَاءَ وَجِئْتُ مَعَهُ إِلَى النَّبِيِّ صَلَّى فَدَخَلْنَا عَلَى النَّبِيِّ صَلَّى وَرَأْسُهُ فِي حَجَرٍ دَحِيَّةٍ الْكَلْبِيِّ فَلَمَّا رَأَاهُ دَحِيَّةٌ قَامَ إِلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ وَقَالَ خُذْ بِرَأْسِ ابْنِ عَمِّكَ
يَا أَمِيرَ الْمُؤْمِنِينَ فَأَنْتَ أَحَقُّ بِهِ فَاسْتَقِظَ النَّبِيُّ صَلَّى وَرَأْسُهُ فِي حَجَرٍ عَلَيَّ ع فَقَالَ لَهُ يَا أَبَا الْحَسَنِ مَا جِئْتَنَا إِلَّا فِي حَاجَةٍ

He^{asws} went and I^{asws} went with him^{asws} to the Prophet^{saww}. We entered to see the Prophet^{saww} and his^{saww} head was in a lap of Dahiyat Al-Kalby. When Dahiya saw him^{asws}, he stood up to him^{asws} and greeted unto him^{asws} and said: 'Take the head of the son^{saww} of your^{asws} uncle^{as}, O Amir Al-Momineen^{asws}, from you^{asws} are more deserving with it'. The Prophet^{saww} woke up and his^{saww} head was in a lap of Ali^{asws}. He^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! You^{asws} have not come to us except regarding a need'.

قَالَ يَا بَائِي وَأُمِّي يَا رَسُولَ اللَّهِ دَخَلْتُ وَرَأْسُكَ فِي حَجَرٍ دَحِيَّةٍ الْكَلْبِيِّ فَقَامَ إِلَيَّ وَسَلَّمَ عَلَيَّ وَسَلَّمَ وَقَالَ خُذْ بِرَأْسِ ابْنِ عَمِّكَ إِنَّكَ أَهَقُّ بِهِ مِنِّي يَا أَمِيرَ
الْمُؤْمِنِينَ

He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} (be sacrificed for you^{saww}), O Rasool-Allah^{saww}! I^{asws} entered and your^{saww} head was in the lap of Dahiyat Al-Kalby. He stood up to me^{asws} and greeted unto me^{asws} and said, 'Take the head of the son^{saww} of your^{asws} uncle^{as} to you^{asws}, for you^{asws} are more rightful with it than me, O Amir Al-Momineen^{asws}'.

فَقَالَ لَهُ النَّبِيُّ صَلَّى ص فَهَلْ عَرَفْتَهُ فَقَالَ هُوَ دَحِيَّةُ الْكَلْبِيِّ فَقَالَ لَهُ ذَلِكَ جَبْرِئِيلُ فَقَالَ لَهُ يَا بَائِي وَأُمِّي يَا رَسُولَ اللَّهِ أَعْلَمَنِي أَنْتَ أَنْتَ كُنْتَ إِنَّ الْجَنَّةَ مُشْتَاةٌ إِلَى
أَرْبَعَةٍ مِنْ أُمَّتِي فَمَنْ هُمْ

The Prophet^{saww} said to him^{asws}: 'Do you^{asws} recognise him?' He^{asws} said: 'He is Dahiyat Al-Kalby'. He^{saww} said to him^{asws}: 'That is Jibraeel^{as}'. He^{asws} said to him^{saww}, 'May my^{asws} father^{as} and my^{asws} mother^{as} (be sacrificed for you^{saww}), O Rasool-Allah^{saww}! Anas told me^{asws} that you^{saww} said: 'The Paradise is desirous to four from my^{saww} community, so who are they?'

فَأَوْفَأَ إِلَيْهِ يَبْدُو فَقَالَ أَنْتَ وَاللَّهِ أَوْفَهُمْ أَنْتَ وَاللَّهِ أَوْفَهُمْ أَنْتَ وَاللَّهِ أَوْفَهُمْ ثَلَاثًا فَقَالَ لَهُ يَا بَائِي وَأُمِّي فَمَنِ الثَّلَاثَةُ فَقَالَ لَهُ الْمِقْدَادُ وَ سَلْمَانُ وَ أَبُو ذَرٍّ.

He^{saww} gestured by his^{saww} towards him^{asws} and said: 'You^{asws}, by Allah^{azwj}, are their first. By Allah^{azwj}, their first one is you^{asws}. By Allah^{azwj}, their first one is you^{asws}'. He^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} (be sacrificed for you^{saww}), so who are the (other) three?' He^{saww} said to him^{asws}: 'Al-Miqdad^{ra}, and Salman^{ra}, and Abu Zarr^{ra}'.³⁹²

44- سر، السرائر موسى بن بكر عن المفضل قال: عرضت على أبي عبد الله ع أصحاب الردة فكل ما سميت إنساناً قال اغرب حتى قلت خديفة قال اغرب قلت ابن مسعود قال اغرب ثم قال إن كنت إنما تريد الذين لم يدخلهم شيء فعليك هؤلاء الثلاثة أبو ذر و سلمان و المقداد.

'(The book) 'Al-Saraair' of Musa Bin Bakr, from Al-Mufazzal who said, 'I presented to Abu Abdullah^{asws} the apostate companions, and every time I named a person, he^{asws} said: 'Hesitant', to the extent I said, 'Huzeifa'. He^{asws} said: 'Hesitant'. I said, 'Ibn Masoud'. He^{asws} said: 'Hesitant'. Then he^{asws} said: 'But rather, if you are intending those whom nothing (of doubt) entered into them, then upon you are these three – Abu Zarr^{ra}, and Salman^{ra}, and Al-Miqdad^{ra}'.³⁹³

45- شي، تفسير العياشي حنان بن سدير عن أبيه عن أبي جعفر ع قال: كان الناس أهل ردّة بعد النبي ص إلا ثلاثة فقلت و من الثلاثة قال المقداد و أبو ذر و سلمان الفارسي ثم عرف أناس بعد يسير

Tafseer Al Ayyashi – Hanan Bin Sadeyr,

'From Abu Ja'far^{asws} having said: 'The people were the people of apostasy after the Prophet^{saww} except three'. I said, 'And who are the three?' He^{asws} said: 'Al-Miqdad^{ra}, and Abu Zarr^{ra}, and Salman Al-Farsi^{ra}, then some people realised after a little while.

فقال هؤلاء الذين دارت عليهم الرخي و أبوا أن يبايعوا حتى جاءوا بأمر المؤمنين ع مكرهاً فبايع و ذلك قول الله و ما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم على أعقابكم و من ينقلب على عقبيه فلن يضر الله شيئاً و سيجزى الله الشاكرين.

He^{asws} said: 'They are those the mill turned upon them, and they refused to pledge allegiance (to Abu Bakr) until they came with Amir Al-Momineen^{asws} forcibly and pledge allegiances, and that is the Word of Allah^{azwj}: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]**'.³⁹⁴

46- شي، تفسير العياشي الفضيل بن يسار عن أبي جعفر ع قال: إن رسول الله ص لما قبض صار الناس كلهم أهل جاهلية إلا أربعة علي و المقداد و سلمان و أبو ذر

Tafseer Al Ayyashi – Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} passed away, the people, all of them became the people of pre-Islamic period of ignorance except four – Ali^{asws}, and Al-Miqdad^{ra}, and Salman^{ra}, and Abu Zarr^{ra}.

³⁹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 43

³⁹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 44

³⁹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 45

فَقُلْتُ فَعَمَّارٌ فَقَالَ إِنَّ كُنْتُ تُرِيدُ الَّذِينَ لَمْ يَدْخُلْهُمْ شَيْءٌ فَهَؤُلَاءِ الثَّلَاثَةُ.

I said, 'So (what about) Ammar^{ra}?' He^{asws} said: 'If you are intending those whom nothing (of the doubt) entered them, so it is these three'³⁹⁵.

47- شي، تفسير العياشي عَنْ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنَّ أَجَبَ أَرْبَعَةً عَلِيًّا وَ أَبَا ذَرٍّ وَ سَلْمَانَ وَ الْمُقْدَادَ

Tafseer Al Ayyashi – 'From Abu Jameela, from one of his companions,

'From one of the two (5th or 6th Imam^{asws}) having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Revealed to me^{saww} that I^{saww} should love four – Ali^{asws}, and Abu Zarr^{ra}, and Salman^{ra}, and Al-Miqdad^{ra}'.

فَقُلْتُ أَلَا فَمَا كَانَ مِنْ كَثَرَةِ النَّاسِ أَمَا كَانَ أَحَدٌ يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ بَلَى ثَلَاثَةٌ قُلْتُ هَذِهِ الْآيَاتُ الَّتِي أَنْزَلْتَ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا وَ قَوْلُهُ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِيَ الْأَمْرِ مِنْكُمْ أَمَا كَانَ أَحَدٌ يَسْأَلُ فِيْمَ نَزَلَتْ فَقَالَ مِنْ تَمَّ أَتَاهُمْ لَمْ يَكُونُوا يَسْأَلُونَ.

I (the narrator) said, 'So what about most of the people, was there no one who recognised this matter?' He^{asws} said: 'Yes, three'. I said, 'This Verse which was Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, [5:55]**, and His^{azwj} Words: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]**, wasn't there anyone who asked regarding whom these were Revealed?' He^{asws} said: 'From then onwards, they did not ask'³⁹⁶.

48- م، تفسير الإمام عليه السلام أَصْبَحَ رَسُولُ اللَّهِ ص يَوْمًا وَ قَدْ غَصَّ بِجَلْسَتِهِ بِأَهْلِهِ فَقَالَ أَيُّكُمْ الْيَوْمَ نَفَعَ بِجَاهِهِ أَخَاهُ الْمُؤْمِنَ فَقَالَ عَلِيٌّ ع أَنَا قَالَ صَنَعْتَ مَاذَا قَالَ مَرَرْتُ بِعَمَّارِ بْنِ يَاسِرٍ وَ قَدْ لَازَمَهُ بَعْضُ الْيَهُودِ فِي ثَلَاثِينَ ذِرْهَمًا كَانَتْ لَهُ عَلَيْهِ فَقَالَ عَمَّارٌ يَا أَخَا رَسُولِ اللَّهِ ص يَا لَازِمِي وَ لَا تُرِيدُ إِلَّا أَدَايَ وَ إِذْ لَالِي لِمَحَبَّتِي لَكُمْ أَهْلَ الْبَيْتِ فَخَلَصَنِي مِنْهُ بِجَاهِكَ

Tafseer Imam (Hassan Al-Askari^{asws}): 'One day in the morning Rasool-Allah^{saww} came and his^{saww} gathering was full with its people. He^{saww} said: 'Which one of you today benefitted by his virtue, his Momin brother?' Ali^{asws} said: 'I^{asws} did'. He^{saww} said: 'What is that which you^{asws} did?' He^{asws} said: 'I^{asws} passed by Ammar Bin Yasser^{ra} and one of the Jews was pressing him regarding thirty Dirhams which were for him upon him. Ammar said, 'O brother^{asws} of Rasool-Allah^{saww}! This one is pressing me and is not intending except to harm me and humiliate me due to my love for you^{asws}, the People^{asws} of the Household. Therefore finish me off from him^{asws} by your^{asws} virtue'.

فَأَرَدْتُ أَنْ أَكَلِّمَ لَهُ الْيَهُودِيَّ فَقَالَ يَا أَخَا رَسُولِ اللَّهِ أَنَا أُجِلُّكَ فِي قَلْبِي وَ عَيْنِي مِنْ أَنْ أَبْذُلَكَ هَذَا الْكَافِرَ وَ لَكِنِ اشْفَعْ لِي إِلَى مَنْ لَا يَرُدُّكَ عَنْ طَلِبَةٍ فَلَوْ أَرَدْتُ جَمِيعَ جَوَانِبِ الْعَالَمِ أَنْ يُصَيِّرَهَا كَأَطْرَافِ الشُّفْرَةِ لَفَعَلْتُ فَاسْأَلُهُ أَنْ يُعِينَنِي عَلَى أَدَاءِ دَيْنِهِ وَ يُعِينَنِي عَنِ الْإِسْتِدَانَةِ

I^{asws} intended to speak to the Jew for him, and he (Ammar) said, 'O brother^{asws} of Rasool-Allah^{saww}! You^{asws} are more majestic in my heart and my eyes than that I should exert you^{asws} for this Kafir, but intercede for me to the One Who^{azwj} would not Return you^{asws} from

³⁹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 46

³⁹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 47

your^{asws} seeking; and if you^{asws} were to intend the entire sides of the world to become like the sides of the yellow (gold), He^{azwj} would Do so. So ask Him^{azwj} to Assist me upon the paying off of my debts, and make me needless from the borrowing’.

فَقُلْتُ اللَّهُمَّ افْعَلْ ذَلِكَ بِهِ ثُمَّ قُلْتُ لَهُ اضْرِبْ إِلَى مَا بَيْنَ يَدَيْكَ مِنْ شَيْءٍ حَجَرٍ أَوْ مَدَرٍ فَإِنَّ اللَّهَ يَقْبَلُهُ لَكَ ذَهَباً إِنْزِيراً فَضَرَبَ يَدَهُ فَتَنَاولَ حَجَرًا فِيهِ أَمْنَانٌ فَتَحَوَّلَ فِي يَدِهِ ذَهَباً

I^{asws} said: ‘O Allah^{azwj}! Do that for him!’ Then I^{asws} said to him: ‘Strike with your hand upon whatever is in front of you, from anything from a stone or mud, so Allah^{azwj} would Transform it for you as pure gold’. So he struck his hand and grabbed a stone which was ‘Amnaan’ (Two Ratls – 812gms.), and it transformed into his hand as gold.

ثُمَّ أَقْبَلَ عَلَى الْيَهُودِيِّ فَقَالَ وَ كَمْ دَيْنُكَ قَالَ ثَلَاثُونَ دِرْهَمًا قَالَ فَكَمْ قِيمَتُهَا مِنَ الذَّهَبِ قَالَ ثَلَاثَةُ دَنَائِيرٍ

Then he turned towards the Jews and he said, ‘And how much is your debt?’ He said, ‘Thirty Dirhams’. So he said, ‘How much is its value in gold?’ He said, ‘Three Dinars’.

فَقَالَ عَمَّارٌ اللَّهُمَّ بِجَاهِهِ قَلِّبْتَ هَذَا الْحَجَرَ لِي فِي هَذَا الذَّهَبِ لِأَفْضِلَ قَدْرَ حَقِّهِ فَأَلَانَهُ اللَّهُ عَزَّ وَ جَلَّ لَهُ فَفَصَلَ ثَلَاثَةَ مَنَاقِيلَ وَ أَعْطَاهُ

Ammar said, ‘O Allah^{azwj}! By the virtue of the one^{asws} by whose virtue, You^{azwj} Transformed this rock into gold, Soften this gold for me so I can break a (piece of the) measurement of his right’. Allah^{azwj} Mighty and Majestic Softened it for him, and he broke of this three *Misqals* (6.2 gms x 3) and gave it to him.

ثُمَّ جَعَلَ يَنْظُرُ إِلَيْهِ وَ قَالَ اللَّهُمَّ إِنِّي سَمِعْتُكَ تَقُولُ كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى أَنْ رَآهُ اسْتَكْبَى وَ لَا أُرِيدُ غِنًى يُطْغِينِي اللَّهُمَّ فَأَعِدْ هَذَا الذَّهَبَ حَجَرًا بِجَاهِهِ مِنْ بِجَاهِهِ جَعَلْتَهُ ذَهَباً بَعْدَ أَنْ كَانَ حَجَرًا فَعَادَ حَجَرًا فَرَمَاهُ مِنْ يَدِهِ وَ قَالَ حَسْبِيَ مِنَ الدُّنْيَا وَ الْآخِرَةِ مُوَالِي لَكَ يَا أَخَا رَسُولِ اللَّهِ

Then he went on looking at him, and he said, ‘O Allah^{azwj}! I heard You^{azwj} Saying: **Never! The human being transgresses [96:6] If he sees himself as needless [96:6]**, and I do not want riches making me transgress. O Allah^{azwj}! Return this gold as a rock, by the virtue of the one^{asws} whom You^{azwj} Made it to be as gold after it having been a rock’. So it returned to be as a rock, and he threw it from his hand and said, ‘It suffices me from the world and the Hereafter, my friendship for you^{asws} – O brother^{asws} of Rasool-Allah^{saww}!’

فَقَالَ رَسُولُ اللَّهِ ص فَتَعَجَّبَتْ مَلَائِكَةُ السَّمَاوَاتِ مِنْ قِيلِهِ وَ عَجَّتْ إِلَى اللَّهِ تَعَالَى بِالثَّنَاءِ عَلَيْهِ فَصَلَّوْا اللَّهُ مِنْ فَوْقِ عَرْشِهِ تَنَوَّالً عَلَيْهِ

Rasool-Allah^{saww} said: ‘The Angels of the sky and the earth were astounded from his deed, and they raised their voices to Allah^{azwj} the Exalted with the praise upon him. So Allah^{azwj} Sent *Salawat* from above His^{azwj} Throne to come upon him.

فَأُبَشِّرْ يَا أَبَا الْيَقْظَانَ فَإِنَّكَ أَخُو عَلِيِّ بْنِ دِيانَتِهِ وَ مِنْ أَفْضَلِ أَهْلِ وَلَاتِهِ وَ مِنَ الْمُقْتُولِينَ فِي حُبِّهِ تَقْتُلُكَ الْفِتْنَةُ الْبَاغِيَةُ وَ آخِرُ زَادِكَ مِنَ الدُّنْيَا صَاعٌ مِنْ لَبَنٍ وَ يَلْحَقُ رُوْحُكَ بِرُوحِ مُحَمَّدٍ وَ آلِهِ الْفَاضِلِينَ فَأَنْتَ مِنْ خِيَارِ شِيعَتِي.

He^{saww} said: ‘Receive glad tidings, O Abu Al-Yaqzan, for you are a brother of Ali^{asws} in his^{asws} Religion, and from the meritorious ones of his^{asws} *Wilayah*, and from the ones to be killed in his^{asws} love. The rebellious group would kill you, and the last of your provision from the

world would be a Sa'a of milk, and your soul would join with the souls of Muhammad^{saww} and his^{saww} superior Progeny^{asws}, for you are from the best of my^{saww} Shias".³⁹⁷

49- م، تفسير الإمام عليه السلام إِنَّ الْمُسْلِمِينَ لَمَّا أَصَابَهُمْ يَوْمَ أُحُدٍ مِنَ الْمُحَنِّ مَا أَصَابَهُمْ لَقِيَ قَوْمٌ مِنَ الْيَهُودِ بَغْدَهُ بِأَيَّامِ عَمَّارِ بْنِ يَاسِرٍ وَ حَدِيثُهُ بَنَ الْيَمَانِ فَقَالُوا هُمَا أَلَمْ تَرَيَا مَا أَصَابَكُمْ يَوْمَ أُحُدٍ إِنَّمَا يَحْزُبُ كَأَحَدٍ طَلَابِ مُلْكِ الدُّنْيَا حَزْبُهُ سَجَالٌ تَارَهُ لَهُ وَ تَارَهُ عَلَيْهِ فَارْجِعُوا عَنْ دِينِهِ

Tafseer Imam (Hassan Al-Askari^{asws}) – ‘And that is, when the Muslims were hit by the adversity on the Day of (the battle of) Ohad what hit them, a group of the Jews met up after a few days, with Ammar Bin Yasser^{ra}, and Huzeifa Bin Al-Yaman^{ra}, and they said to them^{ra}, ‘Did you two not see what hit you on the Day of Ohad? But rather, he^{saww} went to war just like someone (else) does seeking the kingdom of the world. His^{saww} war was undecided (no winner). So, sometimes it is for him^{saww} and sometimes against him^{saww}, therefore return from his^{saww} Religion’.

فَأَمَّا حَدِيثُهُ فَقَالَ لَعَنَكُمْ اللَّهُ لَا أَقَاعِدُكُمْ وَلَا أَسْمَعُ مَقَالَاتِكُمْ أَخَافُ عَلَى نَفْسِي وَ دِينِي فَأَفِرُّ بِمَا مِنْكُمْ وَ قَامَ عَنْهُمْ يَسْعَى

As for Huzeifa^{ra}, he^{ra} said, ‘May Allah^{azwj} Curse you! I^{ra} will neither sit with you nor listen to your speech. I^{ra} fear upon myself and my Religion, and I^{ra} flee from you due to these two’. And he^{ra} arose from them hurriedly.

وَ أَمَّا عَمَّارُ بْنُ يَاسِرٍ فَلَمْ يَفُتْمُ عَنْهُمْ وَ لَكِنْ قَالَ لَهُمْ مَعَاشِرَ الْيَهُودِ إِنَّ مُحَمَّدًا وَعَدَ أَصْحَابَهُ الظَّفَرَ يَوْمَ بَدْرٍ إِنْ يَصْبِرُوا فَصَبَرُوا وَ ظَفِرُوا وَ وَعَدَهُمُ الظَّفَرَ يَوْمَ أُحُدٍ أَيْضًا إِنْ صَبَرُوا فَفَتَحُوا وَ خَالَفُوا فَلِذَلِكَ أَصَابَهُمْ مَا أَصَابَهُمْ وَ لَوْ أَنَّهُمْ أَطَاعُوا فَصَبَرُوا وَ لَمْ يُخَالَفُوا غَلَبُوا

And as for Ammar Bin Yasser^{ra}, so he^{ra} did not arise from them, but he^{ra} said to them, ‘Community of Jews! Muhammad^{saww} promised his^{saww} companions victory on the Day of Badr if they were patient. So they were patient and they were victorious. And he^{saww} promised them the victory on the Day of Ohad as well, if they were patient. But, they failed and opposed, therefore, due to that it hit them what hit them. And had they obeyed and been patient and not opposed, they would have overcome’.

فَقَالَتْ لَهُ الْيَهُودُ يَا عَمَّارُ إِذَا أَطَعْتَ أَنْتَ غَلَبَ مُحَمَّدٌ سَادَاتِ قُرَيْشٍ مَعَ دِفَّةٍ سَاقِيكَ فَقَالَ نَعَمْ وَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ بَاعِثُهُ بِالْحَقِّ نَبِيًّا لَقَدْ وَعَدَنِي مُحَمَّدٌ مِنَ الْفَضْلِ وَ الْحِكْمَةِ مَا عَزَمْتَنِي مِنْ نُبُوَّتِهِ وَ فَهَمَمْتَنِي مِنْ فَضْلِ أَخِيهِ وَ وَصِيهِ وَ خَيْرٍ مَنْ يَخْلُفُهُ بَعْدَهُ وَ التَّسْلِيمِ لِذُرِّيَّتِهِ الطَّيِّبِينَ الْمُتَنَجِّبِينَ

So the Jew said to him^{ra}, ‘O Ammar^{ra}! And if you were to obey, would Muhammad^{saww} overcome the chiefs of Quraysh, with those thin legs of yours?’ Ammar^{ra} said, ‘Yes. By Allah^{azwj}, Who, there is no god except Him, Sending Muhammad^{saww} with the Truth! Muhammad^{saww} has enumerated to me^{ra} from the merits and the wisdom what he^{saww} made me^{ra} to recognise from his^{saww} Prophet-hood, and made me^{ra} to understand from the merits of his^{saww} brother^{asws}, and his^{saww} successor^{asws}, and his^{saww} elite, and the best one to replace him^{saww} from after him^{saww}, and the submission to his^{asws} offspring, the goodly, the Chosen ones^{asws}’.

وَ أَمَرَنِي بِاللِّدْعَاءِ بِهِمْ عِنْدَ شِدَائِي وَ مُهَيَّائِي وَ وَعَدَنِي أَنَّهُ لَا يَأْمُرُنِي بِشَيْءٍ فَأَعْتَقَدْتُ فِيهِ طَاعَتَهُ إِلَّا بَلَعْتُهُ حَتَّى لَوْ أَمَرَنِي بِحِطِّ السَّمَاءِ إِلَى الْأَرْضِ أَوْ رُفْعِ الْأَرْضِينَ إِلَى السَّمَاوَاتِ لَفَعَى عَلَيْهِ رَبِّي بِسَاقِي هَاتَيْنِ الدَّقِيقَتَيْنِ

³⁹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 48

And he^{saww} has instructed me with the supplication by them^{asws} during my^{ra} difficulties, and my^{ra} worries, and my^{ra} needs. And he^{saww} promised me^{ra} that he^{saww} would not instruct me^{ra} with anything – I^{ra} would believe in it, being in his^{saww} obedience - except that I^{ra} would accomplish it, even if he^{saww} were to order me^{ra} to drop the sky to the earth, or raise the earths to the skies, my^{ra} Lord^{azwj} would strengthen my^{ra} body with these two thin legs of mine’.

فَقَالَتِ الْيَهُودُ كَلَّا وَاللَّهِ يَا عَمَّارُ مُحَمَّدٌ أَقَلُّ عِنْدَ اللَّهِ مِنْ ذَلِكَ وَأَنْتَ أَوْضَعُ عِنْدَ اللَّهِ وَ عِنْدَ مُحَمَّدٍ مِنْ ذَلِكَ وَ كَانَ فِيهَا أَرْبَعُونَ مُنَافِقًا

The Jew said, ‘Never! By Allah^{azwj}, O Ammar^{ra}! Muhammad^{saww} is less in the Presence of Allah^{azwj} than that, and you^{ra} are more humble in the Presence of Allah^{azwj} and the presence of Muhammad^{saww} than that. No, and you are not even (able to lift) a rock wherein were forty hypocrites’.

فَقَامَ عَمَّارٌ عَنْهُمْ وَ قَالَ لَقَدْ أَبْلَغْتُكُمْ حُجَّةَ رَبِّي وَ نَصَحْتُ لَكُمْ وَ لَكِنَّكُمْ لِلنَّصِيحَةِ كَارِهِونَ

Ammar^{ra} stood up from him and said, ‘I^{ra} have delivered to you the proof of my^{ra} Lord^{azwj} and advised to you, but, you are averse to the advice’.

وَ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ يَا عَمَّارُ قَدْ وَصَلْتُ إِلَيْ خَيْرِكُمَا أَمَّا حَدِيثُكَ فَرَبِّدْهُ مِنَ الشَّيْطَانِ وَ أَوْلِيَائِهِ فَهُوَ مِنْ عِبَادِ اللَّهِ الصَّالِحِينَ

And he^{ra} came over to Rasool-Allah^{saww}. So Rasool-Allah^{saww} said to him^{ra}: ‘O Ammar! The news of both of you^{ra} has been transmitted to me^{saww}. As for Huzeyfa^{ra}, so he fled with his^{ra} Religion, from the Satan^{la} and his^{la} friends, therefore he^{ra} is from the righteous servants of Allah^{azwj}’.

وَ أَمَّا أَنْتَ يَا عَمَّارُ فَإِنَّكَ قَدْ نَاصَلْتَ عَنْ دِينِ اللَّهِ وَ نَصَحْتَ لِمُحَمَّدٍ رَسُولِ اللَّهِ فَأَنْتَ مِنَ الْمُحَادِدِينَ فِي سَبِيلِ اللَّهِ الْفَاضِلِينَ

And as for you^{ra}, O Ammar^{ra}! So you^{ra} have defended on behalf of the Religion of Allah^{azwj}, and advised for Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, therefore you are from the fighters in the Way of Allah^{azwj}, the meritorious ones’.

فَبَيْنَمَا رَسُولُ اللَّهِ ص وَ عَمَّارٌ يَتَحَادَّثَانِ إِذَا حَضَرَتِ الْيَهُودُ الَّذِينَ كَانُوا كَلَّمُوهُ فَقَالُوا يَا مُحَمَّدُ هَا صَاحِبُكَ يَزْعُمُ أَنَّهُ إِنْ أَمَرْتَهُ بِحُطِّ السَّمَاءِ إِلَى الْأَرْضِ أَوْ رَفْعِ الْأَرْضِ إِلَى السَّمَاءِ فَاعْتَقَدَ طَاعَتَكَ وَ عَزَمَ عَلَى الْإِيْتِمَارِ لَكَ لِأَعَانَةِ اللَّهِ عَلَيْهِ وَ نَحْنُ نَقْتَصِرُ مِنْكَ وَ مِنْهُ عَلَى مَا هُوَ دُونَ هَذَا

While Rasool-Allah^{saww} and Ammar^{ra} were discussing, the Jews came over, those who had spoken to him^{ra}, and they said, ‘O Muhammad^{saww}! This companion of yours^{saww} is claiming that you^{saww} were to instruct him^{ra} to raise the earth to the sky, or drop the sky to the earth, and he believes, being in your^{saww} obedience, and determines upon the submission to you^{saww} – Allah^{azwj} would Assist him upon it. And we are reducing from you^{saww} and from him^{ra} upon what he is below this.

إِنْ كُنْتُ نَبِيًّا فَقَدْ قَبِعْنَا أَنْ يَجْعَلَ عَمَّارٌ مَعَ دِقَّةِ سَاقِيهِ هَذَا الْحَجَرَ وَ كَانَ الْحَجَرُ مَطْوُوحًا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص بِظَاهِرِ الْمَدِينَةِ يَجْتَمِعُ عَلَيْهِ مِائَتَا رَجُلٍ لِيَحْرِكُوهُ فَلَمْ يَقْدِرُوا فَقَالُوا لَهُ يَا مُحَمَّدُ إِنْ زَامَ احْتِمَالَهُ لَمْ يَحْرِكْهُ وَ لَوْ حَمَلَ فِي ذَلِكَ عَلَى نَفْسِهِ لَانْكَسَرَتْ سَاقَاهُ وَ تَهَدَّمَتْ جِسْمُهُ

If you^{saww} were a Prophet^{saww}, then it would convince us if Ammar^{ra} would carry with the thin legs of his, this rock'. And the rock was standing there in front of the Prophet^{saww} at the back part of Al-Medina. Two hundred men had gathered upon it, in order to move it, but they were not able to. So they said to him^{saww}, 'O Muhammad^{saww}! If he^{ra} wishes to carry it, he^{ra} would not be able to (even) move it, and if he^{ra} were to carry that upon him, it would break his^{ra} legs, and his^{ra} body would be crushed'.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَحْتَقِرُوا سَاقِيهِ فَإِنَّهُمَا أَنْثَلُ فِي مِيزَانِ حَسَنَاتِهِ مِنْ نُورٍ وَ نَبِيرٍ وَ حِرَاءٍ وَ أَبِي قُبَيْسٍ بَلْ مِنْ الْأَرْضِ كُلِّهَا وَ مَا عَلَيْهَا وَ إِنَّ اللَّهَ قَدْ خَفَّفَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ مَا هُوَ أَنْثَلُ مِنْ هَذِهِ الصَّخْرَةِ خَفَّفَ الْعَرْشَ عَلَى كَوَاهِلِ ثَمَانِيَةٍ مِنَ الْمَلَائِكَةِ بَعْدَ أَنْ كَانَ لَا يُطِيقُهُ مَعَهُمُ الْعَدَدُ الْكَثِيرُ وَ الْجَمُّ الْغَيْرُ

Rasool-Allah^{saww} said: 'Do not belittle his^{ra} legs, for they would be heavier in the scale of his^{ra} good deeds than (the mountains of) Sowr, and Sabeyr, and Hira'a, and Abu Qubays, but (heavier) than the earth, all of it and whatever is upon it. And it is so that Allah^{azwj} had Lightened, due to the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, what is heavier than this rock. He^{azwj} Lightened the Throne upon the shoulders of eight from His^{azwj} Angels – after it could not be endured by a large number, and the multitude (of the Angels)'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ اعْتَقِدْ طَاعَتِي وَ قُلِ اللَّهُمَّ بِحَاكِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ قَوِّنِي لِيَسْهَلَ اللَّهُ عَلَيْكَ مَا أَمَرَكَ بِهِ كَمَا سَهَّلَ عَلَى كَالِبِ بْنِ يُوْحَنَّا غُبُورَ الْبَحْرِ عَلَى مَثْنِ الْمَاءِ وَ هُوَ عَلَى فَرَسِهِ يَرْكُضُ عَلَيْهِ بِسُؤَالِهِ اللَّهُ تَعَالَى بِجَاهِنَا أَهْلَ الْبَيْتِ

Then Rasool-Allah^{saww} said: 'O Ammar! Believe in my^{saww} obedience, and say, 'O Allah^{azwj}! By the virtue of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, Strengthen me^{ra}!' in order to Allah^{azwj} for to Ease for you what I^{saww} instructed you^{ra} with – just as He^{azwj} Eased upon Kalb Bin Youhanna to cross the sea – upon the surface of the water, and he was upon his horse – galloping over it due to his asking Allah^{azwj} by our^{saww} virtue, the People^{asws} of the Household'.

فَقَالَتْ عَمَّارُ وَ اعْتَقَدَهَا فَحَمَلَتِ الصَّخْرَةَ فَوْقَ رَأْسِهِ وَ قَالَ بِأُيُّي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا هِيَ أَخَفُّ فِي يَدَيَّ مِنْ خِلَالَةٍ أُمْسِكُهَا بِهَا

Ammar^{ra} said it, and believed it, and he^{ra} carried the rock above his^{ra} head, and said, 'By my^{ra} father and my^{ra} mother (being sacrificed for) you^{saww}, O Rasool-Allah^{saww}! By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww} – it is lighter in my hands than a particle (of dust)!'

فَقَالَ رَسُولُ اللَّهِ ص حَلِّقْ بِهَا فِي الْهَوَاءِ فَسَتَبْلُغُ بِهَا قُلَّةَ ذَلِكَ الْجَبَلِ وَ أَشَارَ بِيَدِهِ إِلَى جَبَلٍ بَعِيدٍ عَلَى قَدَرِ فَرَسٍ فَرَمَى بِهَا عَمَّارُ وَ تَحَلَّقَتْ فِي الْهَوَاءِ حَتَّى انْحَطَّتْ عَلَى ذِرْوَةِ ذَلِكَ الْجَبَلِ

Rasool-Allah^{saww} said: 'Circle around the Jews with it, and deliver it to the peak of that mountain' – and he^{saww} gestured towards a remote mountain upon a measurement of a Farsakh (about 3 miles) – and Ammar^{ra} threw it, and it flew in the air until it settled upon the peak of that mountain.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِلْيَهُودِ أَوْ رَأَيْتُمْ قَالُوا بَلَى

Then Rasool-Allah^{saww} said to the Jews: 'And did you all see that?' They said, 'Yes'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ قُمْ إِلَى ذِرْوَةِ الْجَبَلِ فَتَجِدْ هُنَاكَ صَخْرَةً أضعافَ مَا كَانَتْ فَاحْتَمِلْهَا وَاعِدْهَا إِلَى حَضْرَتِي

Rasool-Allah^{saww} said: 'O Ammar^{ra}! Arise to go to the peak of the mountain, for you would find over there a rock, double (the size) it was. Carry it and return it to my^{saww} presence'.

فَخَطَا عَمَّارٌ خُطْوَةً فَطُوِيَتْ لَهُ الْأَرْضُ وَوَضَعَ قَدَمَيْهِ فِي الْخُطْوَةِ الثَّانِيَةِ عَلَى ذِرْوَةِ الْجَبَلِ وَتَنَاوَلَ الصَّخْرَةَ الْمُضَاعَفَةَ وَعَادَ إِلَى رَسُولِ اللَّهِ ص بِالْخُطْوَةِ الثَّالِثَةِ

Ammar^{ra} took a step and the ground folded for him, and placed his^{ra} foot in the second step upon the peak of the mountain, and grabbed the rock, the double (in size) and returned to Rasool-Allah^{saww} with the third step.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ اضْرِبْ بِهَا الْأَرْضَ ضَرْبَةً شَدِيدَةً فَتَهَابَتِ الْيَهُودُ وَخَافُوا فَضْرَبَ بِهَا عَمَّارٌ عَلَى الْأَرْضِ فَتَفَتَّتَتْ حَتَّى صَارَتْ كَالْهَبَاءِ الْمُنْتَوِرِ وَتَلَاشَتْ

Then Rasool-Allah^{saww} said to Ammar^{ra}: 'Strike the ground with it by an intense striking!' So the Jews fled and were afraid, and Ammar^{ra} struck the ground with it, and it disintegrated until it became like floating dust and faded away.

فَقَالَ رَسُولُ اللَّهِ ص آمِنُوا أَيُّهَا الْيَهُودُ فَقَدْ شَاهَدْتُمْ آيَاتِ اللَّهِ فَأَمَنْ بَعْضُهُمْ وَغَلَبَ الشَّقَاءُ عَلَى بَعْضِهِمْ

Rasool-Allah^{saww} said: 'Believe, O you Jews, for you have witnessed the Signs of Allah^{azwj}!' Some of them believed, but wretchedness overcame upon some.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَتَذَرُونَ مَعَاشِرَ الْمُسْلِمِينَ مَا مَثَلُ هَذِهِ الصَّخْرَةِ فَقَالُوا لَا يَا رَسُولَ اللَّهِ

Then Rasool-Allah^{saww} said: 'Are you knowing, community of Jews, what resembles this rock?' They said, 'No, O Rasool-Allah^{saww}!'

فَقَالَ رَسُولُ اللَّهِ ص وَالَّذِي بَعَنِي بِالْحَقِّ نَبِيًّا إِنَّ رَجُلًا مِنْ شِيعَتِنَا تَكُونُ لَهُمْ ذُنُوبٌ وَخَطَايَا أَكْثَرُ مِنْ جِبَالِ الْأَرْضِ وَالْأَرْضِ كُلِّهَا وَالسَّمَاءِ أَضْعَافًا كَثِيرَةً فَمَا هُوَ إِلَّا أَنْ يَتُوبَ وَيُجَدَّدَ عَلَى نَفْسِهِ وَلَا يَتَنَا أَهْلَ الْبَيْتِ إِلَّا كَانَ قَدْ ضَرَبَ بِذُنُوبِهِ الْأَرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالْأَرْضِ

Rasool-Allah^{saww} said: 'By the One^{azwj} Who Send me^{saww} with the Truth as a Prophet^{saww} – if a man from our^{saww} Shias happens to have sins for him and mistakes – greater than a mountain of the earth, and from the whole of the earth – and the sky by a large multiple, so he would not be except if he were to repent, and renew upon himself our^{saww} Wilayah of the People^{asws} of the Household, except his sins would be struck upon the ground more severely than the striking by Ammar^{ra} of this rock with the ground.

وَإِنَّ رَجُلًا يَكُونُ لَهُ طَاعَاتُ كَالسَّمَاوَاتِ وَالْأَرْضِينَ وَالْجِبَالِ وَالْبَحَارِ فَمَا هُوَ إِلَّا أَنْ يَكْفُرَ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ حَتَّى يَكُونَ ضَرْبُ بِهَا الْأَرْضَ أَشَدَّ مِنْ ضَرْبِ عَمَّارٍ هَذِهِ الصَّخْرَةَ بِالْأَرْضِ وَتَلَاشَتْ وَتَفَتَّتَتْ كَتَفَتَّتِ هَذِهِ الصَّخْرَةَ فَيَرُدُّ الْأَخِيرَةَ وَلَا يَجِدُ حَسَنَةً وَذُنُوبُهُ أَضْعَافُ الْجِبَالِ وَالْأَرْضِ وَالسَّمَاءِ فَيُشَدُّ حِسَابُهُ وَيَلُومُ عَذَابُهُ

And if a man happens to have (acts of) obedience for him like the skies and the earths, and the mountains, and the oceans, so he would not be except, if he were to do *Kufr* with our^{saww} Wilayah of the People^{asws} of the Household, until these would be struck upon the ground more severely than the striking by Ammar^{ra} for this rock upon the ground, and these would fade away and disintegrate like the disintegration of this rock. So he would return to the Hereafter and he would not find a (single) good deed, and his sins would be doubled the mountains, and the earth, and the sky. Thus, his Reckoning would be severe and his Punishment perpetual (everlasting)’.

قَالَ فَلَمَّا رَأَى عَمَّارٌ بِنَفْسِهِ تِلْكَ الْقُوَّةَ الَّتِي جَلَدَ بِهَا عَلَى الْأَرْضِ تِلْكَ الصَّخْرَةَ فَتَفَتَّتْ أَخَذَتْهُ أُزْحِيَّةٌ وَقَالَ أَتَأْذُنُ لِي يَا رَسُولَ اللَّهِ أُجَادِلُ بِهَا هَؤُلَاءِ الْيَهُودَ فَأَقْتُلَهُمْ أَجْمَعِينَ بِمَا أُعْطِيَتْهُ مِنْ هَذِهِ الْقُوَّةِ

He (Imam Hassan Al-Askari^{asws}) said: ‘When Ammar^{ra} saw with himself that strength by which he flogged that rock upon the ground so it crumbled, and a sense of pride seized him^{ra} and he^{ra} said, ‘Do you^{saww} permit me^{ra}, O Rasool-Allah^{saww}, that I^{ra} flog these Jews and kill them all with what I^{ra} have been Given from this strength?’

فَقَالَ رَسُولُ اللَّهِ ص يَا عَمَّارُ إِنَّ اللَّهَ يَقُولُ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ بِعَذَابِهِ وَيَأْتِيَ بِفَتْحِ مَكَّةَ وَ سَائِرِ مَا وَعَدَهُ.

Rasool-Allah^{saww} said: ‘O Ammar^{ra}! Allah^{azwj} the Exalted is saying: ‘**But, be pardoning and overlooking, until Allah Comes with His Command. [2:109]** – with His^{azwj} Punishment, and Comes with the Conquest of Makkah and the rest of whatever He^{azwj} has Promised’’.³⁹⁸

50- م، تفسير الإمام عليه السلام وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رَؤُفٌ بِالْعِبَادِ

Tafseer Imam (Hassan Al-Askari^{asws}) - **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].**

قَالَ الْإِمَامُ ع وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَيَعْمَلُ بِطَاعَةِ اللَّهِ وَ يَأْمُرُ النَّاسَ بِهَا وَ يَصْبِرُ عَلَى مَا يُلْحَقُهُ مِنَ الْأَذَى فِيهَا فَيَكُونُ كَمَنْ بَاعَ نَفْسَهُ وَ سَلَّمَ بِرِضَى اللَّهِ عَوْضاً مِنْهَا فَلَا يُبَالِي مَا حَلَّ بِهَا بَعْدَ أَنْ يَحْصُلَ لَهَا رِضَى رَبِّهَا وَ اللَّهُ رَؤُفٌ بِالْعِبَادِ كُلِّهِمْ

The Imam^{asws} said: ‘The Imam (Hassan Al-Askari^{asws}) said: ‘**And from the people there is one who sells his self** - he^{asws} is selling it, **seeking Pleasure of Allah** – Mighty and Majestic. So he^{asws} works in the obedience of Allah^{azwj}, and he^{asws} instructs the people with it (as well), and he^{asws} is patient upon what he^{asws} faces from the harm during it. Thus, he^{asws} becomes like one who sold himself, and submitted himself to the Pleasure of Allah^{azwj} instead of himself, therefore he^{asws} does not care what happens with it after having achieved the Pleasure of its Lord^{azwj}, **and Allah is Affectionate with the servants [2:207]** – all of them.

أَمَّا الطَّالِبُونَ لِرِضَاهُ فَيُبَلِّغُهُمْ أَقْصَى أَمَانِيَّتِهِمْ وَ يَزِيدُهُمْ عَلَيْهَا مَا لَمْ تَبْلُغْهُ أَمَانَتُهُمْ وَ أَمَّا الْفَاجِرُونَ فِي دِينِهِ فَيَتَأَنَّهُ وَ يَرْفُقُ بِهِمْ وَ يَدْعُوهُمْ إِلَى طَاعَتِهِ وَ لَا يَمْنَحُ مَنْ عَلِمَ أَنَّهُ سَيُؤْتِي عَنْ ذُنُوبِهِ التَّوْبَةَ الْمُوجِبَةَ لَهُ عَظِيمَ كَرَامَتِهِ

As for the seekers of His^{azwj} Pleasure, so He^{azwj} Gives them the maximum of their aspiration, and Increases them upon it what their deeds did not reach upon. And as for the immoral

³⁹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 49

ones in His^{azwj} Religion, so He^{azwj} is Patient with them and is Kind with them, and Invites them to His^{azwj} obedience, and does not Cut off from the Knowledge that he would be repenting from his sins, the repentance which would Obligate for him His^{azwj} great Prestige”.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هَؤُلَاءِ خِيَارٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص عَدَّ بِهِمْ أَهْلُ مَكَّةَ لِيَقْتُلُوهُمْ عَنْ دِينِهِمْ مِنْهُمْ بِلَالٌ وَ صُهَيْبٌ وَ خَبَّابٌ وَ عَمَّارٌ بْنُ يَاسِرٍ وَ أَبَوَاهُ فَأَمَّا بِلَالٌ اشْتَرَاهُ أَبُو بَكْرٍ بْنُ أَبِي قُحَافَةَ بِعَبْدَيْنِ لَهُ أَسْوَدَيْنِ وَ رَجَعَ إِلَى النَّبِيِّ ص فَكَانَ تَعْظِيمُهُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَضْعَافَ تَعْظِيمِهِ لِأَبِي بَكْرٍ

And they were from the best of the companions of Rasool-Allah^{saww}, being hurt by the people of Makkah in order to try them about their Religion – among them were Bilal^{ra}, and Suheyb, and Khabbab, and Ammar Bin Yasser^{ra} and his^{ra} parents. As for Bilal^{ra}, Abu Bakr Bin Abu Quhafa had bought him^{ra} by (in exchange of) two black slaves of his, and he^{ra} returned to the Prophet^{saww}. And it was so that his^{ra} reverence to Ali^{asws} Bin Abu Talib^{asws} was a multiple of his^{ra} reverence to Abu Bakr.

فَقَالَ الْمُفْسِدُونَ يَا بِلَالُ كَفَرْتَ النِّعْمَةَ وَ نَقَضْتَ تَرْتِيبَ الْفَضْلِ أَبُو بَكْرٍ مَوْلَاكَ الَّذِي اشْتَرَاكَ وَ أَعْتَقَكَ وَ أَنْقَذَكَ مِنَ الْعَذَابِ وَ رَدَّ عَلَيْكَ نَفْسَكَ وَ كَسَبَكَ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ لَمْ يَفْعَلْ بِكَ شَيْئاً مِنْ هَذَا وَ أَنْتَ تُؤَفِّرُ أَبَا الْحُسَيْنِ عَلَيْهِمَا مَا لَا تُؤَفِّرُ أَبَا بَكْرٍ إِنَّ هَذَا كُفْرُ النِّعْمَةِ وَ جَهْلٌ بِالتَّرْتِيبِ

So the corrupters said, ‘O Bilal^{ra}! You are doing *Kufr* of the Bounty, and you are breaking the sequence of the preference. Abu Bakr is your^{ra} master who bought you^{ra} and freed you^{ra}, and saved you^{ra} from the punishment, and gave yourself (dignity to you) and your^{ra} earnings, whereas Ali^{asws} Bin Abu Talib^{asws} did not do anything from these with you^{ra}, and you^{ra} are revering Abu Al-Hassan Ali^{asws} with what you^{ra} are not revering Abu Bakr with. This is *Kufr* of the Bounty and ignoring the sequential order!’

فَقَالَ بِلَالٌ أَفِيلْزُمُنِي أَنْ أُؤَفِّرَ أَبَا بَكْرٍ فَوْقَ تَوْقِيرِي لِرَسُولِ اللَّهِ ص قَالُوا مَعَادَ اللَّهِ

Bilal^{ra} said, ‘Are you imposing upon me^{ra} that I should revere Abu Bakr above my reverence for Rasool-Allah^{saww}?’ They said, ‘Allah^{azwj} Forbid!’

قَالَ قَدْ خَالَفَ قَوْلُكُمْ هَذَا قَوْلَكُمْ الْأَوَّلَ إِنْ كَانَ لَا يَجُوزُ لِي أَنْ أَفْضَلَ خَلْقِي اللَّهُ فَهُوَ أَيْضاً أَفْضَلُ خَلْقِي اللَّهُ بَعْدَ عَلَى أَبِي بَكْرٍ لِأَنَّ أَبَا بَكْرٍ أَعْتَقَنِي فَكَذَلِكَ لَا يَجُوزُ لِي أَنْ أَفْضَلَ رَسُولَ اللَّهِ عَلَى أَبِي بَكْرٍ لِأَنَّ أَبَا بَكْرٍ أَعْتَقَنِي

He^{ra} said, ‘These words of yours have opposed these former words of yours. If it was not allowed that I^{ra} prefer Ali^{asws} over Abu Bakr because Abu Bakr freed me, similar to that it would not be allowed that I^{ra} prefer Rasool-Allah^{saww} over Abu Bakr, because Abu Bakr freed me^{ra}’.

قَالُوا لَا سَوَاءَ إِنَّ رَسُولَ اللَّهِ أَفْضَلُ خَلْقِي اللَّهُ قَالَ بِلَالٌ وَ لَا سَوَاءَ أَيْضاً أَبُو بَكْرٍ وَ عَلِيُّ بْنُ عَلِيٍّ إِنَّ عَلِيّاً نَفْسُ أَفْضَلِ خَلْقِي اللَّهُ فَهُوَ أَيْضاً أَفْضَلُ خَلْقِي اللَّهُ بَعْدَ نَبِيِّهِ وَ أَحَبُّ الْخَلْقِ إِلَى اللَّهِ تَعَالَى لِأَكْلِهِ الطَّيْرَ مَعَ رَسُولِ اللَّهِ ص الَّذِي دَعَا اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ هُوَ أَشْبَهُ خَلْقِي اللَّهُ بِرَسُولِهِ لِمَا جَعَلَهُ أَخَاهُ فِي دِينِ اللَّهِ

They said, ‘It is not the same. Rasool-Allah^{saww} is the most superior of the creatures of Allah^{azwj}. Bilal^{ra} said, ‘And they are not the same as well, Abu Bakr and Ali^{asws}. Ali^{asws}, he^{asws} is a soul of the most superior of the creatures of Allah^{azwj}, and he^{asws} as well is the most

superior of the creatures of Allah^{azwj} after His^{azwj} Prophet^{saww} and the most beloved of the creatures to Allah^{azwj} the Exalted – for his^{asws} eating the bird with Rasool-Allah^{saww} which he^{saww} supplicated: ‘O Allah^{azwj}! Come to me^{saww} with the most Beloved of the creatures to You^{azwj}!’, and he^{asws} is the most resembling of the creatures of Allah^{azwj} with Rasool-Allah^{saww} due to him^{asws} having been made to be his^{saww} brother in the Religion of Allah^{azwj}.

وَأَبُو بَكْرٍ لَا يَلْتَمِسُ مِنِّي مَا تَلْتَمِسُونَ لِأَنَّهُ يَعْرِفُ مِنْ فَضْلِ عَلِيٍّ مَا يَجْهَلُونَ أَيُّ يَعْرِفُ أَنَّ حَقَّ عَلِيٍّ أَكْثَرُ مِنْ حَقِّهِ لِأَنَّهُ أَنْقَذَنِي مِنْ رِقِّ الْعَذَابِ الَّذِي لَوْ دَامَ عَلَيَّ وَ صَبَرْتُ عَلَيْهِ لَصِرْتُ إِلَى جَنَاتٍ عَذْبٍ وَ عَلَيَّ أَنْقَذَنِي مِنْ رِقِّ عَذَابِ الْأَبَدِ وَ أَوْجَبَ لِي بِمَوْلَاتِي لَهُ وَ تَفْضِيلِي إِيَّاهُ نَعِيمَ الْأَبَدِ

And Abu Bakr (himself) does not seek from me^{ra} what you are seeking, because he knows from the merits of Ali^{asws} what you are ignorant of – i.e. he knows that the right of Ali^{asws} is greater than his own right, because he^{asws} saved me^{ra} from the yoke of Punishment – which, if it had been perpetuated upon me^{ra} and I^{ra} had been patient upon it – I^{ra} would have come to be to the Gardens of Eden, and Ali^{asws} would have saved me^{ra} from the yoke of eternal Punishment, and it would have been obligated for me^{ra} due to my Wilayah for him^{asws} and my^{ra} preferring him^{asws}, eternal Bliss’.

وَ أَنَا صُهَيْبٌ فَقَالَ أَنَا شَيْخٌ كَبِيرٌ لَا يَضُرُّكُمْ كُنْتُ مَعَكُمْ أَوْ عَلَيْكُمْ فَخُذُوا مَالِي وَ دَعُونِي وَ دِينِي فَأَخَذُوا مَالَهُ وَ تَرَكُوهُ

He^{asws} said: ‘And as for Suheyb, so he said, ‘I am an old man. It does not harm me whether I was with you or against you. So take my wealth and leave me and my Religion’. They took his wealth and left him.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا صُهَيْبُ كَمْ كَانَ مَالُكَ الَّذِي سَلَّمْتَهُ قَالَ سَبْعَةَ آلَافٍ قَالَ طَابَتْ نَفْسُكَ بِتَسْلِيمِهِ قَالَ يَا رَسُولَ اللَّهِ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَوْ كَانَتِ الدُّنْيَا كُلُّهَا ذَهَبًا خَمْرًا لَجَعَلْتُهَا عِوَضًا عَنْ نَظَرَةٍ أَنْظُرُهَا إِلَيْكَ وَ نَظَرَةٍ أَنْظُرُهَا إِلَى أَحَبِّكَ وَ وَصَّيْتُكَ عَلَيَّ بْنُ أَبِي طَالِبٍ ع

Rasool-Allah^{saww} said to him, when he came over to him^{saww}: ‘O Suheyb! How much was your wealth which you submitted?’ He said, ‘Seven thousand’. He^{saww} said: ‘Feel good with yourself for submitting it’. He said, ‘O Rasool-Allah^{saww}! By the One^{azwj} Who Sent you^{saww} with the Truth as a Prophet^{saww} – even if the world, all of it was red gold, I would have made it to be instead of one look I look at you^{saww}, and one look I look are your^{saww} brother^{asws} and your^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}’.

فَقَالَ رَسُولُ اللَّهِ ص يَا صُهَيْبُ قَدْ أَغْنَزْتَ خُزَّانَ الْجَنَانِ عَنْ إِخْصَاءِ مَا لَكَ فِيهَا بِمَالِكَ هَذَا وَ اغْتِقَادِكَ فَلَا يُخْصِيهَا إِلَّا خَالِئُهَا

Rasool-Allah^{saww} said: ‘O Suheyb! The treasures of the Gardens are frustrated from counting what is for you therein due to this wealth of yourself and your belief. So none can count it except its Creator’.

وَ أَنَا خَبَّابُ بْنُ الْأَرْتِّ فَكَانُوا قَدْ قَيَّدُوهُ بِقَيْدٍ وَ غُلٌّ فَدَعَا اللَّهَ بِمُحَمَّدٍ وَ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا فَحَوَّلَ اللَّهُ الْقَيْدَ فَرَسًا رَكْبَهُ وَ حَوَّلَ الْغُلَّ سِنْفًا بِحَمَائِلٍ يُقَلِّدُهُ فَخَرَجَ عَنْهُمْ مِنْ أَعْمَالِهِمْ

And as for Khabbab Bin Al-Arat, so they had shackled him with (iron) handcuffs and collar. He supplicated to Allah^{azwj} the Exalted by Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws}, and Allah^{azwj} the Exalted Transformed the handcuffs into a riding horse, and Transformed the collar into a collared sword, so he came out from them, from their deeds.

فَلَمَّا رَأَوْا مَا ظَهَرَ عَلَيْهِ مِنْ آيَاتِ مُحَمَّدٍ لَمْ يَجْسُرْ أَحَدٌ أَنْ يَقْرَبَهُ وَ حَزَرَ سَيْفَهُ وَ قَالَ مَنْ شَاءَ فَلْيَقْرُبْ فَإِنِّي سَأَلْتُهُ بِمُحَمَّدٍ وَ عَلَيَّ صَلَّيَ اللَّهُ عَلَيْهِمَا أَنْ لَا أَصِيبَ بِسَيْفِي أَبَا قُبَيْسٍ إِلَّا قَدَدْتُهِ نِصْفَيْنِ فَضَلَّ عَنْكُمْ فَتَرَكُوهُ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص

When they saw what had appeared upon him from the Signs of Muhammad^{saww}, no one had the audacity to come near him. And he unsheathed his sword and said, 'Whoever desires to, so let him come closer, for I have asked Him^{azwj} by Muhammad^{saww} and Ali^{asws} that (even mount) Abu Qubays would not be hit by my sword except it would split into two halves, excess from you all'. So they left him, and he came over to Rasool-Allah^{saww}.

وَأَمَّا يَاسِرٌ وَ أُمُّ عَمَّارٍ فَقُتِلَا فِي دِينِ اللَّهِ وَ صَبْرًا

And as for Yasser (father of Ammar^{ra}) and mother of Ammar^{ra}, so they were both killed, while being patient.

وَأَمَّا عَمَّارٌ فَكَانَ أَبُو جَهْلٍ يُعَذِّبُهُ فَضَيَّقَ اللَّهُ عَلَيْهِ خَاتَمَهُ فِي إصْبَعِهِ حَتَّى أَصْرَعَهُ وَ أَذْلَهُ وَ ثَقُلَ عَلَيْهِ [وَ] قَمِيصُهُ حَتَّى صَارَ أَثْقَلَ مِنْ بَدَنَاتِ حَدِيدٍ قَالَ لِعَمَّارٍ خَلِّصْنِي بِمَا أَنَا فِيهِ فَمَا هُوَ إِلَّا مِنْ عَمَلٍ صَاحِبِكَ

And as for Ammar^{ra}, Abu Jahl^{la} used to torment him^{ra}, so Allah^{azwj} Constricted his^{la} ring in his^{la} finger until he^{la} was humiliated and disgraced, and his^{la} was heavy upon him^{la} until it came to be heavier than an iron coat of mail. So he^{la} said to Ammar^{ra}, 'Finish me^{la} off from what I^{la} am in, for it is not except from a deed of your^{ra} master^{saww}.

فَخَلَعَ خَاتَمَهُ مِنْ إصْبَعِهِ وَ قَمِيصُهُ مِنْ بَدَنِهِ وَ قَالَ الْبَسْهُ وَ لَا أَرَاكَ بِمَكَّةَ يَبْعِيهَا عَلَيَّ فَانْصَرَفَ إِلَى مُحَمَّدٍ

So his^{la} ring freed from his^{la} finger and (so did) his^{la} shirt from his^{la} body, and he^{la} said, 'Wear it, and I^{la} should not see you^{ra} in Makkah constricting these upon me^{la}, and leave to go to Muhammad^{saww}.

فَقِيلَ لِعَمَّارٍ مَا بَالُ خَبَابٍ نَجَا بِتِلْكَ الْآيَةِ وَ أَبَوَاكَ أُسْلِمَا لِلْعَذَابِ حَتَّى قُتِلَا قَالَ عَمَّارٌ ذَاكَ حُكْمٌ مَنْ أَنْقَذَ إِبْرَاهِيمَ مِنَ النَّارِ وَ امْتَحَنَ بِالْقَتْلِ يَحْيَى وَ زَكَرِيَّا

It was said to Ammar^{ra}, 'What is the matter Khabbab was rescued with that Sign and your^{ra} father submitted to the punishment until he was killed?' Ammar^{ra} said, 'That is a Decision of the One^{azwj} Who Saved Ibrahim^{as} from the fire, and Tested Yahya^{as} Bin Zakariyya^{as} with the killing'.

قَالَ رَسُولُ اللَّهِ ص أَنْتَ مِنْ كِبَارِ الْفُقَهَاءِ يَا عَمَّارُ فَقَالَ عَمَّارٌ حَسْبِيَ يَا رَسُولَ اللَّهِ مِنَ الْعِلْمِ مَعْرِفَتِي بِأَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ وَ سَيِّدُ الْخَلْقِ أَجْمَعِينَ وَ أَنَّ أَخَاكَ عَلِيًّا وَ صَيْبِكَ وَ خَلِيفَتِكَ وَ خَيْرٌ مِنْ تَحْلُفِهِ بِعَدَاكَ وَ أَنَّ الْقَوْلَ الْحَقُّ قَوْلُكَ وَ قَوْلُهُ وَ الْفِعْلُ الْحَقُّ فِعْلُكَ وَ فِعْلُهُ وَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ مَا وَفَّقَنِي لِمُؤَالَاتِكُمَا وَ مُعَادَاةِ أَعْدَائِكُمَا إِلَّا وَ قَدْ أَرَادَ أَنْ يَجْعَلَ لِي مَعَكُمْ فِي الدُّنْيَا وَ الْآخِرَةِ

Rasool-Allah^{saww} said: 'You^{ra} are from the great jurists (Fuqaha) O Ammar^{ra}!' So Ammar^{ra} said, 'It suffices me^{ra}, O Rasool-Allah^{saww}, from the knowledge – my^{ra} recognition that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and Chief of the creatures in their entirety, and that your^{saww} brother Ali^{asws} is your^{saww} successor and your^{saww} Caliph, and the best on to replace you^{saww} after you^{saww}, and that the word of truth is your^{saww} word and

his^{asws} word, and the right deed is your^{saww} deed and his^{asws} deed, and that Allah^{azwj} Mighty and Majestic did not Incline me^{ra} to both your^{asws} Wilayah and the enmity to your^{asws} enemies, except and He^{azwj} has Intended to Make me^{ra} to be with you^{asws} both, in the world and the Hereafter’.

قَالَ رَسُولُ اللَّهِ ص هُوَ كَمَا قُلْتُ يَا عَمَّارُ إِنَّ اللَّهَ تَعَالَى يُؤَيِّدُ بِكَ الدِّينَ وَ يَقْطَعُ بِكَ مَعَازِيرَ الْغَافِلِينَ وَ يُوضِحُ بِكَ عَنْ عِنَادِ الْمُعَانِدِينَ إِذَا قَتَلْتِكَ الْفِتْنَةُ الْبَاغِيَةُ عَلَى الْمُحِقِّينَ

Rasool-Allah^{saww} said: ‘It is as you say it to be, O Ammar^{ra}! Allah^{azwj} would be Aiding the Religion by you^{ra} and Cutting off the excuses of the heedless ones by you^{ra}, and Clarifying the enmity of the enemies by you^{ra} – when a rebellious group would be killing you against the rightful ones’.

ثُمَّ قَالَ لَهُ يَا عَمَّارُ بِالْعِلْمِ نِلْتُ مَا نِلْتُ مِنْ هَذَا الْفَضْلِ فَارْزُدْ مِنْهُ تَزُدُّ فَضْلًا فَإِنَّ الْعَبْدَ إِذَا خَرَجَ فِي طَلَبِ الْعِلْمِ نَادَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ فَوْقِ الْعَرْشِ مَرْحَبًا يَا عَبْدِي أ تَدْرِي أَيَّ مَنْزِلَةٍ تَطْلُبُ وَ أَيَّةَ دَرَجَةٍ تُرِيدُ تُضَاهِي مَلَائِكَتِي الْمُقَرَّبِينَ لِتَكُونَ هُمْ قَرِينًا لَأُبَلِّغَنَّكَ مُرَادَكَ وَ لَا وَصِلَنَّكَ بِحَاجَتِكَ.

Then he^{saww} said to him^{ra}: ‘O Ammar^{ra}! With the knowledge you achieved what you^{ra} have achieved from these merits, therefore increase from it the increased merits, for the servant, when he goes out seeking the knowledge – Allah^{azwj} Mighty and Majestic Calls out to him from above the Throne: “Congratulations, O My^{azwj} servant! Do you know which status you are seeking, and which level you are wishing for? It resembles (that of) My^{azwj} Angels of Proximity in order to be a pairing for them. I^{azwj} shall Make you reach your goal and will Help you to fulfil your needs”.³⁹⁹

51- جاء المجلس للمفيد ابن قولويه عن أبيه عن محمد بن يحيى و أحمد بن إدريس معاً عن علي بن محمد الأشعري عن الحسين بن نصر بن مزاحم عن أبيه عن عمرو بن شمر عن جابر عن أبي جعفر ع قال سمعت جابر بن عبد الله بن حزام الأنصاري يقول لو نشر سلمان و أبو ذر رحمهما الله هؤلاء الذين يتسجلون مودتك أهل البيت لقالوا هؤلاء كذابون و لو رأى هؤلاء أولئك لقالوا بجانين.

(The book) ‘Al Majaalis’ of Al Mufeed – ‘Ibn Aqwlawayi, from his father, from Muhammad Bin Yahya Bin Idrees both together, from Ali Bin Muhammad Al Ashary, from Al Husayn Bin Nasr Bin Muzahim, from his father, from Amro Bin Shimir, from Jabir,

‘From Abu Ja’far^{asws} having said: ‘I^{asws} heard Jabir Bin Abdullah Bin Hizam Al-Ansary saying, ‘If Salman^{ra} and Abu Zarr^{ra} were to be Resurrected (today) to these ones who are arrogating your^{asws} cordiality of the People^{asws} of the Household, they^{ra} would both say, ‘They are liars!’ and if these were to see those two, they would said, ‘Two madmen’”.⁴⁰⁰

52- روضة الواعظين قال رسول الله ص يا علي إن الجنة تشاق إليك و إلى عمار و سلمان و أبي ذر و المقداد.

(The book) ‘Rowzat Al-Waizeen – ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! The Paradise is desirous to you^{asws}, and to Ammar^{ra}, and Salman^{ra}, and Abu Zarr^{ra} and Al-Miqdad^{ra}’.

و قال أبو عبد الله ع الإيمان عشر درجات فالقصد في الثامنة و أبو ذر في التاسعة و سلمان في العاشرة.

³⁹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 50

⁴⁰⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 51

And Abu Abdullah^{asws} said: 'The Eman has ten levels. Al-Miqdad^{ra} is in the eight, and Abu Zarr^{ra} in the ninth, and Salman^{ra} in the tenth (highest)'".

وَقَالَ ابْنُ عَبَّاسٍ رَأَيْتُ سَلْمَانَ الْفَارِسِيَّ رَحِمَهُ اللَّهُ فِي مَنَامِي فَقُلْتُ لَهُ سَلْمَانُ فَقَالَ سَلْمَانُ فَقُلْتُ أَلَسْتَ مَوْلَى النَّبِيِّ ص قَالَ بَلَى وَ إِذَا عَلَيْهِ تَاجٌ مِنْ يَاقُوتٍ وَ عَلَيْهِ خِلْيٌ وَ خَلَّالٌ فَقُلْتُ يَا سَلْمَانُ هَذِهِ مَنَزِلَةٌ حَسَنَةٌ أَعْطَاكَهَا اللَّهُ عَزَّ وَ جَلَّ فَقَالَ نَعَمْ

And Ibn Abbas said, 'I saw Salman Al-Farsi^{ra} in my dream, and I said to him^{ra}, 'Salman^{ra}? He^{ra} said, 'Salman^{ra}'. I said, 'Aren't you a slave of the Prophet^{sawww}? He^{ra} said, 'Yes', and there was a crown of rubies upon him^{ra}, and upon him^{ra} was a garment and ornaments'. I said, 'O Salman^{ra}! This is an excellent status Allah^{azwj} Mighty and Majestic has Given you'. He^{ra} said, 'Yes'.

فَقُلْتُ فَمَاذَا رَأَيْتَ فِي الْجَنَّةِ أَفْضَلَ بَعْدَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ فَقَالَ لَيْسَ فِي الْجَنَّةِ بَعْدَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ شَيْءٌ هُوَ أَفْضَلُ مِنْ حُبِّ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ الْإِفْتِدَاءِ بِهِ.

I said, 'So how come I see you^{ra} in the Paradise as superior after the Eman with Allah^{azwj} and His^{azwj} Rasool^{sawww}? He^{ra} said, 'In the Paradise, after the Eman with Allah^{azwj} and His^{azwj} Rasool^{sawww} anything superior than love for Ali Bin Abu Talib^{asws} and the following him^{asws}'.

قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ لَأَشْوَقُ إِلَى سَلْمَانَ مِنْ سَلْمَانَ إِلَى الْجَنَّةِ وَ إِنَّ الْجَنَّةَ لَأَعْشَقُ لِسَلْمَانَ مِنْ سَلْمَانَ لِلْجَنَّةِ.

Rasool-Allah^{sawww} said: 'The Paradise is more yearning to Salman^{ra} than Salman^{ra} is to the Paradise, and the Paradise more desirous to Salman^{ra} than Salman^{ra} is for the Paradise'".

قَالَ الْبَاقِرُ ع جَاءَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ غَيْرُهُمْ بَعْدَ ذَلِكَ إِلَى عَلِيٍّ ع فَقَالُوا لَهُ أَنْتَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ وَ اللَّهُ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِالنَّبِيِّ ص هَلُمَّ يَدَكَ تُبَايِعُكَ فَوَ اللَّهُ لَنَمُوتَنَّ فِدَاكَ

Al-Baqir^{asws} said: 'The Emigrants and the Helpers and others came after that to Ali^{asws} and they said to him^{asws}, 'By Allah^{azwj}, you^{asws} are the Emir of the Momineen, and by Allah^{azwj} you^{asws} are most rightful of the people and their foremost with the Prophet^{sawww}. Give your^{asws} hand, we will pledge allegiance to you^{asws}. By Allah^{azwj}! We will die at your^{asws} feet'.

فَقَالَ عَلِيٌّ ع إِنْ كُنْتُمْ صَادِقِينَ فَأَعِدُّوا عَلَيَّ عِدًّا مُحَلِّقِينَ فَحَلَقَ عَلِيٌّ ع وَ حَلَقَ سَلْمَانُ وَ حَلَقَ مِقْدَادٌ وَ حَلَقَ أَبُو ذَرٍّ وَ لَمْ يَحْلِقْ غَيْرُهُمْ ثُمَّ انْصَرَفُوا فَجَاءُوا مَرَّةً أُخْرَى بَعْدَ ذَلِكَ فَقَالُوا لَهُ أَنْتَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ أَنْتَ أَحَقُّ النَّاسِ وَ أَوْلَاهُمْ بِالنَّبِيِّ ص هَلُمَّ يَدَكَ تُبَايِعُكَ وَ حَلَفُوا

Ali^{asws} said: 'If you are truthful then come to me^{asws} tomorrow with shaved heads'. Ali^{asws} shaved his^{asws} head and Salman^{ra} shaved, and Miqdad^{ra} shaved, and Abu Zarr^{ra} shaved, and others did not shave. Then they left. Then, they came to him^{asws} another time after that and said to him^{asws}, 'By Allah^{azwj}! You^{asws} are Emir of the Momineen^{asws} and you^{asws} are the most rightful of the people and their foremost with the Prophet^{sawww}. Give your^{asws} hand, we will pledge allegiance to you^{asws}. And they took oath.

فَقَالَ إِنْ كُنْتُمْ صَادِقِينَ فَأَعِدُّوا عَلَيَّ مُحَلِّقِينَ فَمَا حَلَقَ إِلَّا هَؤُلَاءِ الثَّلَاثَةُ

He^{asws} said: 'If you are truthful then come to me^{asws} tomorrow shaved of head'. But no one shaved except these three'.

قُلْتُ فَمَا كَانَ مِنْهُمْ عَمَّارٌ قَالَ لَا قُلْتُ فَعَمَّارٌ مِنْ أَهْلِ النَّارِ فَقَالَ إِنَّ عَمَّارًا قَدْ قَاتَلَ مَعَ عَلِيٍّ ع.

I said, 'Ammar^{ra} was not among them?' He^{asws} said: 'No'. I said, 'So Ammar^{ra} is from the people of the Fire?' He^{asws} said: 'Ammar^{ra} had fought alongside Ali^{asws}'.

قَالَ أَبُو الْحَسَنِ مُوسَى ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ حَوَارِيُّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ الَّذِينَ لَمْ يَنْقُضُوا الْعَهْدَ وَ مَضَوْا عَلَيْهِ فَيَقُومُ سَلَمَانٌ وَ الْمُقْدَادُ وَ أَبُو ذَرٍّ

Abu Al-Hassan Musa^{asws} said, 'When it will be the Day of Qiyamah, a caller will call out: 'Where are the disciples of Muhammad^{saww} Bin Abdullah^{as}, Rasool^{saww} of Allah^{azwj}, those who did not break the Covenant and continued upon it?' So, Salman^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra} will stand.

ثُمَّ يُنَادِي أَيْنَ حَوَارِيُّ عَلِيِّ بْنِ أَبِي طَالِبٍ وَصِيِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ ص فَيَقُومُ عَمْرُو بْنُ الْحَمِقِ الْخُرَاعِيُّ وَ مُحَمَّدُ بْنُ أَبِي بَكْرٍ وَ مَيْثَمُ بْنُ يَحْيَى التَّمَارُ مَوْلَى بَنِي أُسْدٍ وَ أُوَيْسُ الْقَرْنِيُّ.

Then he will call out: 'Where are the disciples of Ali^{asws} Bin Abu Talib^{asws}, successor^{asws} of Muhammad^{saww} Bin Abdullah^{as}, Rasool^{saww} of Allah^{azwj}?' So, Amro Bin Al-Hamqi Al-Khuzaie, and Muhammad Bin Abu Bakr, and Meesam Bin Yahya Al-Tammar salve of clan of Asad, and Uweys Al-Qarny will stand''.

وَ قِيلَ لِأَبِي جَعْفَرٍ ع مَا تَقُولُ فِي عَمَّارٍ قَالَ رَحِمَ اللَّهُ عَمَّارًا ثَلَاثًا قَاتَلَ مَعَ أَمِيرِ الْمُؤْمِنِينَ وَ قُتِلَ شَهِيدًا

And it was said to Abu Ja'far^{asws}, 'What are you^{asws} saying regarding Ammar^{ra}?' He^{asws} said: 'May Allah^{azwj} have Mercy on Ammar^{ra} (thrice). He^{ra} fought alongside Amir Al-Momineen^{asws} and died a martyr'.

قَالَ الرَّوِّي قُتِلَ فِي نَفْسِي مَا يَكُونُ مَنْزِلَةً أَعْظَمَ مِنْ هَذِهِ الْمَنْزِلَةِ فَالْتَفَتَ إِلَيَّ وَ قَالَ لَعَلَّكَ تَقُولُ مِثْلَ الثَّلَاثَةِ هَيْهَاتَ

The reporter said, 'I said within myself, 'A status cannot happen to be greater than this status''. He^{asws} turned towards me and said: 'Perhaps you are saying like the three (Salman^{ra}, Abu Zarr^{ra} and Al-Miqdad^{ra})? Far be it! Far be it!'.

قَالَ قُلْتُ وَ مَا عَلِمُهُ أَنَّهُ يُقْتَلُ فِي ذَلِكَ الْيَوْمِ قَالَ إِنَّهُ لَمَّا رَأَى الْحَرْبَ لَا يَزِدُّ إِلَّا شِدَّةً وَ الْقَتْلَ لَا يَزِيدُ إِلَّا كَثْرَةً تَرَكَ الصَّفَّ وَ جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ هُوَ هُوَ قَالَ ارْجِعْ إِلَى صَفِّكَ فَقَالَ لَهُ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَقُولُ ارْجِعْ إِلَى صَفِّكَ فَلَمَّا كَانَ فِي الثَّالِثَةِ

He (the reporter) said, 'I said, 'And what made him^{ra} know that he^{ra} would be killed during that day?' He^{asws} said: 'When he^{ra} saw the war not increasing except the difficulties, and the fighting not increasing except more (soldiers) leaving the rows, he^{ra} came to Amir Al-Momineen^{asws} and said, 'O Amir Al-Momineen^{asws}! (This is) it, (this is) it!' He^{asws} said: 'Return to your^{ra} row'. He^{ra} said that to him^{asws} three times, (during) all that he^{asws} said: 'Return to your^{ra} row'.

قَالَ لَهُ نَعَمْ فَرَجَعَ إِلَى صَفِّهِ وَهُوَ يَقُولُ

لِحَمْدِ وَحِزْنِهِ

الْيَوْمَ أَلْقَى الْأَجْبَةَ

He^{asws} said to him^{ra}: 'Yes'. So he^{ra} returned to his^{ra} row and was saying (in prose), 'Today I^{ra} shall meet the beloved Muhammad^{saww} and his^{saww} party'.

وَنُوي أَنَّهُ أَنَّى عَمَّارٌ يَوْمَئِذٍ بَلَّيْنِ فَضَحِكَ ثُمَّ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص آخِرُ شَرَابٍ تَشْرَبُهُ مِنَ الدُّنْيَا مَذْقَةً مِنْ لَبَنٍ.

And it is reported that on that day Ammar^{ra} was brought milk and he^{ra} laughed, then said, 'Rasool-Allah^{saww} said to me^{ra}: 'The last drink you^{ra} will drink from the world would be a taste of milk'.

قَالَ رَسُولُ اللَّهِ ص إِنَّ الْجَنَّةَ تَشْتَاقُ إِلَى ثَلَاثَةٍ قَالَ عَلِيٌّ ع فَمَنْ هَؤُلَاءِ الثَّلَاثَةُ قَالَ أَنْتَ مِنْهُمْ وَأَنْتَ أَوْلُهُمْ وَسَلْمَانُ الْفَارِسِيُّ فَإِنَّهُ قَلِيلُ الْكِبَرِ وَهُوَ لَكَ نَاصِخٌ فَاتَّخِذْهُ لِنَفْسِكَ وَعَمَّارُ بْنُ يَاسِرٍ يَشْهَدُ مَعَكَ مَشَاهِدَ غَيْرِ وَاحِدَةٍ لَيْسَ مِنْهَا إِلَّا وَهُوَ كَثِيرٌ خَيْرُهُ ضَيْقُ نُورِهِ عَظِيمٌ أَجْرُهُ.

Rasool-Allah^{saww} said: 'The Paradise is desirous to three'. Ali^{asws} said: 'So, who are these three?' He^{saww} said: 'You^{asws} are from them, and you^{asws} are their first one, and Salman Al-Farsi^{ra}, for he^{ra} is of little arrogance and he^{ra} is an adviser to you^{asws} so take him^{ra} for yourself^{asws}, and Ammar Bin Yasser^{ra}. He^{ra} attended with you^{asws} other than one battle. He^{ra} isn't from it except and he^{ra} is with a lot of good, his^{ra} light is illuminating, great is his^{ra} Recompense'.

قَالَ الصَّادِقُ ع مَا مِنْ أَهْلِ بَيْتٍ إِلَّا وَ مِنْهُمْ بَجِيبٌ وَأَنْجَبُ التُّجَبَاءِ مِنْ أَهْلِ بَيْتِ سَوْءٍ مُحَمَّدٌ بْنُ أَبِي بَكْرٍ.

Al-Sadiq^{asws} said: 'There none from a family members except and from them is a nobleman, and the noblest of the noblemen is from an evil family, Muhammad Bin Abu Bakr'.

قَالَ رَسُولُ اللَّهِ ص حَدِيقَةُ بْنُ الْيَمَانِ مِنْ أَصْفِيَاءِ الرَّحْمَنِ وَأَبْصَرْتُمْ بِالْحَلَالِ وَالْحَرَامِ وَعَمَّارُ بْنُ يَاسِرٍ مِنَ السَّائِقِينَ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ مِنَ الْمُحْتَشِدِينَ وَلِكُلِّ شَيْءٍ فَارِسٌ وَفَارِسُ الْقُرْآنِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ.

Rasool-Allah^{saww} said: 'Huzeifa Bin Al-Yaman is from the sincere ones of the beneficent, and your most insightful with the Permissible(s) and the Prohibitions; and Ammar Bin Yasser^{ra} is from the preceding ones; and Al-Miqdad Bin Al-Aswad^{ra} is from the striving ones (Mujtahideen), and for everything is a knight, and a knight of the Quran is Abdullah Bin Abbas'.

وَقَالَ رَسُولُ اللَّهِ ص مَا أَظَلَّتِ الْخُضْرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ ذَا هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ يَعِيشُ وَحْدَهُ وَ يَمُوتُ وَحْدَهُ وَ يُبْعَثُ وَحْدَهُ وَ يَدْخُلُ الْجَنَّةَ وَحْدَهُ.

And Rasool-Allah^{saww} said: 'The greenery (of the sky) had not shaded, not has the soil (of the earth) carried one will a tone more truthful than of Abu Zarr^{ra}. He^{ra} lived along, and will be Resurrected alone, and will enter the Paradise alone'.

وَقَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يُنْظَرَ إِلَى زُهْدِ عِيسَى ابْنِ مَرْيَمَ ع فَلْيَنْظُرْ إِلَى أَبِي ذَرٍّ.

And Rasool-Allah^{saww} said: 'One who intends to look at ascetism of Isa Ibn Maryam^{as}, then let him look at Abu Zarr^{ra}'.⁴⁰¹

53- كَا، الكافي أحمد بن إدريس عن عمران بن موسى عن هارون بن مسلم عن مسعدة بن صدقة عن أبي عبد الله ع قال: ذُكِرتُ النَّبِيَّةُ يَوْمًا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ وَ اللَّهُ لَوْ عَلِمَ أَبُو ذَرٍّ مَا فِي قَلْبِ سَلْمَانَ لَقَتَلَهُ وَ لَقَدْ أَخَى رَسُولُ اللَّهِ بَيْنَهُمَا

Al Kafi – Ahmad Bin Idrees, from Imran Bin Musa, from Haroun Bin Muslim, from Mas'ada bin Sadaqa,

'From Abu Abdullah^{asws} having said: 'One day the Taqiyyah (dissimulation) was mentioned in the presence of Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said: 'By Allah^{azwj}! If Abu Zarr^{ra} knew what is in the heart of Salman^{ra}, he^{ra} would have killed him^{ra}, and (although) Rasool-Allah^{saww} had established brother-hood between the two.

فَمَا ظَنُّكُمْ بِسَائِرِ الْخَلْقِ إِنَّ عِلْمَ الْعُلَمَاءِ صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ أَوْ عَبْدٌ مُؤْمِنٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

So, what are your thought with the rest of the people? The knowledge of the scholars^{asws} is difficult, becoming more difficult, none can bear it except a Messenger Prophet^{as}, or an Angel of Proximity, or a Momin servant whose heart Allah^{azwj} has Tested for the Eman'.

فَقَالَ وَ إِنَّمَا صَارَ سَلْمَانُ مِنَ الْعُلَمَاءِ لِأَنَّهُ امْرُؤٌ مِنَّا أَهْلُ الْبَيْتِ فَلِذَلِكَ نَسَبْنَاهُ إِلَى الْعُلَمَاءِ.

He^{asws} said: 'And rather, Salman^{ra} became from the scholars because he^{ra} is a person from us^{asws}, the People^{asws} of the Household, therefore due to that we^{asws} attribute him^{ra} to the scholars''.⁴⁰²

54- كَا، الكافي العدة عن سهل عن محمد بن أورمة عن النضر عن يحيى بن أبي خالد القمط عن حمزان بن أئعن قال: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ مَا أَقَلَّنَا لَوْ اجْتَمَعْنَا عَلَى شَاةٍ مَا أَقْبَيْنَاهَا فَقَالَ أَلَا أَحَدْتُكَ بِأَعْجَبٍ مِنْ ذَلِكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ دَهَبُوا إِلَّا وَ أَشَارَ بِيَدِهِ ثَلَاثَةً

Al Kafi – The number, from Sahl, from Muhammad bin Awrama, from Al nazar, from Yahya Bin Abu Khalid Al Qammat, from Humran Bin Ayn who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! We would not have said it had we been united upon one thing what would have finished it'. He^{asws} said: 'Shall I^{asws} narrate to you with stranger than that? The Emigrants and the Helpers went away except', and he^{asws} indicate 'three' with his^{asws} hand.

قَالَ حُمْرَانُ قُلْتُ جُعِلْتُ فِدَاكَ مَا حَالُ عَمَّارٍ قَالَ رَجِمَ اللَّهُ عَمَّاراً أَبَا الْبَيْضَانِ بَايَعُ وَ قُتِلَ شَهِيداً

Humran said, 'I said, 'May I be sacrificed for you^{asws}! What is the state of Ammar^{ra}? He^{asws} said: 'May Allah^{azwj} have Mercy on Ammar^{ra}, Abu Al-Yqazan. He^{ra} pledged allegiance and was killed as a martyr'.

قُلْتُ فِي نَفْسِي مَا شَيْءٌ أَفْضَلُ مِنَ الشَّهَادَةِ فَتَنَظَّرَ إِلَيَّ فَقَالَ لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ أَيُّهَاَتِ أَهْلِهِاتِ.

⁴⁰¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 52

⁴⁰² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 53

I said within myself, 'There is nothing superior than the martyrdom'. He^{asws} looked at me and said: 'Perhaps you see him^{ra} to be like the three (Salman^{ra}, Abu Zarr^{ra} and Al-Miqdad^{ra})? Far be it! Far be it!' 403

55- كا، الكافي العدة عن سهل عن منصور بن العباس عن سليمان المسترق عن صالح الأحول قال سمعت أبا عبد الله ع يقول آخى رسول الله ص بين سلمان وأبي ذر وأبي ذر ألا يغصني سلمان.

Al Kafi – The number, from Sahl, from Mansour Bin Al Abbas, from Suleyman Al Mustaraq, from Salih Al Ahowl who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} established brother-hood between Salman^{ra} and Abu Zarr^{ra}, and stipulated upon Abu Zarr^{ra} not to disobey Salman^{ra} 404

56- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري معنعنا عن أبي عبد الله ع في قوله تعالى إلا الذين آمنوا وعملوا الصالحات فلهم أجر غير ممنون قال هم المؤمنون سلمان الفارسي ومقداد بن الأسود وعمار وأبو ذر رضي الله عنهم وأمير المؤمنين علي بن أبي طالب ع هم أجر غير ممنون.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry transmitting,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **Except those who believe and do righteous deeds, so for them would be Recompense without any restrictions [95:6].** He^{asws} said: 'They are the Momineen – Salman Al-Farsi^{ra}, and Miqdad Bin Al-Aswad^{ra}, and Ammar^{ra}, and Abu Zarr^{ra}, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, for them would be a Recompense without any restrictions' 405

57- فر، تفسير فرات بن إبراهيم عبيد بن كثير معنعنا عن أمير المؤمنين ع قال خلقت الأرض لسبعة بهم يُرزقون وبهم يُطرون وبهم يُنظرون وهم عبد الله بن مسعود وأبو ذر وعمار وسلمان الفارسي ومقداد بن الأسود وحذيفة وأنا إمامهم السابع

Tafseer Furaat Bin Ibrahim – 'Ubeyd Bin Kaseer transmitting,

'From Amir Al-Momineen^{asws} having said: 'The earth has been Created for seven. By them they are being Graced, and by them they are being rained upon, and by them they are being Helped, and they are – Abdullah Bin Masoud, and Abu Zarr^{ra}, and Ammar^{ra}, and Salman^{ra}, and Miqdad Bin Al-Aswad^{ra}, and Huzeyfa^{ra}, and I^{asws}, their Imam^{asws}, the seventh.

قال الله تعالى وأما بنعمة ربك فحدث هؤلاء الذين صلوا على فاطمة الزهراء ع.

Allah^{azwj} the Exalted Said: **And as for the Favour of your Lord, so do announce (it) [93:11].** They are those who prayed (the funeral) Salat upon (Syeda) Fatima Al-Zahra^{asws} 406

403 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 54

404 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 55

405 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 56

406 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 57

58- حَتَص، الإختصاص جَعَفَرُ بْنُ الْحُسَيْنِ الْمُؤْمِنُ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ صَفْوَانَ الْجُمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ سَكَتَ ثُمَّ قَالَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ سَكَتَ

(The book) 'Al Ikhtisaas' – Ja'far Bin Al Husayn Al Momin, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Abu Najran, from Safwan Al Jammal,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Commanded me^{saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}'. Then he^{saww} was silent, then said: 'Allah^{azwj} has Commanded me^{saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}', then he^{saww} was silent.

ثُمَّ قَالَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَمَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغِفَارِيُّ وَ سَلْمَانَ الْفَارِسِيُّ.

Then he^{saww} said: 'Allah^{azwj} has Commanded me^{saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}, and Al-Miqdad Bin Al-Aswad^{ra}, and Abu Zarr Al-Ghafari^{ra}, and Salman Al-Farsi^{ra}'.⁴⁰⁷

59- حَتَص، الإختصاص أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ وَهَبِ بْنِ خَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ سَلْمَانَ عَلِمَ الْإِسْمَ الْأَعْظَمَ.

(The book) 'Al Ikhtisaas' – 'Ahmad Bin Muhammad Bin Yahya, from his father, from Ibn Abu Al Khattab, from Wuheyy Bin Hafs, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Salman^{ra} knew the Magnificent Names (of Allah^{azwj})'.⁴⁰⁸

60- حَتَص، الإختصاص أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ الْبَغْدَادِيِّ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ عِيْسَى بْنِ حَمْرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْحَدِيثَ الَّذِي جَاءَ فِي الْأَرْبَعَةِ قَالَ وَ مَا هُوَ قُلْتُ الْأَرْبَعَةُ الَّتِي اشْتَاَقْتُ إِلَيْهِمْ الْجَنَّةُ قَالَ نَعَمْ مِنْهُمْ سَلْمَانُ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ عَمَّارٌ

(The book) 'Al Ikhtisaas' – 'Ahmad Bin Muhammad Bin Yahya, from Ahmad Bin Idrees, from Imran Bin Musa, from Musa Bin Ja'far Al Baghdadi, from Amro Bin Saeed Al Madainy, from Isa bin Hamza who said,

'I said to Abu Abdullah^{asws}, 'The Hadeeth which has come regarding the four'. He^{asws} said: 'And what is it?' I said, 'The four to whom the Paradise is desirous'. He^{asws} said: 'Yes, from them is Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra} and Ammar^{ra}.

قُلْنَا فَأَيُّهُمْ أَفْضَلُ قَالَ سَلْمَانُ ثُمَّ أَطْرَقَ ثُمَّ قَالَ عَلِمَ سَلْمَانُ عَلِمًا لَوْ عَلِمَهُ أَبُو ذَرٍّ كَفَرَّ.

We said, 'So, which of them is the superior?' He^{asws} said: 'Salman^{ra}'. Then he^{asws} lowered his^{asws} head, then said: 'Salman^{ra} learnt a knowledge, if Abu Zarr^{ra} had known it, he^{ra} would have disbelieved'.⁴⁰⁹

⁴⁰⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 58

⁴⁰⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 59

O Bedouin! Do not be mistaken regarding Salman^{ra}, for Allah^{azwj} Blessed and Exalted has Commanded me^{saww} to notify him^{ra} upon the knowledge of the deaths and the afflictions, and the lineages, and decisive address’.

قَالَ فَقَالَ الْأَعْرَابِيُّ يَا رَسُولَ اللَّهِ مَا ظَنَنْتُ أَنْ يَبْلُغَ مِنْ فِعْلِ سَلْمَانَ مَا ذَكَرْتَ أَلَيْسَ كَانَ مُجُوسِيًّا ثُمَّ أَسْلَمَ

He (the narrator) said, ‘The Bedouin said, ‘O Rasool-Allah^{saww}! I did not think that it would reach from the deeds of Salman^{ra} what you^{saww} mentioned. Wasn’t he^{ra} a Zoroastrian (fire-worshipper), then became a Muslim?’

فَقَالَ النَّبِيُّ ص يَا أَعْرَابِي أَخَاطِبُكَ عَنْ رَبِّي وَتُقَاوِلُنِي إِنَّ سَلْمَانَ مَا كَانَ مُجُوسِيًّا وَلَكِنَّهُ كَانَ مُظْهِرًا لِلشِّرْكِ مُبْطِلًا لِلْإِيمَانِ

The Prophet^{saww} said: ‘O Bedouin! I^{saww} addressed you from my^{saww} Lord^{azwj} and you are saying to me^{saww} that Salman^{ra} was a Zoroastrian, but he^{ra} was manifest of the Shirk, hiding the Eman.

يَا أَعْرَابِي أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا فِيكَ فِيمَا سَخَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

O Bedouin! Have you not heard Allah^{azwj} Mighty and Majestic Saying: **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65].**

أَمَا سَمِعْتَ اللَّهَ عَزَّ وَجَلَّ يَقُولُ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا يَا أَعْرَابِي خُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ وَلَا تَجْحَدُوا فَتَكُونُوا مِنَ الْمُعَذِّبِينَ وَسَلَّمَ لِرَسُولِ اللَّهِ قَوْلُهُ تَكُنْ مِنَ الْأَمِينِينَ.

Have you not hear Allah^{azwj} Mighty and Majestic Saying: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7]. O Bedouin, therefore take what I Give you and be from the grateful ones!” [7:144]**, and do not fight it for you will become from the punished ones, and submit to Rasool^{saww} of Allah^{azwj} of his^{saww} words, you will become from the secured ones”⁴¹¹.

63- حَتَّى، الإختصاص الصدوق عَنْ مَا جَبَلَوِيهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ سَلْمَانَ الْفَارِسِيِّ فَقَالَ ص سَلْمَانُ بَحْرُ الْعِلْمِ لَا يُقْدَرُ عَلَى نَزْحِهِ سَلْمَانُ مَخْضُوضٌ بِالْعِلْمِ الْأَوَّلِ وَالْآخِرِ أَبْغَضَ اللَّهُ مَنْ أَبْغَضَ سَلْمَانَ وَ أَحَبَّ مَنْ أَحَبَّهُ

(The book) ‘Al Ikhtisas’ – Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Najran, form Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far Al-Baqir^{asws} having said: ‘I^{asws} heard Jabir Bin Abdullah Al-Ansari saying, ‘I asked Rasool-Allah^{saww} about Salman Al-Farsi^{ra}. He^{saww} said: ‘Salman^{ra} is an ocean of knowledge not possible to be displaced. Salman^{ra} is specialised with the knowledge, the first and the last. Allah^{azwj} Hates the one who hates Salman^{ra} and Loves the one who loves him^{ra}’.

⁴¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 62

قُلْتُ فَمَا تَقُولُ فِي أَبِي ذَرٍّ قَالَ وَ ذَاكَ مِنَّا أَبْغَضَ اللَّهُ مِنْ أَبْغَضَهُ وَ أَحَبَّ مِنْ أَحَبَّهُ

I said, 'So what are you^{saww} saying regarding Abu Zarr^{ra}?' He^{saww} said: 'And that one is from us^{asws}. Allah^{azwj} Hates one who hates him^{ra} and Loves the one who loves him^{ra}'.

قُلْتُ فَمَا تَقُولُ فِي الْمِقْدَادِ قَالَ وَ ذَاكَ مِنَّا أَبْغَضَ اللَّهُ مِنْ أَبْغَضَهُ وَ أَحَبَّ مِنْ أَحَبَّهُ

I said, 'So what are you^{saww} saying regarding Al-Miqdad^{ra}?' He^{saww} said: 'And that one is from us^{asws}. Allah^{azwj} Hates the one who hates him^{ra} and Loves the one who loves him^{ra}'.

قُلْتُ فَمَا تَقُولُ فِي عَمَّارٍ قَالَ وَ ذَاكَ مِنَّا أَبْغَضَ اللَّهُ مِنْ أَبْغَضَهُ وَ أَحَبَّ مِنْ أَحَبَّهُ

I said, 'So what are you^{saww} saying regarding Ammar^{ra}?' He^{saww} said: 'And that one is from us^{asws}. Allah^{azwj} Hates the one who hates him^{ra} and Loves the ones who loves him^{ra}'.

قَالَ جَابِرٌ فَخَرَجْتُ لِأُبَشِّرَهُمْ فَلَمَّا قَالَ إِلَيَّ يَا جَابِرُ إِلَيَّ يَا جَابِرُ وَأَنْتَ مِنَّا أَبْغَضَ اللَّهُ مِنْ أَبْغَضَكَ وَ أَحَبَّ مِنْ أَحَبَّكَ

Jabir said, 'I went out to give them the good news, (but) when I turned around he^{saww} said to me: 'To me^{saww}, O Jabir, to me^{saww}! And you are from us^{asws}. Allah^{azwj} Hates the one who hates you and Loves the one who loves you'.

قَالَ فَقُلْتُ يَا رَسُولَ اللَّهِ فَمَا تَقُولُ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ ذَاكَ نَفْسِي قُلْتُ فَمَا تَقُولُ فِي الْحُسَيْنِ وَ الْحُسَيْنِ قَالَ هُمَا رُوحِي وَ فَاطِمَةُ أُمُّهُمَا ابْنَتِي يَسُوءُونِي مَا سَاءَهَا وَ يَسُرُّونِي مَا سَرَّهَا

He (Jabir) said, 'I said, 'O Rasool-Allah^{saww}! So, what are you^{saww} saying regarding Ali^{asws} Bin Abu Talib^{asws}?' He^{saww} said: 'That is my^{saww} self (Nafs)'. I said, 'So what are you^{saww} saying regarding Al-Hassan^{asws} and Al-Husayn^{asws}?' He^{saww} said: 'They^{asws} are my soul and (Syeda) Fatima^{asws}, their^{asws} mother^{asws} is my^{saww} daughter^{asws}. It saddens me^{saww} what saddens her^{asws}, and it cheers me^{saww} what cheers her^{asws}'.

أَشْهَدُ اللَّهَ أَنِّي خَرْتُ لِمَنْ حَارَتْهُمْ سَلَمٌ لِمَنْ سَالَمَهُمْ يَا جَابِرُ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَيَسْتَجِيبَ لَكَ فَادْعُهُ بِأَسْمَائِهِمْ فَإِنَّهَا أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

I^{saww} testify that I^{saww} am a war to the ones who are at war to them^{asws} and at peace to the ones who are at peace to them^{asws}. O Jabir! Whenever you want to supplicate to Allah^{azwj} and for it to be Answered for you, then supplicate to Him^{azwj} with their^{asws} names, for these names are beloved to Allah^{azwj} Mighty and Majestic".⁴¹²

64- إختص، الإختصاص بلغنا أَنَّ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ دَخَلَ يَجْلِسُ رَسُولَ اللَّهِ ص دَاتِ يَوْمِ فَعُظِّمُوهُ وَ قَدِّمُوهُ وَ صَدَّرُوهُ إِجْلَالًا لِحَقِّهِ وَ إِعْظَامًا لِشَيْبَتِهِ وَ إختصاصه بِالْمُصْطَفَى وَ آلِهِ

(The book) 'Al-Ikhtisaas' – 'It has reached us that one day Salman Al-Farsi^{ra} entered a gathering of Rasool-Allah^{saww}, and they revered him^{ra}, and placed him^{ra} forward, and gave

⁴¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 63

him^{ra} the middle seat in honour to his^{ra} right, and magnification of his^{ra} adherence and his^{ra} specialisation with Al-Mustafa^{saww} and his^{saww} family^{asws}.

فَدَخَلَ عُمَرُ فَنَظَرَ إِلَيْهِ فَقَالَ مَنْ هَذَا الْعَجَبِيُّ الْمُتَّصِدُّ فِيمَا بَيْنَ الْعَرَبِ فَصَبَدَ رَسُولُ اللَّهِ ص الْمِنْبَرَ فَخَطَبَ فَقَالَ إِنَّ النَّاسَ مِنْ آدَمَ إِلَى يَوْمِنَا هَذَا مِثْلُ أَشْنَانِ الْمُشْطِ لَا فَضْلَ لِلْعَرَبِيِّ عَلَى الْعَجَبِيِّ وَلَا لِلْأَحْمَرِ عَلَى الْأَسْوَدِ إِلَّا بِالتَّقْوَى سَلَمَانُ بَعَثَ لَا يُنْزَفُ وَكَثُرَ لَا يَنْفَدُ سَلَمَانُ مِنَّا أَهْلُ الْبَيْتِ سَلَسَلُ يَمْنَحُ الْحِكْمَةَ وَ يُؤْنِي الْبُرْهَانَ.

Then Umar entered. He looked at him^{ra} and said, 'Who is this non-Arab presiding in what is between the Arabs?' So, Rasool-Allah^{saww} ascended the pulpit and addressed. He^{saww} said: 'Surely, the people are from Adam^{as} up to this day of ours like the teeth of the comb. There is no merit for the Arabian over the non-Arab, nor for the red over the black except with the piety. Salman^{ra} is an ocean that cannot be displaced, and a treasure which cannot deplete. Salman^{ra} is from us^{asws} the People^{asws} of the Household, a spring of fresh water Conferred the wisdom and Given the demonstration (of proof)'.⁴¹³

65- **ختص، الاختصاص** جرى ذكر سلمان و ذكر جعفر الطيار بن يدي جعفر بن محمد ع و هو متكئ ففصل بعضهم جعفراً عليه و هناك أبو بصير فقال بعضهم إن سلمان كان مجوسياً ثم أسلم

(The book) 'Al-Ikhtisas' – The mention of Salman^{ra} flowed, and mention of Ja'far Al-Tayyar^{asws} in front of Ja'far^{asws} Bin Muhammad^{asws}, and he^{asws} was reclining. One of them merited Ja'far^{asws} and over there was Abu Baseer. One of them said, 'Salman^{ra} was a Zoroastrian (fire worshipper), then became a Muslim'.

فَاسْتَوَى أَبُو عَبْدِ اللَّهِ ع جَالِساً مُغْضَباً وَ قَالَ يَا بَا بَصِيرِ جَعَلَهُ اللَّهُ عَلَوِيّاً بَعْدَ أَنْ كَانَ مَجُوسِيّاً وَ قُرَشِيّاً بَعْدَ أَنْ كَانَ فَارِسِيّاً فَصَلَّوْا ثَلَاثَ صَلَوَاتٍ عَلَى سَلَمَانَ وَ إِنَّ لَجَعْفَرٍ شَأْناً عِنْدَ اللَّهِ يَطِيرُ مَعَ الْمَلَائِكَةِ فِي الْجَنَّةِ أَوْ كَلَامٌ يُشْبِهُهُ.

Abu Abdullah^{asws} sat upright angrily and said: 'O Abu Baseer! Allah^{azwj} Made him^{ra} to be an Alwid after having been a Zoroastrian, and Qureyshite after having been a Persian, so may the Salawat of Allah^{azwj} be upon Salman^{ra}. For Ja'far^{asws} there is a glory in the Presence of Allah^{azwj}. He^{asws} flies with the Angels in the Paradise', of phrases resembling it'.⁴¹⁴

66- فس، تفسير القمي قال علي بن إبراهيم في قوله تعالى و الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ نَزَلَتْ فِي أَبِي ذَرٍّ وَ سَلَمَانَ وَ مِقْدَادَ وَ عَمَّارٍ لَمْ يَنْقُضُوا الْعَهْدَ وَ آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ أَيْ نَبُتُوا عَلَى الْوَلَايَةِ الَّتِي أَنْزَلَهَا اللَّهُ وَ هُوَ الْحَقُّ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ مِنْ رَحْمَتِهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ أَصْلَحَ بِهِمْ.

Tafseer Al Qummi – Ali Bin Ibrahim said regarding the Words of the Exalted: **And those who believe and do righteous deeds, [47:2]** – It was Revealed regarding Abu Zarr^{ra}, and Salman^{ra}, and Miqdad^{ra} and Ammar^{ra}, they did not break the covenant, **and believe in what is Revealed unto Muhammad**, - i.e. affirmed upon the Wilayah which Allah^{azwj} Revealed, **and it is the Truth** – meaning Amir Al Momineen^{asws}, **from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]**'.⁴¹⁵ (Opinion)

⁴¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 64

⁴¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 65

⁴¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 66

67- كش، رجال الكشي جبرئيل بن أحمد عن الحسن بن خُرَّزَادٍ عن مُحَمَّدٍ بن عَلِيٍّ وَ عَلِيٍّ بن أَسْبَاطٍ عن الْحَكَمِ بنِ مِسْكِينٍ عن الْحُسَيْنِ بنِ صُهَيْبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دُكِرَ عِنْدَهُ سَلْمَانُ الْفَارِسِيُّ قَالَ فَقَالَ أَبُو جَعْفَرٍ ع مَهْ لَا تَقُولُوا سَلْمَانَ الْفَارِسِيَّ وَ لَكِنْ قُولُوا سَلْمَانَ الْمُحَمَّدِيَّ ذَلِكَ رَجُلٌ مِنَّا أَهْلُ الْبَيْتِ.

(The book) 'Rijaal Al Kashy' – Jibraeel Bin Ahmad, from Al Hassan Bin Khurrazad, from Muhammad Bin Ali and Ali Bin Asbat, from Al Hakam Bin Miskeen, from Al Husayn Bin Suheyb,

'From Abu Ja'far^{asws} having said: 'Salman Al Farsi^{ra} was mentioned in his^{asws} presence, so Abu Ja'far^{asws} said: 'Shh! Do not say 'Salman Al-Farsi', but say 'Salman Al-Muhammadi'; that is a man from us^{asws} the People^{asws} of the Household'.⁴¹⁶

68- كش، رجال الكشي جبرئيل بن أحمد عن الحسن بن خُرَّزَادٍ عن مُحَمَّدٍ بنِ فَضَّالٍ عن ثَعْلَبَةَ بنِ مَيْمُونٍ عن زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع مُحَدِّثًا وَ كَانَ سَلْمَانُ مُحَدِّثًا.

(The book) 'Rijaal Al Kashy' – Jibraeel, from Ibn Khurrazad, from Al hassan Bin Fazzal, from Sa'alba Bin Maymun, from Zurara,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} was a Muhaddith, and Salman^{ra} was a Muhaddith'.⁴¹⁷

69- كش، رجال الكشي مُحَمَّدُ بنُ مَسْعُودٍ عَنْ أَحْمَدَ بنِ مَنْصُورٍ عَنْ أَحْمَدَ بنِ الْفَضْلِ عَنْ مُحَمَّدٍ بنِ زِيَادٍ عَنْ حَمَّادٍ بنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ سَلْمَانُ مِنَ الْمُتَوَسِّمِينَ.

(The book) 'Rijaal Al Kashy' – Muhammad Bin Masoud, from Ahmad Bin Mansour, from Ahmad Bin Al Fazl, from Muhammad bin Ziyad, from Hammad bin Usman, from Abdul Rahman Bin Ayn who said,

'I heard Abu Ja'far^{asws} saying: 'Salman^{ra} was from the 'distinguishers' (Verse 15:75)'.⁴¹⁸

70- كش، رجال الكشي طَاهِرُ بنِ عَيْسَى الْوَرَّاقُ عَنْ جَعْفَرٍ بنِ أَحْمَدَ السَّمَرَقَنْدِيِّ عَنْ عَلِيٍّ بنِ مُحَمَّدٍ بنِ شُجَاعٍ عَنْ أَحْمَدَ بنِ حَمَّادٍ الْمَرْوَزِيِّ عَنْ الصَّادِقِ ع أَنَّهُ قَالَ: فِي الْحَبَرِ الَّذِي رُويَ فِيهِ أَنَّ سَلْمَانَ كَانَ مُحَدِّثًا قَالَ إِنَّهُ كَانَ مُحَدِّثًا عَنْ إِمَامِهِ لَا عَنْ رَبِّهِ لِأَنَّهُ لَا يُحَدِّثُ عَنِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا الْحَقَّةُ.

(The book) 'Rijaal Al Kashy' – Tahir Bin Isa Al Warraq, from Ja'far Bin Ahmad Al Samarqandy, from Ali Bin Muhammad Bin Shuja'a, from Ahmad Bin Hammad Al Marouzy,

'From Al-Sadiq^{asws} in a Hadeeth in which it is reported that Salman^{ra} was a Muhaddith. He^{asws} said: 'He^{ra} was a Muhaddith from his^{ra} Imam^{asws}, from his^{ra} Lord^{azwj}, because none narrate from Allah^{azwj} Mighty and Majestic except Al-Hujjat (the Imam^{asws})'.⁴¹⁹

71- كش، رجال الكشي هَذَا الْإِسْنَادُ عَنْ ابْنِ شُجَاعٍ عَنْ ابْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ خَازِمَةَ بنِ رَبِيعَةَ يَرْفَعُهُ قَالَ: خَطَبَ سَلْمَانُ إِلَى عُمَرَ فَرَدَّهُ ثُمَّ نَدِمَ فَعَادَ إِلَيْهِ فَقَالَ إِنَّمَا أَرَدْتُ أَنْ أَعْلَمَ ذَهَبَتْ حِمَّتُهُ الْجَاهِلِيَّةُ مِنْ قَلْبِكَ أَمْ هِيَ كَمَا هِيَ.

(The book) 'Rijaal Al Kashy' – By this chain, from Ibn Shuja'a, from Ibn Yazeed, from Ibn Abu Umeyr, from Hazeema bin Rabie, raising it, said,

⁴¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 67

⁴¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 68

⁴¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 69

⁴¹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 70

'Salman^{ra} addressed to Umar, and he repelled him^{ra}. Then he regretted. Then he^{ra} returned to him and said, 'But rather I^{ra} wanted to know whether the prejudice of the pre-Islamic period has gone from your heart or it is just as it is'.⁴²⁰

72- كش، رجال الكشي حَمْدُوِيَهُ بُو نُصَيْرٍ عَنِ الْيُطْبِيَّيِّ عَنِ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ وَ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ وَاللَّهِ عَلَيَّ ع مُحَدَّثًا وَ كَانَ سَلْمَانُ مُحَدَّثًا قُلْتُ اشْرَحْ لِي قَالَ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا يَنْقُرُ فِي أُذُنَيْهِ يَقُولُ كَيْتَ وَ كَيْتَ.

(The book) 'Rijaal Al Kashy' – Hamdawiya Bin Nuseyr, from Al Yaqteeny, from Yunus Bin Abdul Rahman, and Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Ali^{asws} was a *Muhaddith*, and Salman^{ra} was a *Muhaddith*'. I said, 'Expand that for me'. He^{asws} said: 'Allah^{azwj} sends an Angel to him^{asws} and it resonates in his^{asws} ears saying such and such'.⁴²¹

73- كش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ الْقُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي تَرْوِي مَا يَرْوِي النَّاسُ أَنَّ عَلِيًّا ع قَالَ فِي سَلْمَانَ أَدْرَكَ عِلْمَ الْأَوَّلِ وَ عِلْمَ الْآخِرِ قُلْتُ نَعَمْ قَالَ فَهَلْ تَدْرِي مَا عَنِّي قَالَ قُلْتُ يَعْنِي عِلْمَ بَنِي إِسْرَائِيلَ وَ عِلْمَ النَّبِيِّ ص

(The book) 'Rijaal Al Kashy' – Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Hammad, from Hareez, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} said to me: 'Are you reporting what the people are reporting that Ali^{asws} said regarding Salman^{ra} that he^{as} realised the first knowledge and the last knowledge?' I said, 'Yes'. He^{asws} said: 'So, do you know what it means?' I said, 'It means knowledge of the children of Israel and knowledge of the Prophet^{saww}.'

قَالَ فَقَالَ لَيْسَ هَكَذَا وَ لَكِنْ عِلْمُ النَّبِيِّ ص وَ عِلْمُ عَلِيٍّ ع وَ أَمْرُ النَّبِيِّ ص وَ أَمْرُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

He (the narrator) said, 'He^{asws} said: 'It isn't like that, but knowledge of the Prophet^{saww} and knowledge of Ali^{asws}, and the orders of the Prophet^{saww} and orders of Ali^{asws}'.⁴²²

74- كش، رجال الكشي نَصْرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ مَنْصُورٍ قَالَ: قُلْتُ لِلصَّادِقِ ع أَكَانَ سَلْمَانُ مُحَدَّثًا قَالَ نَعَمْ قُلْتُ مَنْ يُحَدِّثُهُ قَالَ مَلَكٌ كَرِيمٌ قُلْتُ فَإِذَا كَانَ سَلْمَانُ كَذَا فَصَاحِبُهُ أَيُّ شَيْءٍ هُوَ قَالَ أَقْبَلَ عَلَى شَأْنِكَ.

(The book) 'Rijaal Al Kashy' O Nasr Bin Al Sabbah, from Is'haq Bin Muhammad al Nasry, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Sinan, from Al Hassan Bin Mansour who said,

'I said to Al-Sadiq^{asws}, 'Was Salman^{ra} a Muhaddith?' He^{asws} said: 'Yes'. I said, 'Who narrated to him^{ra}'. He^{asws} said, 'An honourable Angel'. I said, 'So when Salman^{ra} was such, then his^{ra} companion, which thing is he?' He^{asws} said, 'Go back to your occupation'.⁴²³

⁴²⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 71

⁴²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 72

⁴²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 73

75- ل، الخصال ابن الوليد عن أحمد بن إدريس عن محمد بن أحمد عن أبي عبد الله الرّازي عن ابن أبي عثمان عن محمد بن حماد عن عبد العزيز القراطيسي قال: قال لي أبو عبد الله ع إن الإيمان عشر درجات بمنزلة السلم يصعد منه مرقاة بعد مرقاة فلا يقولن صاحب الواحد لصاحب الاثنين لست على شيء حتى ينتهي إلى العاشرة ولا تستقط من هو دونك فيسقطك الذي هو فوقك

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad bin Ahmad, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Muhammad bin Hammad, from Abdul Aziz Al Qaratsiy who said,

'Abu Abdullah^{asws} said to me: 'The Eman has ten levels at the status of the ladder, one can climb on it rung after rung, so the one on the first should not say to the one on the second, 'You aren't upon anything', until he gets to the tenth (rung), nor should you put down one who is below you, for the one who is above you will put you down.

فإذا رأيت من هو أسفل منك فارفعه إليك برقي ولا تحملن عليه ما لا يطيق فتكسره فإنه من كسر مؤمناً فعليه جبره وكان الميقداد في الثامنة وأبو ذر في التاسعة و سلمان في العاشرة.

When you see one who is lower than you, then raise him to you with kindness, and do not load upon him what he cannot bear, for you will break him, for the one who breaks a Momin, upon him would be his compulsion; and Al-Miqdad^{ra} was in the second (level), and Abu Zarr^{ra} was in the ninth (level) and Salman^{ra} was in the tenth".⁴²⁴

76- كش، رجال الكشي حمدويه و إبراهيم ابنا نصير عن محمد بن عثمان عن حنان بن سدير عن أبيه عن أبي جعفر ع قال: كان الناس أهل ردّة بعد النبي ص سنة إلا ثلاثة فقلت ومن الثلاثة فقال الميقداد بن الأسود وأبو ذر الغفاري وسلمان الفارسي

(The book) 'Rijaal Al Kashy' – Hamdawiya and Ibrahim two sons of Nuseyr, from Muhammad Bin Usman, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{asws} having said: 'The people of the apostasy after the Prophet^{saww} in conduct except three'. I said, 'And who are the three?' He^{asws} said: 'Al-Miqdad Bin Al-Aswad^{ra}, and Abu Zarr Al-Ghafari^{ra} and Salman Al-Farsi^{ra}.

ثم عرف الناس بعد يسير وقال هؤلاء الذين دارت عليهم الرّحى وأبوا أن يبايعوا حتى جاءوا بأمير المؤمنين ع مكرهاً فبايعه و ذلك قول الله عز وجل و ما محمد إلا رسول قد خلت من قبله الرّسل أ فإن مات أو قتل انقلبتم على أعقابكم الآية.

Then the people realised after a little while and said, 'They^{ra} are those upon whom the mill turned, and they^{ra} refused to pledge allegiance (to Abu Bakr) until they (first) came to Amir Al-Momineen^{asws} and pledge allegiance by coercion, and that is the Word of Allah^{azwj} Mighty and Majestic: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]** – the Verse".⁴²⁵

⁴²³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 74

⁴²⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 75

⁴²⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 76

77- كش، رجال الكشي جبرئيل بن أحمد عن الحسن بن خُرَزَادَ عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: ضَاغَتِ الْأَرْضُ بِسَبْعَةِ يَوْمٍ يُزْرَقُونَ وَ يَوْمٍ يُنْصَرُونَ وَ يَوْمٍ يَمُطَرُونَ مِنْهُمْ سَلْمَانُ الْفَارِسِيُّ وَ الْمِقْدَادُ وَ أَبُو ذَرٍّ وَ عَمَّارٌ وَ حَدِيثُهُ رَحِمَهُ اللَّهُ عَلَيْهِمْ وَ كَانَ عَلِيُّ ع يَقُولُ وَ أَنَا إِمَامُهُمْ وَ هُمُ الَّذِينَ صَلَّوْا عَلَى فَاطِمَةَ ع.

(The book) 'Al Rijaa' Al Kashy' – Jibraeel Bin Ahmad, from Al Hassa Bin Khurrazad, from Ibn Fazzal, from Sa'alba Bin Maymun, from Zurara,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'The earth was straitened by seven, by then they are sustained, and by them they are Helped, and by them they are being rained upon. From them are Salman Al-Farsi^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra}, and Ammar^{ra}, and Huzeifa^{ra}; and Ali^{asws} had said, 'And I^{asws} am their^{ra} Imam^{asws}, and they^{ra} are those who prayed (funeral) Salat upon (Syeda) Fatima^{asws}'.⁴²⁶

78- كش، رجال الكشي مُحَمَّدُ بْنُ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ وَ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عُثْمَانَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَعْيَنَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع قَالَ فَلَمْ يَزَلْ يَسْأَلُهُ حَتَّى قَالَ لَهُ فَهَلْكَ النَّاسُ إِذَا قَالَ إِي وَ اللَّهُ يَا ابْنَ أَعْيَنَ هَلْكَ النَّاسُ أَجْمَعُونَ قُلْتُ مَنْ فِي الْمَشْرِقِ وَ مَنْ فِي الْمَغْرِبِ

(The book) 'Rijaa' Al Kashy' – Muhammad Bin Masoud, from Ali Bin Al Hassan Bin Fazzal, from Al Abbas Bin Amir, and Ja'far Bin Muhammad Bin Hakeem, from Aban Bin Usman, from Al Haris Al Nazry who said,

'I heard Abdul Malik Bin Ayn asking Abu Abdullah^{asws}, and he did not cease asking him^{asws} until he^{asws} said to him: 'The people are destroyed!' Then he^{asws} said: 'Yes, by Allah^{azwj}, O Ibn Ayn, the people are destroyed, altogether'. I said, 'Ones in the east and ones in the west?'

قَالَ فَقَالَ إِنَّهَا فُتِحَتْ عَلَى الضَّالَّالِ إِي وَ اللَّهُ هَلَكُوا إِلَّا ثَلَاثَةً ثُمَّ لَحِقَ أَبُو سَاسَانَ وَ عَمَّارٌ وَ شُتَيْرَةٌ وَ أَبُو عَمْرَةَ فَصَارُوا سَبْعَةً.

He (the narrator) said, 'He^{asws} said: '(The door) was opened to the straying. Yes, by Allah^{azwj}, they were destroyed except three. Then they were joined by Abu Sasan, and Ammar, and Shuteyra, and Abu Amra, so they became seven".⁴²⁷

79- كش، رجال الكشي عَلِيُّ بْنُ مُحَمَّدٍ الْقُتَيْبِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الرَّازِيِّ عَنْ أَبِي الْحُسَيْنِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا مَرُّوا بِأَمِيرِ الْمُؤْمِنِينَ ع فِي رَقَبَتِهِ خَبْلٌ إِلَى زُرْبَيْهِ ضَرَبَ أَبُو ذَرٍّ يَدَيْهِ عَلَى الْأُخْرَى ثُمَّ قَالَ لَيْتَ السُّيُوفَ عَادَتْ بِأَيْدِينَا ثَانِيَةً وَ قَالَ مِقْدَادٌ لَوْ شَاءَ لَدَعَا عَلَيْهِ رَبُّهُ عَزَّ وَ جَلَّ وَ قَالَ سَلْمَانُ مَوْلَايَ أَعْلَمُ بِمَا هُوَ فِيهِ.

(The book) 'Rijaa' Al Kashy' - Ali Bin Muhammad Al Quteybi, from Ja'far Bin Muhammad Al Razy, from Abu Al Husayn, from Amro Bin Usman, from a man, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'When they tied a rope in the neck of Amir Al-Momineen^{asws} and took him to Zureyq, Abu Zarr^{ra} hit his^{ra} hand upon the other, then said, 'Alas! If only the sword would return in our hands for a second time'. And Miqdad^{ra} said, 'If he^{asws} could

⁴²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 77

⁴²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 78

supplicate to his^{asws} Lord^{azwj} against him'. Salman^{ra} said, 'My^{ra} Master^{asws} is more knowing with what (situation) he^{asws} is in".⁴²⁸

80- كَش، رجال الكشي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ اتَّذَّ النَّاسُ إِلَّا ثَلَاثَةً أَبُو ذَرٍّ وَ سَلْمَانَ وَ الْمِقْدَادُ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عِ فَأَيْنَ أَبُو سَاسَانَ وَ أَبُو عَمْرَةَ الْأَنْصَارِيُّ.

(The book) 'Rijaal Al Kashy' – Muhammad Bin Ismail, from al Fazl Bin hazan, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The people reneged except three – Abu Zarr^{ra}, and Salman^{ra}, and Al-Miqdad^{ra}'. He^{asws} said: 'So where are Abu Sasan, and Abu Mara Al-Ansari?'⁴²⁹

81- كَش، رجال الكشي رَوَى جَعْفَرُ غُلَامٌ عَبْدَ اللَّهِ بْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ هَيْكٍ عَنِ النَّصِيبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ يَا سَلْمَانُ أَذْهَبَ إِلَى فَاطِمَةَ عِ فَقُلْنَا هَا تُتَحَفُّكَ بِتُحَفَةٍ مِنْ تُحَفِ الْجَنَّةِ فَذَهَبَ إِلَيْهَا سَلْمَانُ فَإِذَا بَيْنَ يَدَيْهَا ثَلَاثُ سِلَالٍ

(The book) 'Rijaal Al Kashy' – It is reported by Ja'far a slave of Abdullah Bin Bukeyr, from Abdullah Bin Muhammad Bin Naheek, from Al Naseebi,

'Abdu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'O Salman^{ra}! Go to (Syeda) Fatima^{asws} and tell her^{asws} to gift to you^{ra} a gift from the gifts of the Paradise'. Salman^{ra} went to her^{asws}, and there in front of her^{asws} were three storage baskets. He^{ra} said to her^{asws}, 'O daughter^{asws} of Rasool-Allah^{saww}! Gift to me^{ra}'.

فَقَالَ لَهَا يَا بِنْتَ رَسُولِ اللَّهِ أَتُحْفِينِي فَقَالَتْ هَذِهِ ثَلَاثُ سِلَالٍ جَاءَتْنِي بِهَا ثَلَاثُ وَصَائِفَ فَسَأَلْتُهِنَّ عَنْ أَسْمَائِهِنَّ فَقَالَتْ وَاحِدَةٌ أَنَا سَلْمَى لِسَلْمَانَ وَ قَالَتْ الْأُخْرَى أَنَا ذَرَّةٌ لِأَبِي ذَرٍّ وَ قَالَتْ الْأُخْرَى أَنَا مَقْدُودَةٌ لِمِقْدَادٍ

She^{asws} said: 'These are three baskets, three maids came with these to me^{asws}, so I^{asws} asked their names. One said, 'I am Salma for Salman^{ra}', and the other said, 'I am Zarrah for Abu Zarr^{ra}', and the other ones said, 'I am Maqduda for Miqdad^{ra}'.

قَالَ سَلْمَانُ ثُمَّ قَبَضْتُ فَنَاولَتْنِي فَمَا مَرَزْتُ بِمَالٍ إِلَّا مَلَأُوا طَبِيباً لِرِيحِهَا.

Salman^{ra} said, 'Then I^{ra} grabbed (one basket), and she^{asws} gave it to me^{ra}. I^{ra} did not pass by any assembly except they were filled with aromatic perfume".⁴³⁰

82- كَش، رجال الكشي جَبْرِئِيلُ بْنُ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنِ ابْنِ أَبِي بَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ قَالَ رَسُولُ اللَّهِ صِ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عِ ثُمَّ سَكَتَ ثُمَّ قَالَ إِنَّ اللَّهَ أَمَرَنِي بِحُبِّ أَرْبَعَةٍ قَالُوا وَ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ أَبُو ذَرٍّ الْغَفَارِيُّ وَ سَلْمَانُ الْفَارِسِيُّ.

(The book) 'Rijaal Al Kashy – Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Ibn Abu Najran, from Safwan Al Jammal,

⁴²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 79

⁴²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 80

⁴³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 81

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Commanded me^{saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}. Then he^{saww} was silent, then said: 'Allah^{azwj} Commanded me^{saww} with loving four'. They said, 'And who are they, O Rasool-Allah^{saww}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}, and Al-Miqdad Bin Al-Aswad^{ra}, and Abu Zarr Al-Ghafari^{ra}, and Salman Al-Farsi^{ra}'.⁴³¹

83- حَتَص، الإختصاصُ أَحمدُ بْنُ مُحَمَّدٍ عَنْ يَحْيَى عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنْ الْبُطَائِنِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِسَلْمَانَ يَا سَلْمَانُ لَوْ عُرضَ عَلَيْكَ عَلَى مِقْدَادٍ لَكَفَرَّ يَا مِقْدَادُ لَوْ عُرضَ صَبْرُكَ عَلَى سَلْمَانَ لَكَفَرَّ.

(The book) 'Al Ikhtisas' – Ahmad Bin Muhammad Bin Yahya, from his father, from Sa'ad, from Muhammad Bin Al Husayn, from Muhammad Bin Aslam Al Jabaly, from Al Batainy. From Abu Baseer,

'From Abu Abdullah^{asws}, 'Rasool-Allah^{saww} said to Salman^{ra}: 'O Salman^{ra}! If your^{ra} knowledge were to be presented to Miqdad^{ra} he^{ra} would disbelieve'. O Miqdad^{ra}! If your^{ra} patience were to be presented to Salman^{ra}, he^{ra} would disbelieve".⁴³²

84- كِتَابُ صَفِيٍّ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رَؤُفٌ بِالْعِبَادِ قَالَ نَزَلَتْ فِي رَجُلٍ وَ هُوَ صُهَيْبُ بْنُ سِنَانٍ مَوْلَى عَبْدِ اللَّهِ بْنِ جُدْعَانَ أَخَذَهُ الْمُشْرِكُونَ فِي رَهْطٍ مِنَ الْمُسْلِمِينَ فِيهِمْ خَيْرٌ مَوْلَى الْفَرَنْسِ لِبَنِي الْحَضْرَمِيِّ وَ حَبَّابُ بْنُ الْأَرْتِ مَوْلَى ثَابِتِ ابْنِ أُمِّ أَتَمَّارٍ وَ بِلَالٌ مَوْلَى أَبِي بَكْرٍ وَ عَائِشٌ مَوْلَى حُوَيْطِبِ بْنِ عَبْدِ الْعَزَى وَ عَمَّارُ بْنُ يَاسِرٍ وَ أَبُو عَمَّارٍ وَ سُمَيْهَةُ أُمُّ عَمَّارٍ

Kitab Siffeen of Nasr Bin Muzahim – From Muhammad Bin Marwan, from Al Kalby, from Abu Salih,

'From Ibn Abbas regarding the Words of Allah^{azwj} Mighty and Majestic: **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].** He said, 'It was Revealed regarding a man, and he is Suheyb Bin Sinan slave of Abdullah Bin Juz'an. The Polytheists seized him among a group of the Muslims, among them was Khayrun a slave of Quraysh of the clan of A-Hazrami, and Khabbab Bin Al-Arat, slave of Sabit cousin of Anmar and Bilal slave of Abu bakr, and Ayyash slave of Huweytib Bin Abdul Uzza, and Ammar Bin Yasser^{ra}, and Abu Ammar, and Sumayya mother of Ammar^{ra}.

فَقُتِلَ أَبُو عَمَّارٍ وَ أُمُّ عَمَّارٍ وَ هُمَا أَوَّلُ قَتِيلَيْنِ قُتِلَا مِنَ الْمُسْلِمِينَ وَ عُذِبَ الْآخَرُونَ بَعْدَ مَا خَرَجَ رَسُولُ اللَّهِ ص مِنْ مَكَّةَ إِلَى الْمَدِينَةِ فَأَرَادُوهُمْ عَلَى الْكُفْرِ

Father of Ammar^{ra} and mother of Ammar^{ra} were killed and they were the first ones to be killed from the Muslims, and the others were tormented after Rasool-Allah^{saww} went out from Makkah to Al-Medina, and they intended them upon the Kufr.

فَأَمَّا صُهَيْبٌ فَكَانَ شَيْحاً كَبِيراً ذَا مَنَاعٍ فَقَالَ لِلْمُشْرِكِينَ هَلْ لَكُمْ إِلَى خَيْرٍ فَقَالُوا مَا هُوَ قَالَ أَنَا شَيْخٌ كَبِيرٌ ضَعِيفٌ لَا يَضُرُّكُمْ مِنْكُمْ كُنْتُ أَوْ مِنْ عَدُوِّكُمْ وَ قَدْ تَكَلَّمْتُ بِكَلَامٍ أَكْرَهُ أَنْ أَنْزَلَ عَنْهُ فَهَلْ لَكُمْ أَنْ تَأْخُذُوا مِنِّي وَ تَذَرُونِي وَ دِينِي فَفَعَلُوا فَنَزَلَتْ هَذِهِ الْآيَةُ

⁴³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 82

⁴³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 83

As for Suheyb, he was an aged old man with chattels. He said to the Polytheists, 'Is it for you to be good?' They said, 'What is it?' He said, 'I am an aged old man, weak. I have not harmed anyone of you, or from your enemies, and you have spoken with a speech I dislike coming down from it. It is for you if you were to take my wealth and leave me and my Religion?' So, this Verse was Revealed.

فَلَقِيَهُ أَبُو بَكْرٍ حِينَ دَخَلَ الْمَدِينَةَ فَقَالَ رَيْحَ الْبَيْعِ يَا صُهَيْبُ أَوْ قَالَ وَ بَيْعُكَ لَا يَخْسِرُ وَ قَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ فَفَرِحَ بِهَا

Abu Bakr met him when he entered Al-Medina. He said, 'You had a profitable sale, O Suheyb!', or said, 'And your sale did not incur a loss', and recited this Verse to him. He was happy with it.

وَأَمَّا بِلَالٌ وَ خَبَّابٌ وَ عَائِشٌ وَ عَمَّارٌ وَ أَصْحَابُهُمْ فَعُذِّبُوا حَتَّى قَالُوا بَعْضُ مَا أَرَادَ الْمُشْرِكُونَ ثُمَّ أُرْسِلُوا فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ وَ الَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَهُمْ فِي الدُّنْيَا حَسَنَةً وَ لَآجِرَ الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ.

And as for Bilal and Khabab and Ayash and Ammar^{ra} and their companions, they were tormented until they said part of what the Polytheists wanted. They went, and regarding them this Verse was Revealed: ***And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41]***⁴³³ (Opinion)

85- وَ مِنْهُ، عَنْ أَيُّوبَ بْنِ خُوَيْطٍ عَنِ الْحَسَنِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أَخَذَ فِي بِنَاءِ الْمَسْجِدِ قَالَ ابْنُوا لِي عَرِيشًا كَعَرِيشِ مُوسَى وَ جَعَلَ يُنَاوِلُ اللَّبْنَ وَ هُوَ يَقُولُ اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَاعْفِرْ لِلْأَنْصَارِ وَ الْمُهَاجِرَةِ وَ جَعَلَ يَتَنَاوَلُ مِنْ عَمَّارِ بْنِ يَاسِرٍ وَ يَقُولُ وَنَحْكَ يَا ابْنَ سُمَيَّةَ تَفْثُلُكَ الْفُتَّةُ الْبَاغِيَّةَ.

And from him, from Ayoub Bin Khawt, from Al Hassan,

'When Rasool-Allah^{saww} undertook the construction of the Masjid, he^{saww} said: 'Build for me^{saww} a pole like the pole of Musa^{as}', and went on to take the bricks and he^{saww} was saying: 'O Allah^{azwj}! There is no good except food of the Hereafter, so Forgive the Helpers and the Emigrants', and he^{saww} went on taking from Ammar Bin Yasser^{ra} and saying: 'Woe be unto you, O son of Sumayya! The rebellious group will kill you^{ra}'⁴³⁴.

⁴³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 84

⁴³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 10 H 85

باب 11 كيفية إسلام سلمان رضي الله عنه و مكارم أخلاقه و بعض مواعظه و سائر أحواله

CHAPTER 11 – THE MODE OF ISLAM OF SALMAN^{ra}, AND HIS^{ra} HONOURABLE MANNERS AND SOME OF HIS^{ra} SERMONS AND REST OF HIS^{ra} SITUATIONS

1- لي، الأمايلي للصدوق حمزة بن محمد العلوي عن علي بن إبراهيم عن ابن أبي عمير عن حفص بن البختري عن الصادق جعفر بن محمد عن أبيه عن جدّه ع قال: وَقَعَ بَيْنَ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ وَ بَيْنَ رَجُلٍ كَلَامٌ وَ خُصُومَةٌ فَقَالَ لَهُ الرَّجُلُ مَنْ أَنْتَ يَا سَلْمَانُ فَقَالَ سَلْمَانُ أَمَّا أَوَّلِي وَ أَوَّلُكَ فَنُطْقَةُ قَدْرَةٍ وَ أَمَّا آخِرِي وَ آخِرُكَ فَجِيفَةٌ مُنْتِنَةٌ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ وُضِعَتِ الْمَوَازِينُ فَمَنْ ثَقُلَ مِيزَانُهُ فَهُوَ الْكَرِيمُ وَ مَنْ خَفَ مِيزَانُهُ فَهُوَ اللَّيِّيمُ.

(The book) 'Al Amaali' of Al Sadouq – Hamza Bin Muhammad Al Alawy, from ali Bin Ibrahim, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'There occurred between Salman Al-Farsi^{ra} and a man, (heated) speech and contention. The man said to him^{ra}, 'Who are you^{ra}, O Salman^{ra}?' Salman^{ra} said, 'As for my^{ra} beginning and your beginning, it is a filthy seed, and as for my^{ra} end and your end, it is a dead carcass. When it will be the Day of Qiyamah the Scales would be set up, and one who scale is heavy, he would be honourable, and one who scale is light, he would be ignoble'.⁴³⁵

2- ك، إكمال الدين أبي عن محمد العطّار و أحمد بن إدريس معاً عن ابن عيسى عن محمد بن علي بن مهزيار عن أبيه عمّن ذكره عن موسى بن جعفر ع قال: قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَلَا تُخْبِرُنَا كَيْفَ كَانَ سَبَبُ إِسْلَامِ سَلْمَانَ الْفَارِسِيِّ قَالَ نَعَمْ حَدَّثَنِي أَبِي صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ وَ سَلْمَانَ الْفَارِسِيِّ وَ أَبَا ذَرٍّ وَ جَمَاعَةً مِنْ قُرَيْشٍ كَانُوا مُجْتَمِعِينَ عِنْدَ قَبْرِ النَّبِيِّ ص

(The book) 'IKmal Al Deen' – My father, from Muhammad Al Attar, and Ahmad Bin Idrees both together from Ibn Isa, from Muhammad Bin Ali Bin Mahziyar, from his father, from the one who mentioned it,

'From Musa^{asws} Bin Ja'far^{asws}, he (the narrator) said: 'I said, 'O son of Rasool-Allah^{saww}! Will you^{asws} inform us how was the reason for the Islam of Salman Al-Farsi^{ra}?' He^{asws} said: 'Yes. My^{asws} father^{asws} narrated to me^{asws} that Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and Salman Al-Farsi^{ra}, and abu Zarr^{ra} and a group from Quraysh were gathered by the grave of the Prophet^{saww}.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِسَلْمَانَ يَا بَا عَبْدِ اللَّهِ أَلَا تُخْبِرُنَا بِمَبْدَأِ أَمْرِكَ فَقَالَ سَلْمَانُ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ أَنَّ غَيْرَكَ سَأَلَنِي مَا أَخْبَرْتُهُ أَنَا كُنْتُ رَجُلًا مِنْ أَهْلِ شِيرَازَ مِنْ أَبْنَاءِ الدَّهَاقِينَ وَ كُنْتُ عَزِيزًا عَلَى الْوَدَّيِّ

Amir Al-Momineen^{asws} said to Salman^{ra}: 'O Salman^{ra}! O Abu Abdullah! Can you^{ra} inform us with the beginning of your^{ra} matter?' Salman^{ra} said, 'By Allah^{azwj}, O Amir Al-Momineen^{asws}! If someone other than you^{asws} had asked me^{ra}, I^{ra} would not have informed him. I^{ra} was a man from the people of Shiraz, from the sons of Al-Dahaqueen, and I^{ra} was dear to my^{ra} parent.

⁴³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 1

فَبَيْنَا أَنَا سَائِرٌ مَعَ أَبِي فِي عِيدِهِمْ إِذَا أَنَا بِصَوْمَعَةٍ وَإِذَا فِيهَا رَجُلٌ يُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ عِيسَى رُوحُ اللَّهِ وَأَنَّ مُحَمَّدًا حَبِيبُ اللَّهِ فَرَضُفَ حُبَّ مُحَمَّدٍ فِي حَيِّ وَ دَمِي فَلَمْ يَهْنِئَنِي طَعَامٌ وَلَا شَرَابٌ فَقَالَتْ لِي أُمِّي يَا بُنَيَّ مَا لَكَ الْيَوْمَ لَمْ تَسْجُدْ لِمَطْلَعِ الشَّمْسِ

While I^{ra} was travelling with my^{ra} father during a festival of theirs when I^{ra} was by a monastery, and therein was a man calling out, 'I testify that there is no god except Allah^{azwj}, and Isa^{as} is Spirit of Allah^{azwj}, and Muhammad^{saww} is Beloved of Allah^{azwj}, and the love of Muhammad^{saww} was paved in my^{ra} flesh and my^{ra} blood, neither food nor drink was palatable for me^{ra}. My^{ra} mother said to me^{ra}, 'O My son^{ra}! What is the matter with you, you are not prostrating to the emergence of the sun?'

قَالَ فَكَابَرْتُهَا حَتَّى سَكَتَتْ فَلَمَّا انْصَرَفْتُ إِلَى مَنْزِلِي إِذَا أَنَا بِكِتَابٍ مُعَلَّقٍ فِي السَّقْفِ فَقُلْتُ لِأُمِّي مَا هَذَا الْكِتَابُ فَقَالَتْ يَا رُوزْبَه إِنَّ هَذَا الْكِتَابَ لَمَّا رَجَعْنَا مِنْ عِيدِنَا رَأَيْنَاهُ مُعَلَّقًا فَلَا تَقْرُبْ ذَلِكَ الْمَكَانَ فَإِنَّكَ إِنْ قَرَيْتَهُ قَتَلَكَ أَبُوكَ

He^{ra} said, 'I^{ra} contended stubbornly until she was silent. When I^{ra} left to go to my^{ra} house, there I^{ra} was with a letter hanging in the ceiling. I^{ra} said to my^{ra} mother, 'What is this letter?' She said, 'O Rowzbeh! This letter, when we returned from our festival, we saw it hanging, so do not go near that place, for if you^{ra} go near it, your^{ra} father will kill you^{ra}!'

قَالَ فَجَاهَدْتُهَا حَتَّى جَنَّ اللَّيْلُ وَ نَامَ أَبِي وَ أُمِّي فَنُفِثَتْ وَ أَخَذْتُ الْكِتَابَ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا عَهْدٌ مِنَ اللَّهِ إِلَى آدَمَ أَنَّهُ خَالِقٌ مِنْ صُلْبِهِ نَبِيًّا يُقَالُ لَهُ مُحَمَّدٌ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ وَ يَنْهَى عَنْ عِبَادَةِ الْأَوْثَانِ يَا رُوزْبَه إِنَّكِ وَصِيَّ عِيسَى قَامِنٌ وَ اثْرُكَ الْمُحُوسِبَةِ

He^{ra} said, 'I^{ra} argued with her until the night covered and my^{ra} father and my^{ra} mother went to sleep. I^{ra} stood up and took the letter and there in it was, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. This is a Covenant from Allah^{azwj} to Adam^{as}. He^{azwj} will Create a Prophet^{saww} from his^{as} Sulb (ribs) called Muhammad^{saww}. He^{saww} will enjoin with the honourable manners and forbid from worshipping the idols. O Rowzbeh! Go to the successor^{as} of Isa^{as} and believe, and leave the Zoroastrianism (fire worshipping).

قَالَ فَصَعِثْتُ صَعْفَةً وَ زَادَنِي شِدَّةً قَالَ فَعَلِمَ أَبِي وَ أُمِّي بِذَلِكَ فَأَخَذُونِي وَ جَعَلُونِي فِي بئرٍ عَمِيقَةٍ وَ قَالُوا لِي إِنْ رَجَعْتَ وَ إِلَّا قَتَلْنَاكَ فَقُلْتُ هُمْ افْعَلُوا بِي مَا شِئْتُمْ حُبَّ مُحَمَّدٍ لَا يَذْهَبُ مِنْ صَدْرِي

He^{ra} said, 'I^{ra} was stunned and the difficulty increased in me^{ra}. I let my^{ra} father and mother know of that and they seized me^{ra} and made me^{ra} to be in a deep well, and they said to me^{ra}, 'Either you^{ra} retract or else we will kill you^{ra}'. I^{ra} said to them, 'Do whatever you like with me^{ra}, love of Muhammad^{saww} will not go away from my^{ra} chest'.

قَالَ سَلْمَانُ وَ اللَّهُ مَا كُنْتُ أَعْرِفُ الْعَرَبِيَّةَ قَبْلَ قِرَاءَتِي الْكِتَابَ وَ لَقَدْ فَهَمَنِي اللَّهُ الْعَرَبِيَّةَ مِنْ ذَلِكَ الْيَوْمِ

Salman^{ra} said, 'By Allah^{azwj}! I^{ra} did not know Arabic before my^{ra} reading the letter, and Allah^{azwj} Cause me^{ra} to understand the Arabic from that day'.

قَالَ فَبَقِيتُ فِي الْبئرِ فَجَعَلُوا يُنْزِلُونَنِي إِلَى قُرْصَا صِغَارًا فَلَمَّا طَالَ أَمْرِي رَنَعْتُ بِدِي إِلَى السَّمَاءِ فَقُلْتُ يَا رَبِّ إِنَّكَ حَبَبْتَ مُحَمَّدًا وَ وَصَيْتَهُ إِلَيَّ فَبِحَقِّ وَ سِيَلَتِهِ عَجَلْتُ فَرَجِي وَ أَرْحَنِي بِمَا أَنَا فِيهِ

He^{ra} said, 'I^{ra} remained in the well, and they went on to send down the small disc (of bread) to me^{ra}. When my^{ra} matter prolonged, I^{ra} raised my^{ra} hands towards the sky and said, 'O Lord^{azwj}! You^{saww} Caused Muhammad^{saww} and his^{saww} successor^{asws} to be beloved to me^{ra}, so by the right of his^{saww} intermediary, Relieve me^{ra} and grant me^{ra} Free me^{ra} from what I^{ra} am in'.

فَأَتَانِي آتٍ عَلَيْهِ ثِيَابٌ بَيْضٌ قَالَ فُؤُ يَا رُوْزْبَهَ فَأَخَذَ بِيَدِي وَ أَتَى بِي الصَّوْمَعَةَ فَأَنْشَأْتُ أَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ عِيسَى رُوحَ اللَّهِ وَ أَنَّ مُحَمَّدًا حَبِيبُ اللَّهِ فَأَشْرَفَ عَلَيَّ الدَّيْرَانِيُّ فَقَالَ أَنْتَ رُوْزْبَهَ فَعُلْتُ نَعَمْ فَقَالَ اصْعِدْ

A comer came to me^{asws}, having white clothes upon him. He said, 'Arise, O Rowzbeh!', and he grabbed my^{ra} hand and came with me^{ra} to the monastery. I^{ra} initiated saying, 'I^{ra} testify that there is no god except Allah^{azwj} and Isa^{as} is Spirit of Allah^{azwj} and Muhammad^{saww} is Beloved of Allah^{azwj}'. The monk looked upon me^{ra} and said, 'You^{ra} are Rowzbeh?' I^{ra} said, 'Yes'. He said, 'Ascend'.

فَأَصْعَدَنِي إِلَيْهِ وَ خَدَمْتُهُ حَوْلَيْنِ كَامِلَيْنِ فَلَمَّا خَضَرْتُهُ الْوَفَاءَ قَالَ إِنِّي مَيِّتٌ فَعُلْتُ لَهُ فَعَلَى مَنْ تُخَلِّفُنِي فَقَالَ لَا أَعْرِفُ أَحَدًا يَقُولُ بِمَقَالَتِي إِلَّا زَاهِبًا بِأَنْطَاكِيَّةَ فَإِذَا لَقِيتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ اذْفَعْ إِلَيْهِ هَذَا اللَّوْحَ وَ نَاوِلْنِي لَوْحًا

He made me^{ra} climb up to him, and I^{ra} served him for two year. When the death presented to him, he said, 'I am dying'. I^{ra} said to him, 'Upon whom are you leaving me^{ra} behind?' He said, 'I do not know anyone saying with my words except a friar at Antioch. So, when you^{ra} meet him, then convey to him the greetings from me and hand over this tablet to him', and he gave me^{ra} a tablet.

فَلَمَّا مَاتَ عَسَلْتُهُ وَ كَفَنْتُهُ وَ دَفَنْتُهُ وَ أَخَذْتُ اللَّوْحَ وَ صِرْتُ بِهِ إِلَى أَنْطَاكِيَّةَ وَ أَتَيْتُ الصَّوْمَعَةَ وَ أَنْشَأْتُ أَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ عِيسَى رُوحَ اللَّهِ وَ أَنَّ مُحَمَّدًا حَبِيبُ اللَّهِ فَأَشْرَفَ عَلَيَّ الدَّيْرَانِيُّ فَقَالَ لِي أَنْتَ رُوْزْبَهَ فَعُلْتُ نَعَمْ فَقَالَ اصْعِدْ فَصَعِدْتُ إِلَيْهِ فَخَدَمْتُهُ حَوْلَيْنِ كَامِلَيْنِ

When he died, I^{ra} washed him and enshrouded him and buried him, and I^{ra} took the tablet and went with it to Antioch and came to the monastery and initiated saying, 'I^{ra} testify that there is no god except Allah^{azwj}, and Isa^{as} is Spirit of Allah^{azwj}, and Muhammad^{saww} is Beloved of Allah^{azwj}'. The friar looked upon me and said to me^{ra}, 'You^{ra} are Rowzbeh?' I^{ra} said, 'Yes'. He said, 'Ascend'. So, I^{ra} climbed up to him, and served him for two complete years.

فَلَمَّا خَضَرْتُهُ الْوَفَاءَ قَالَ لِي إِنِّي مَيِّتٌ فَعُلْتُ عَلَى مَنْ تُخَلِّفُنِي فَقَالَ لَا أَعْرِفُ أَحَدًا يَقُولُ بِمَقَالَتِي إِلَّا زَاهِبًا بِالْإِسْكَنْدَرِيَّةِ فَإِذَا أَتَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ اذْفَعْ إِلَيْهِ هَذَا اللَّوْحَ

When the death presented to him, he said to me^{ra}, 'I am dying'. I^{ra} said, 'Upon whom are you leaving me^{ra} behind?' He said, 'I do not know anyone saying with my words except a friar at Alexandria, so when you^{ra} go to him, convey to him the greetings and hand over this tablet to him'.

فَلَمَّا تَوَفَّى عَسَلْتُهُ وَ كَفَنْتُهُ وَ دَفَنْتُهُ وَ أَخَذْتُ اللَّوْحَ وَ أَتَيْتُ الصَّوْمَعَةَ وَ أَنْشَأْتُ أَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ عِيسَى رُوحَ اللَّهِ وَ أَنَّ مُحَمَّدًا حَبِيبُ اللَّهِ فَأَشْرَفَ عَلَيَّ الدَّيْرَانِيُّ فَقَالَ أَنْتَ رُوْزْبَهَ فَعُلْتُ نَعَمْ فَقَالَ اصْعِدْ

When he died, I^{ra} washed him, and enshrouded him and buried him, and I^{ra} took the tablet and came to the monastery and initiated saying, 'I^{ra} testify that there is no god except Allah^{azwj} and Isa^{as} is Spirit of Allah^{azwj} and Muhammad^{saww} is Beloved of Allah^{azwj}'. The friar looked upon me^{ra} and said, 'You^{ra} are Rowzbeh?' I^{ra} said, 'Yes'. He said, 'Ascend'.

فَصَعِدْتُ إِلَيْهِ وَ خَدَمْتُهُ حَوْلَيْنِ كَامِلَيْنِ فَلَمَّا خَضَرْتُهُ الْوَفَاءُ قَالَ لِي إِنِّي مَيِّتٌ فُلْتُ عَلَى مَنْ تُخْلِفُنِي فَقَالَ لَا أَعْرِفُ أَحَدًا يَقُولُ بِمَقَالَتِي فِي الدُّنْيَا وَ إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنَ عَبْدِ الْمُطَّلِبِ قَدْ خَانَتْ وَلَادَتُهُ فَإِذَا أَتَيْتَهُ فَأَقْرِئْهُ مِنِّي السَّلَامَ وَ ادْفَعْ إِلَيْهِ هَذَا اللَّوْحَ

I^{ra} climbed up to him and served him for two complete years. When the death presented to him, he said to me^{ra}, 'I am dying'. I^{ra} said, 'Upon whom are you leaving me^{ra} behind?' He said, 'I do not know of anyone saying with my words in the world, and Muhammad^{saww} Bin Abdullah^{asws} Bin Abdul Muttalib^{asws}, his^{saww} birth has come, so when you^{ra} go to him^{saww}, then convey to him^{saww} the greetings from me and hand over this table to him^{saww}'.

فَلَمَّا تُؤَيِّ عَسَلْتُهُ وَ كَفَنْتُهُ وَ دَفَنْتُهُ وَ أَخَذْتُ اللَّوْحَ وَ خَرَجْتُ فَصَحَبْتُ قَوْمًا فُلْتُ لَهُمْ يَا قَوْمُ اكْفُونِي الطَّعَامَ وَ الشَّرَابَ أَكْفِيكُمْ الْخِدْمَةَ قَالُوا نَعَمْ

When he died, I^{ra} washed him and enshrouded him and buried him, and I^{ra} took the tablet and went out. I^{ra} accompanied a group and said to them, 'O people! Suffice me the food and the drink and I^{ra} shall suffice you with the service'. They said, 'Yes'.

قَالَ فَلَمَّا أَرَادُوا أَنْ يَأْكُلُوا شَدُّوا عَلَى شَاةٍ فَفَتَلُوهَا بِالضَّرْبِ ثُمَّ جَعَلُوا بَعْضَهَا كَبَابًا وَ بَعْضَهَا شِوَاءً فَأَمْتَنَعْتُ مِنَ الْأَكْلِ فَقَالُوا كُنْ فُلْتُ إِنِّي غُلَامٌ دَبْرَائِي وَ إِنَّ الدَّبْرَائِيَّ لَا يَأْكُلُونَ اللَّحْمَ فَضَرَبُونِي وَ كَادُوا يَقْتُلُونِي فَقَالَ بَعْضُهُمْ أَمْسِكُوا عَنْهُ حَتَّى يَأْتِيَكُمْ شَرَابٌ فَإِنَّهُ لَا يَشْرَبُ فَلَمَّا أَتَوْا بِالشَّرَابِ قَالُوا اشْرَبْ فُلْتُ إِنِّي غُلَامٌ دَبْرَائِي وَ إِنَّ الدَّبْرَائِيَّ لَا يَشْرَبُونَ الْحَمْرَ

He^{ra} said, 'When they intended to eat, they pulled out a sheep and killed it with the strike, then made part of it as Kebab and part of it as grilled. I^{ra} abstained from the eating. They said, 'Eat'. I^{ra} said, 'I^{ra} am a slave of a monk and the monks do not eat the meat'. They hit me^{ra} and they almost killed me^{ra}. One of them said, 'Refrain from him until the drink comes to you, for he^{ra} will not drink'. When they came with the drink, they said, 'Drink'. I^{ra} said, 'I^{ra} am a slave of a monk and the monks do not drink the wine'.

فَشَدُّوا عَلَيَّ وَ أَرَادُوا قَتْلِي فُلْتُ لَهُمْ يَا قَوْمُ لَا تَضْرِبُونِي وَ لَا تَقْتُلُونِي فَإِنِّي أَقْرُ لَكُمْ بِالْغُيُودِيَّةِ فَأَقْرَرْتُ لِوَاحِدٍ مِنْهُمْ وَ أَخْرَجَنِي وَ بَاعَنِي بِثَلَاثِمِائَةِ دِرْهَمٍ مِنْ رَجُلٍ يَهُودِيٍّ

They attacked upon me^{ra} and wanted to kill me^{ra}. I^{ra} said to them, 'O people! Do not hit me^{asws} nor kill me^{ra} for I^{ra} will accept to you with the servitude'. So, I^{ra} acknowledge to one of them and he took me^{ra} out and sold me^{ra} for three hundred Dirhams to a Jewish man'.

قَالَ فَسَأَلَنِي عَنْ قِصَّتِي فَأَخْبَرْتُهُ وَ فُلْتُ لَيْسَ لِي ذَنْبٌ إِلَّا أَنْ أَحْبَبْتُ مُحَمَّدًا وَ وَصِيَّهُ فَقَالَ الْيَهُودِيُّ وَ إِنِّي لَا أَبْغِضُكَ وَ أَبْغِضُ مُحَمَّدًا ثُمَّ أَخْرَجَنِي إِلَى خَارِجِ دَارِهِ وَ إِذَا رَمْلٌ كَثِيرٌ عَلَى بَابِهِ فَقَالَ وَ اللَّهُ يَا زَوْجِي لَئِنْ أَصْبَحْتُ وَ لَمْ تَنْقُلْ هَذَا الرَّمْلَ كُلَّهُ مِنْ هَذَا الْمَوْضِعِ لَأَقْتُلَنَّكَ

He^{ra} said, 'He asked me^{ra} about my^{ra} story and I^{ra} informed him and said, 'There isn't any sin for me^{ra} except that I^{ra} love Muhammad^{saww} and his^{saww} successor^{asws}'. The Jew said, 'And I hate you^{ra} and hate Muhammad^{saww}'. Then he expelled me^{ra} to the outside of his house, and

when there was a lot of sand at his door, he said, 'By Allah^{azwj}, O Rowzbeh! If I wake up in the morning and this sand and all of it is not transferred from this place, I will kill you'.

قَالَ فَجَعَلْتُ أَجْمَلُ طَوْلَ لَيْلِي فَلَمَّا أَجْهَدَنِي التَّعَبُ رَفَعْتُ يَدَيَّ إِلَى السَّمَاءِ فَقُلْتُ يَا رَبِّ إِنَّكَ حَبَبْتَ مُحَمَّدًا وَوَصَيْتَهُ إِلَيَّ فَبِحَقِّ وَصِيَّتِهِ عَجَلُ فَرْجِي وَ أَرْخِي مِنِّي أَنَا فِيهِ

He^{ra} said, 'So, I^{ra} went on to carry (the sand) in my^{ra} long night. When the fatigue weakened me^{ra}, I^{ra} raised my^{ra} hands towards the sky, and I^{ra} said, 'O Lord^{azwj}! You^{azwj} Caused Muhammad^{saww} and his^{saww} successor^{asws} to be beloved to me^{ra}, so by the right of his^{saww} intermediary, hasten my^{ra} Relief and Free me^{ra} from what I^{ra} am in'.

فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ رِيحًا فَلَعَنَتْ ذَلِكَ الرِّيحُ مِنْ مَكَانِهِ إِلَى الْمَكَانِ الَّذِي قَالَ الْيَهُودِيُّ فَلَمَّا أَصْبَحَ نَظَرَ إِلَى الرِّيحِ قَدْ نُقِلَ كُلُّهُ فَقَالَ يَا رَوْزْبَه أَنْتَ سَاحِرٌ وَأَنَا لَا أَعْلَمُ فَأَخْرَجْتَنِي مِنْ هَذِهِ الْقَرْيَةِ لِقَلَّ تُهْلِكُهَا

Allah^{azwj} Mighty and Majestic Sent a wind and it uprooted that sand from its place to the place which the Jew had said. When it was morning he looked at the sand, all of it to have been transferred, he said, 'O Rowzbeh! You^{ra} are a sorcerer and I did not know, so I hereby expel you^{ra} from this town, lest you^{ra} destroy it'.

قَالَ فَأَخْرَجْنِي وَ بَاعَنِي مِنْ امْرَأَةٍ سُلَيْمِيَّةٍ فَأَحَبَّتْنِي حُبًّا شَدِيدًا وَ كَانَ لَهَا حَائِطٌ فَقَالَتْ هَذَا الْحَائِطُ لَكَ كُلُّ مِنْهُ مَا شِئْتَ وَ هَبْ وَ تَصَدَّقْ

He^{ra} said, 'He expelled me^{asws} and sold me^{ra} to a woman of Suleymiah, and she loved me^{ra} with intense love, and there used to be an orchard for her. She said, 'This orchard is for you^{ra}. Eat from it whatever you^{ra} like and love and give in charity'.

قَالَ فَبَقِيتُ فِي ذَلِكَ الْحَائِطِ مَا شَاءَ اللَّهُ فَبَيْنَمَا أَنَا ذَاتَ يَوْمٍ فِي الْحَائِطِ إِذَا أَنَا بِسَبْعَةِ زَهْطٍ قَدْ أَقْبَلُوا تُظِلُّهُمْ عِمَامَةٌ فَقُلْتُ فِي نَفْسِي وَاللَّهِ مَا هَؤُلَاءِ كُلُّهُمْ أَنْبِيَاءُ وَ إِنَّ فِيهِمْ نَبِيًّا قَالَ فَأَقْبَلُوا حَتَّى دَخَلُوا الْحَائِطَ وَ الْعِمَامَةُ تَسِيرُ مَعَهُمْ فَلَمَّا دَخَلُوا إِذَا فِيهِمْ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ أَبُو ذَرٍّ وَ الْمُقَدَّادُ وَ عَقِيلُ بْنُ أَبِي طَالِبٍ وَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ زَيْدُ بْنُ حَارِثَةَ

He^{ra} said, 'I^{ra} remained in that orchard for as long as Allah^{azwj} so Desired. One day, while I^{ra} was in the orchard a group of seven persons came and a cloud was shading them. I^{ra} said within myself^{ra}, 'By Allah^{azwj}! All of them are not Prophets^{as} and among them is a Prophet^{as}'. They came until they entered the orchard, and the cloud travelled with them. When they entered, Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and Abu Zarr^{ra} and Al-Miqdad^{ra}, and Aqeel^{asws} Bin Abu Talib^{asws}, and Hamza^{asws} Bin Abdul Muttalib^{asws}, and Zayd Bin Haris were among them.

فَدَخَلُوا الْحَائِطَ فَجَعَلُوا يَتَنَاوَلُونَ مِنْ حَشَفِ النَّخْلِ وَ رَسُولُ اللَّهِ ص يَقُولُ لَهُمْ كُلُوا الْحَشَفَ وَ لَا تُفْسِدُوا عَلَى الْقَوْمِ شَيْئًا فَدَخَلْتُ عَلَى مَوْلَاتِي فَقُلْتُ لَهَا يَا مَوْلَاتِي هِيَ لِي طَبَقًا مِنْ زُطْبٍ فَقَالَتْ لَكَ سِنَّهُ أَطْبَاقِي قَالَ فَجِئْتُ فَحَمَلْتُ طَبَقًا مِنْ زُطْبٍ فَقُلْتُ فِي نَفْسِي إِنْ كَانَ فِيهِمْ نَبِيٌّ فَإِنَّهُ لَا يَأْكُلُ الصَّدَقَةَ وَ يَأْكُلُ الْهَدِيَّةَ

They entered the orchard and went on to take inferior dates from a palm tree, and Rasool-Allah^{saww} said to them: 'Take inferior dates and do not spoil anything upon the people (owner)'. I^{ra} came to my^{ra} Mistress and said to her, 'O my^{ra} mistress! Gift to me a bunch of ripe dates'. She said, 'For you^{ra} are six bunches'. I^{ra} came carrying the bunches of dates and

said within myself^{ra}, 'If a Prophet^{as} is among them he will not eat the charity, and he^{saww} will eat the gift'.

فَوَضَعْتُهُ بَيْنَ يَدَيْهِ فَقُلْتُ هَذِهِ صَدَقَةٌ فَقَالَ رَسُولُ اللَّهِ ص كُلُوا وَ أَمْسِكْ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ عَقِيلُ بْنُ أَبِي طَالِبٍ وَ خَزْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ قَالَ لِيَزِيدَ مَدَّ يَدَكَ وَ كُلْ فَأَكَلُوا وَ قُلْتُ فِي نَفْسِي هَذِهِ عِلَامَةٌ

I^{ra} placed it in front of him^{saww} and said, 'This is charity'. Rasool-Allah^{saww} said: 'Eat', and Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and Aqeel^{asws} Bin Abu Talib^{asws}, and Hamza^{asws} Bin Abdul Muttalib^{asws} abstained, and he^{saww} said to Zayd: 'Extend your hand and eat'. And they ate, and I^{ra} said within myself^{ra}, 'This is a sign'.

فَدَخَلْتُ إِلَى مَوْلَانِي فَقُلْتُ لَهَا هِيَ طَبَقاً آخَرَ فَقَالَتْ لَكَ سِتَّةُ أَطْبَاقٍ قَالَ جِئْتُ فَحَمَلْتُ طَبَقاً مِنْ رُطْبٍ فَوَضَعْتُهُ بَيْنَ يَدَيْهِ فَقُلْتُ هَذِهِ هَدِيَّةٌ فَمَدَّ يَدَهُ قَالَ بِسْمِ اللَّهِ كُلُوا فَمَدَّ الْقَوْمُ جَمِيعاً أَيْدِيَهُمْ وَ أَكَلُوا فَقُلْتُ فِي نَفْسِي هَذِهِ أَيْضاً عِلَامَةٌ

I^{ra} went to my^{ra} mistress and said to her, 'Gift me^{ra} another bunch'. She said, 'For you^{ra} are six bunches'. I^{ra} came carrying the bunches of dates and placed it in front of him^{saww}. I^{ra} said, 'These are a gift'. He^{saww} extended his^{saww} hand and said: 'In the Name of Allah^{azwj}, eat!' The people, all of them extended their hands and ate. I^{ra} said within myself, 'This is a sign as well'.

قَالَ فَبَيْنَا أَنَا أَدُورُ خَلْفَهُ إِذْ حَانَتْ مِنَ النَّبِيِّ ص الْبَيْتَانَةُ فَقَالَ يَا رُؤْبِيهِ تَطْلُبُ خَاتَمَ النَّبِيِّ فَقُلْتُ نَعَمْ فَكَشَفَ عَنْ كَيْفِيَّتِهِ فَإِذَا أَنَا بِخَاتَمِ النَّبِيِّ مَعْجُونٍ بَيْنَ كَيْفِيَّتِهِ عَلَيْهِ شَعْرَاتٌ ص قَالَ فَسَقَطْتُ عَلَى قَدَمِ رَسُولِ اللَّهِ ص أَقْبَلُهَا

He^{ra} said, 'While I^{ra} was circling behind him^{saww} when the Prophet^{saww} paid attention and said: 'O Rowzbeh! You^{ra} are seeking the seal of Prophet-hood?' I^{ra} said, 'Yes'. He^{saww} uncovered from his^{saww} shoulder, and there I^{ra} was (staring) at the seal of Prophet-hood, pasted between his^{saww} shoulders, having hair upon it. I^{ra} fell upon the feet of Rasool-Allah^{saww} and kissed them.

فَقَالَ لِي يَا رُؤْبِيهِ ادْخُلِي عَلَى هَذِهِ الْمَرْأَةِ وَ قُلْ لَهَا يَقُولُ لَكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ تَبِيعِي هَذَا الْغُلَامَ فَدَخَلْتُ لَهَا يَا مَوْلَانِي إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَكَ تَبِيعِي هَذَا الْغُلَامَ فَقَالَتْ قُلْ لَهُ لَا أَيْبَعُكَ إِلَّا بِأَرْبَعِمِائَةِ نَخْلَةٍ مَائَتِي نَخْلَةٍ مِنْهَا صَفْرَاءُ وَ مَائَتِي نَخْلَةٍ مِنْهَا حُمْرَاءُ

He^{saww} said to me: 'O Rowzbeh! Go to this woman and say to her, 'Muhammad^{saww} Bin Abdullah^{as} is saying to you, 'Sell us this slave''. I^{ra} went and said to her, 'O my mistress! Muhammad^{saww} Bin Abdullah^{as} is saying to you: 'Sell us this slave''. She said, 'Say to him^{saww}, 'I will not sell him^{ra} except for four hundred palm trees, two hundred from these being yellow, and two hundred from these being red'.

قَالَ فَجِئْتُ إِلَى النَّبِيِّ ص فَأَخْبَرْتُهُ فَقَالَ مَا أَهْوَنَ مَا سَأَلْتُ ثُمَّ قَالَ قُمْ يَا عَلِيُّ فَاجْمَعْ هَذَا النَّوَى كُلَّهُ فَأَخَذَهُ وَ غَرَسَهُ قَالَ اسْقِهِ فَسَقَاهُ أَمِيرُ الْمُؤْمِنِينَ ع فَمَا بَلَغَ آخِرَهُ حَتَّى خَرَجَ النَّخْلُ وَ لَحِقَ بَعْضُهُ بَعْضاً

He^{ra} said, 'So, I^{ra} came to the Prophet^{saww} and informed him^{saww}. He^{saww} said: 'How low is what she asks for'. Then he^{saww} said: 'Stand, O Ali^{asws}, and gather these seeds, all of it, take it and plant it'. (Then) he^{saww} said: 'Water it', so Amir Al-Momineen^{asws} watered it. He^{asws} had not reached to the last of it until the palm trees emerged and joined up with each other.

فَقَالَ لِي ادْخُلْ إِلَيْهَا وَ قُلْ لَهَا يَقُولُ لَكَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ خُذِي شَيْئَكَ وَ ادْفَعِي إِلَيْنَا شَيْئَنَا قَالَ فَدَخَلْتُ عَلَيْهَا وَ قُلْتُ ذَلِكَ فَخَرَجَتْ وَ نَظَرْتُ إِلَى النَّخْلِ فَقَالَتْ وَ اللَّهُ لَا أبيعُكَ إِلَّا بِأَرْبَعِمِائَةِ نَخْلَةٍ كُلُّهَا صَفْرَاءُ

He^{saww} said to me^{ra}: 'Go to her and say to her, 'Muhammad^{saww} Bin Abdullah^{as} is saying to you: 'Take your thing and hand over our thing to us'. So, I^{ra} went to her and said that. She came out and looked at the palm tree and said, 'By Allah^{azwj}! I will not sell him^{ra} except for four hundred palm trees, all of them yellow'.

قَالَ فَهَبْطَ جِبْرِيلُ ع فَمَسَحَ جَنَاحَهُ عَلَى النَّخْلِ فَصَارَ كُلُّهُ أَصْفَرَ قَالَ ثُمَّ قَالَ لِي قُلْ لَهَا إِنَّ مُحَمَّدًا يَقُولُ لَكَ خُذِي شَيْئَكَ وَ ادْفَعِي إِلَيْنَا شَيْئَنَا فَقُلْتُ لَهَا فَقَالَتْ وَ اللَّهُ لَنَخْلَةٍ مِنْ هَذِهِ أَحَبُّ إِلَيَّ مِنْ مُحَمَّدٍ وَ مِنْكَ فَقُلْتُ لَهَا وَ اللَّهُ لَيَوْمٍ مَعَ مُحَمَّدٍ أَحَبُّ إِلَيَّ مِنْكَ وَ مِنْ كُلِّ شَيْءٍ أَنْتَ فِيهِ فَأَعْتَقَنِي رَسُولُ اللَّهِ ص وَ سَمَّيَنِي سَلْمَانَ.

He^{ra} said, 'Jibraeel^{as} descended and wiped his^{as} wing upon the palm trees, and all of them became yellow'. Then he^{saww} said to me^{ra}, 'Say to her, 'Muhammad^{saww} is saying to you: 'Take your thing and hand over our thing to us'. I^{ra} said it to her. She said, 'By Allah^{azwj}! A Palm tree from these is more beloved to me than Muhammad^{saww} and you'. I^{ra} said to her, 'By Allah^{azwj}! A day with Muhammad^{saww} is more beloved to me^{ra} than you and from all things you are in'. Rasool-Allah^{saww} freed me^{ra} and named me^{ra} as 'Salman'.⁴³⁶

2- ل، الخصال أبي عن محمد الطَّارِعِ عَنْ الْأَشْعَرِيِّ عَنْ اللَّؤْلُؤِيِّ عَنْ إِسْحَاقَ الصَّحَّاحِ عَنْ مُنْذِرِ الْجَوَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ سَلْمَانُ رَحِمَهُ اللَّهُ عَلَيْهِ عَجَبٌ بِسِتِّ ثَلَاثٍ أَضْحَكُنِي وَ ثَلَاثٍ أَبْكُنِي فَأَمَّا الَّذِي [الَّتِي] أَبْكُنِي فَفِرَاقُ الْأَجَبَةِ مُحَمَّدٍ وَ جَزِيهِ وَ هَوْلُ الْمُطْلَعِ وَ الْوُفُوفُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Khisaal' – My father, from Muhammad al Attar, from Al Ashari, from Al Luluie, from Is'haq Al Zahhak, from Munzir Al Jawwan,

'From Abu Abdullah^{asws} having said: 'Salman^{ra} said: 'I^{ra} wondered at six – three made me^{ra} laugh and three made me^{ra} cry. As for the one which made me^{ra} cry, it was the separation of the beloved Muhammad^{saww} and his^{saww} party, and the emerging horror (of the Day of Qiyamah), and the pausing in front of Allah^{azwj} Mighty and Majestic.

وَ أَمَّا الَّتِي أَضْحَكُنِي فَطَلَبُ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٌ وَ لَيْسَ بِمَعْفُولٍ عَنْهُ وَ ضَاحِكٌ مِلَّةً فِيهِ لَا يَذَرِي أَرْضَى لِلَّهِ أَمْ سَخَطٌ.

And as for those which made me^{ra} laugh, it is the seeker of the world and the death is seeking him, and the heedless and it isn't heedless from him, and one full of laughing, not knowing whether there is pleasure of Allah^{azwj} or Wrath".⁴³⁷

3- ما، الأماشي للشيخ الطوسي المُنْفِيْدُ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ سَلَمَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ خَدِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَضَ رَجُلٌ مِنْ أَصْحَابِ سَلْمَانَ رَحِمَهُ اللَّهُ فَافْتَقَدَهُ فَقَالَ أَتَيْنَ صَاحِبَكُمْ قَالُوا مَرِيضٌ قَالَ امْشُوا بِنَا نَعُوذُ فَنَامُوا مَعَهُ فَلَمَّا دَخَلُوا عَلَيْهِ فَإِذَا هُوَ يَجُودُ بِنَفْسِهِ فَقَالَ سَلْمَانُ يَا مَلِكُ الْمَوْتِ ارْزُقْ بَوْلِي اللَّهُ فَقَالَ مَلِكُ الْمَوْتِ بِكَلامٍ يَسْمَعُهُ مَنْ حَضَرَ يَا بَا عَبْدِ اللَّهِ إِنِّي أَرْفُقُ بِالْمُؤْمِنِينَ وَ لَوْ ظَهَرْتُ لِأَحَدٍ لَظَهَرْتُ لَكَ.

⁴³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 2 a

⁴³⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 2 b

(The book) 'Al Amaali' of the sheykh Al Tusi al Mufeed, from Al Jiany, from Ibn Uqda, from Ahmad Bin Salama, from Ibrahim Bin Muhammad, from Al Hassan Bin Huzeyfa,

'Abu Abdullah^{asws} having said: 'A companion of Salman^{ra} fell sick, and he^{ra} missed him. He^{ra} said, 'Where is your companion?' They said, 'Sick'. He^{ra} said, 'Come let us go and console him'. They arose with him^{ra}. When they entered to see him, there he was trying to find his last breath. Salman^{ra} said, 'O Angel of death! Be kind with the friend of Allah^{azwj}'. The Angel of death said in a speech (all) the ones present hear it, 'O Abu Abdullah! I am kind with the Momineen, and if I were to appear to anyone, I would appear to you^{ra}', 438

4- ج، الإحتجاج اختِجَاجُ سَلْمَانَ الْفَارِسِيِّ رَضْوَانُ اللَّهِ عَلَيْهِ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي جَوَابِ كِتَابِ كَتَبَهُ إِلَيْهِ كَانَ حِينَ هُوَ غَائِلُهُ عَلَى الْمَدَائِنِ بَعْدَ خَذِيفَةَ بْنِ الْيَمَانِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ سَلْمَانَ مَوْلَى رَسُولِ اللَّهِ ص إِلَى عُمَرَ بْنِ الْخَطَّابِ أَمَّا بَعْدُ فَإِنَّهُ قَدْ أَتَانِي مِنْكَ كِتَابٌ يَا عُمَرُ تُؤْتِنِي فِيهِ وَ تُعَيِّرُنِي وَ تَذَكِّرُ فِيهِ أَنَّكَ بَعَثْتَنِي أَمِيرًا عَلَى أَهْلِ الْمَدَائِنِ وَ أَمَرْتَنِي أَنْ أَقْصَى أَثَرِ خَذِيفَةَ وَ أَسْتَقْصِيَ أَيَّامَ أَعْمَالِهِ وَ سِيرِهِ ثُمَّ أَعْلَمَكَ فَبَيَحْثَهَا وَ حَسَنَهَا

(The book) 'Al-Ihtijaj' – Salman Al-Farsi^{ra} argued against Umar Bin Al-Khattab in answer to a letter he had written to him^{ra}, when he^{ra} wanted him^{ra} to be a governor upon Al-Madain after Huzeyfa Bin Al-Yaman, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. From Salman Al-Farsi^{ra}, slave of Rasool-Allah^{saww}, to Umar Bin Al-Khattab. As for after, a letter from you came to me^{ra}, O Umar, informing me^{ra} in it and faulting me^{ra}, and you mentioned in it that you are sending me^{ra} as an Emir upon the people of Al-Madain, and ordering me^{ra} to cut off the impact of Huzeyfa and investigate the days of his governorship and his ways, then I^{ra} should let you know its ugliness and its goodness.

وَ قَدْ نَهَايَ اللَّهُ عَنْ ذَلِكَ يَا عُمَرُ فِي مُحْكَمِ كِتَابِهِ حَيْثُ قَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَ لَا تَحْسَسُوا وَ لَا يَعْتَصِبَ بَعْضُكُم بِبَعْضٍ أَلْحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَ اتَّقُوا اللَّهَ وَ مَا كُنْتُ لِأَعْصِيَ اللَّهَ فِي أَثَرِ خَذِيفَةَ وَ أُطِيعَكَ

And Allah^{azwj} has Forbidden me^{ra} from that, O Umar in the Decisive of His^{azwj} Book where He^{azwj} Said: **O you those who believe! Shun most of the conjectures. Surely, some of the conjectures are a sin, nor should you spy or backbite each other. Would one of you love to eat the flesh of his own dead brother? But, you would abhor it. And fear Allah, [49:12],** and I^{ra} will not disobey Allah^{azwj} regarding the impact of Huzeyfa and obey you.

وَ أَنَا مَا ذَكَرْتُ أَنِّي أَقْبَلْتُ عَلَى سَفِّ الْخَوْصِ وَ أَكْلِ الشَّعِيرِ فَمَا هُمَا مِمَّا يُعَيَّرُ بِهِ مُؤْمِنٌ وَ يُؤَنَّبُ عَلَيْهِ وَ لَمْ يَأْكُلِ الشَّعِيرَ وَ سَفِّ الْخَوْصِ وَ الْإِسْتِغْنَاءُ بِهِ عَنْ رَيْحِ الْمَطْعَمِ وَ الْمَشْرَبِ

And as for what you mentioned that I^{ra} have come upon drinking the well water and eating the barley, so these two are not what a Momin can be faulted with and reprimanded upon, and I^{ra} swear by Allah^{azwj}, O Umar, I^{ra} will eat the barley and drink the well water and will needles by it from the mirage of the meals and the drinks.

وَ عَنْ عَصَبِ مُؤْمِنٍ وَ ادَّعَا مَا لَيْسَ لِي بِحَقِّ أَفْضَلُ وَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَقْرَبُ لِلتَّقْوَى وَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص إِذَا أَصَابَ الشَّعِيرَ أَكَلَهُ وَ فَرِحَ بِهِ وَ لَمْ يَسْخَطْ

⁴³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 3

And (not) usurping a Momin and claiming what isn't for me^{ra} rightfully, is superior and most beloved to Allah^{azwj} Mighty and Majestic, and nearest to the piety, and I^{ra} have seen Rasool-Allah^{saww} when he^{saww} attained the barley, he^{saww} ate it and was happy with it and was not angry.

وَأَمَّا مَا ذَكَرْتَ مِنْ عَطَائِي فَإِنِّي قَدَّمْتُهُ لِيَوْمِ قَافِي وَ حَاجَتِي وَ رَبِّ الْعِزَّةِ يَا عُمَرُ مَا أَبَالِي إِذَا حَازَ طَعَامِي لَهَوَاتِي وَ سَاعَ لِي فِي خَلْقِي أَلْبَابُ الْبَرِّ وَ مَخِ الْمَغْرُ كَانَ أَوْ خُشَارَةَ الشَّعِيرِ

And as for what you mentioned from my^{ra} bestowal, I^{ra} have sent it ahead for a day of my^{ra} destitution and my^{ra} need. By the Lord^{azwj} of Might, O Umar! I^{ra} don't care when my^{ra} food exceeds to my^{ra} amusement and accepted to my^{ra} throat, whether it was the seed of wheat and the brain of the goat, or waste material of barley.

وَأَمَّا قَوْلُكَ إِنِّي أَضْعَفْتُ سُلْطَانَ اللَّهِ وَ أَزْهَيْتُهُ وَ أَذَلْتُ نَفْسِي وَ امْتَهَنْتُهَا حَتَّى جَهَلَ أَهْلُ الْمَدَائِنِ إِيمَارَتِي فَاتَّخَذُونِي جِسْرًا يَمْشُونَ فَوْقِي وَ يَحْمِلُونَ عَلَيَّ ثِقْلَ حُمُولَتِهِمْ وَ زَعَمْتَ أَنَّ ذَلِكَ بِمَا يُوهِنُ سُلْطَانَ اللَّهِ وَ يُذِلُّهُ فَاعْلَمْ أَنَّ التَّذَلُّلَ فِي طَاعَةِ اللَّهِ أَحَبُّ إِلَيَّ مِنَ التَّعَزُّزِ فِي مَعْصِيَةِ اللَّهِ

And as for your words that I^{ra} have weakened the Authority of Allah^{azwj} belittled it, and have disgraced myself^{ra} and I^{ra} professed it until the people of Al-Madain were ignorant of my^{ra} emirate, so they have taken me^{ra} as a bridge and walked above me^{ra}, and loaded upon me^{ra} the weight of their loads, and you claimed that, that was from what belittles the Authority of Allah^{azwj} its disgrace, so know that the humiliation in obedience of Allah^{azwj} is more beloved to me^{ra} than the honour in disobedience of Allah^{azwj}.

وَ قَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص يَتَأَلَّفُ النَّاسَ وَ يَتَقَرَّبُ مِنْهُمْ وَ يَتَقَرَّبُونَ مِنْهُ فِي بُيُوتِهِ وَ سُلْطَانِهِ حَتَّى كَانَ بَعْضُهُمْ فِي الدُّنُو مِنْهُمْ وَ قَدْ كَانَ يَأْكُلُ الْجَنَيبَ وَ يَلْبَسُ الْحُثِينَ وَ كَانَ النَّاسُ عِنْدَهُ فُرْشِيهِمْ وَ عَرِيَّتِهِمْ وَ أَيْبُضُهُمْ وَ أَسْوَدُهُمْ سَوَاءً فِي الدِّينِ فَأَشْهَدُ

And I^{ra} have known that Rasool-Allah^{saww} united the people and he^{saww} went closer to them and they came closer to him^{saww} regarding his^{saww} Prophet-hood and his^{saww} authority, until he^{saww} was in the proximity from them, and he^{saww} used to eat the dry (food), and wear the coarse (clothes), and the people in his^{saww} presence, their Qureyshites, and their Arabs, and their white and their black were equal in the Religion.

أَلَيْ سَمِعْتُهُ يَقُولُ مَنْ وَلِيَ سَبْعَةً مِنَ الْمُسْلِمِينَ بَعْدِي ثُمَّ لَمْ يَغْدِلْ فِيهِمْ لَقِيَ اللَّهَ وَ هُوَ عَلَيْهِ عَضْبَانُ فَلَيْتَنِي يَا عُمَرُ أَسْلَمَ مِنْ إِيمَارَةِ الْمَدَائِنِ مَعَ مَا ذَكَرْتَ أَلَيْ ذَلِكَ نَفْسِي وَ امْتَهَنْتُهَا فَكَيْفَ يَا عُمَرُ حَالُ مَنْ وَلِيَ الْأُمَّةَ بَعْدَ رَسُولِ اللَّهِ ص وَ إِنِّي سَمِعْتُ اللَّهَ يَقُولُ تِلْكَ الدَّارُ الْآخِرَةُ يُجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ غُلُوبًا فِي الْأَرْضِ وَ لَا فَسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

I^{ra} heard him^{saww} saying, 'One who befriends seven from the Muslims after me, then does not do justice among them would meet Allah^{azwj} and He^{azwj} would be Wrathful upon him. So, O Umar, if they had become Muslims from the emirate of Al-Madain along with what you mentioned that I^{ra} disgraced myself^{ra} and degraded it, so how, O Umar, is the state of the one rules the community after Rasool-Allah^{saww}, and I^{ra} heard Rasool-Allah^{saww} saying: ***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].***

اعْلَمْ أَنِّي لَمْ أَتَوَخَّهْ أَسْوُسُهُمْ وَ أَقِيمَ حُدُودَ اللَّهِ فِيهِمْ إِلَّا بِإِزْشَادِ دَلِيلٍ عَالِمٍ فَتَهَجَّتْ فِيهِمْ بِنَهْجِهِ وَ سِرَّتْ فِيهِمْ بِسِرِّهِ

Know that I^{ra} do not consider their feeling and I^{ra} establish the Legal Punishments of Allah^{azwj} among them, only by the rightful guidance, evidence of a scholar (Ali^{asws}). So, I^{ra} approach them by his^{asws} approach, and make it a way among them by his^{asws} way.

وَ اعْلَمُ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَوْ أَرَادَ بِهَذِهِ الْأُمَّةِ خَيْرًا وَ أَرَادَ بِهِمْ رُشْدًا لَوَلَّى عَلَيْهِمْ أَفْضَلَهُمْ وَ أَعْلَمَهُمْ وَ لَوْ كَانَتْ هَذِهِ الْأُمَّةُ مِنَ اللَّهِ خَائِفِينَ وَ لِقَوْلِ نَبِيِّهَا مُتَّبِعِينَ وَ بِإِلْحَاقِ عَالَمِينَ مَا سَمَّوكَ أَمِيرَ الْمُؤْمِنِينَ

And know that Allah^{azwj} Blessed and Exalted, if He^{azwj} Wanted good with this community and Wanted rightful guidance with them, would have Made a ruler to be upon them, their most superior one and their most knowledgeable one, and if this community had been fearful from Allah^{azwj} and followers to the words of our Prophet^{saww}, and knowing with the truth, they would not have named you as Emir of the Momineen.

فَاقْضِ مَا أَنْتَ قَاضٍ فَإِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا وَ لَا تَعْتَرِ بِطُولِ عَمَلِ اللَّهِ وَ تَمْدِيدِهِ لَكَ مِنْ تَعْجِيلِ عُقُوبَتِهِ وَ اعْلَمُ أَنَّهُ سُدِّرَكَ عَوَاقِبَ ظُلْمِكَ فِي دُنْيَاكَ وَ أَخْرَاكَ وَ سَوْفَ تُسْأَلُ عَمَّا قَدَّمْتَ وَ أَخَّرْتَ.

So, judge, and you are not a judge, but rather you will judge this life of the world, and do not be deceived by the length of the Pardon of Allah^{azwj} and its extension to you from the hastening of His^{azwj} Punishment; and know that you will come across the end result of your injustices in your world and your Hereafter, and soon you will be asked about what you sent forwards and held back”.⁴³⁹

5- ص، قصص الأنبياء عليهم السلام الصدوق عَنْ عَبْدِ اللَّهِ بْنِ حَامِدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ يُونُسَ عَنْ ابْنِ إِسْحَاقَ عَنْ عَاصِمِ بْنِ عَمْرٍو بْنِ قَتَادَةَ عَنْ مُحَمَّدٍ بْنِ أَسَدٍ عَنْ ابْنِ عَبَّاسٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ: كُنْتُ رَجُلًا مِنْ أَهْلِ أَصَفَهَانَ مِنْ قَرْيَةٍ يُقَالُ لَهَا حَيٍّ وَ كَانَ أَبِي دِهْقَانٍ أَرْضِيهِ وَ كَانَ يُحِبُّنِي حُبًّا شَدِيدًا يُخَسِّنِي فِي الْبَيْتِ كَمَا تُحِبُّسُ الْجَارِيَّةُ وَ كُنْتُ صَبِيًّا لَا أَعْلَمُ مِنْ أَفْرِ النَّاسِ إِلَّا مَا أَرَى مِنَ الْمَجُوسِيَّةِ حَتَّى إِنَّ أَبِي بَنَى بُيْتَانًا وَ كَانَ لَهُ صَبِيعَةٌ

(The book) 'Qasas al Anbiya' – Al Sadouq, from Abdullah Bin Hamid, from Muhammad Bin Yaqoub, from Ahmad Bin Abdul Jabbar, from Yunus, from Ibn Is'haq, from Aasim Bin Amro bin Qatadah, from Mahmoud Bin Asad, from Ibn Abbas,

'From Salman Al-Farsi^{ra} having said, 'I^{ra} was a man from the people of Isfahan from a town called Jayyi, and my father was a leader of his land and he used to love me^{ra} with intense love. He withheld me^{ra} in the house just as the girl gets withheld, and I^{ra} was a child not knowing from the matters of the people except what I^{ra} saw from the Zoroastrianism, until when my^{ra} father built a building, and there was an estate for him.

فَقَالَ يَا بُنَيَّ شَعَلْنِي مِنْ أَطْلَاعِ الصَّبِيعَةِ مَا تَرَى فَانْطَلِقْ إِلَيْهَا وَ مُرَّهُمْ بِكَذَا وَ كَذَا وَ لَا تُخْبِسْ عَنِّي فَخَرَجْتُ أُرِيدُ الصَّبِيعَةَ فَمَرَرْتُ بِكَنِيسَةِ النَّصَارَى فَسَمِعْتُ أَصَوَاتَهُمْ فَقُلْتُ مَا هَذَا قَالُوا هَؤُلَاءِ النَّصَارَى يُصَلُّونَ فَدَخَلْتُ أَنْظُرُ فَأَعَجَبَنِي مَا رَأَيْتُ مِنْ حَالِهِمْ

He said, 'O my son^{ra}! It has pre-occupied me from noticing the estate, what you^{ra} can see, so go to it and instruct them with such and such, and not withhold from me'. So, I^{ra} went out intending the estate, and I^{ra} passed by a Christian Church and I heard their voices. I^{ra} said,

⁴³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 4

‘What is this?’ They said, ‘They are Christians praying’. I^{ra} entered and looked and it astounded me^{ra} what I^{ra} saw of their state.

فَوَاللَّهِ مَا زِلْتُ جَالِسًا عَنْدهُمْ حَتَّى غَرَبَتِ الشَّمْسُ وَ بَعَثَ أَبِي فِي كُلِّ وَجْهِ حَتَّى جِئْتُهُ حِينَ أَمْسَيْتُ وَ لَمْ أَذْهَبْ إِلَى صَبَاحِهِ فَقَالَ أَبِي أَيْنَ كُنْتَ قُلْتُ مَرَرْتُ بِالنَّصَارَى فَأَعْجَبَنِي صَلَاتُهُمْ وَ دُعَاؤُهُمْ فَقَالَ أَبِي بُيِّ إِنَّ دِينَ آبَائِكَ خَيْرٌ مِنْ دِينِهِمْ

By Allah^{azwj}! I^{ra} did not cease sitting with them until the sun set, and my^{ra} father sent (searchers) in seeking me^{ra} in every direction until I^{ra} came to him in the evening, and I^{ra} had not gone to his estate. My father said, ‘Where were you^{ra}?’ I^{ra} said, ‘I passed by the Christians and their prayers and their supplications fascinated me^{ra}’. He said, ‘Yes, my son^{ra}, the religion of your^{ra} forefathers is better than their religion’.

فَقُلْتُ لَا وَاللَّهِ مَا هَذَا بِخَيْرٍ مِنْ دِينِهِمْ هَؤُلَاءِ قَوْمٌ يَعْبُدُونَ اللَّهَ وَ يَدْعُوْنَ لَهُ وَ أَنْتَ إِنَّمَا تَعْبُدُ نَارًا أَوْقَدْتَهَا بِيَدِكَ إِذَا تَرَكْتَهَا مَاتَتْ فَجَعَلَ فِي رِجْلِي حَدِيدًا وَ حَبَسَنِي فِي بَيْتٍ عِنْدَهُ

I^{ra} said, ‘No, by Allah^{azwj}, this is not better than their religion. They are a people worshipping Allah^{azwj} and supplicating to Him^{azwj} and praying to Him^{azwj}, and rather you are worshipping fire you ignited with your own hands. When you neglect it, it dies. So, he made iron (shackles) to be in my^{ra} legs and withheld me^{ra} in the house with him.

فَبَعَثْتُ إِلَى النَّصَارَى فَقُلْتُ أَيْنَ أَصْلُ هَذَا الدِّينِ قَالُوا بِالشَّامِ قُلْتُ إِذَا قَدِمَ عَلَيْكُمْ مِنْ هُنَاكَ نَاسٌ فَأَذِّنُونِي قَالُوا نَفْعَلُ فَبَعَثُوا بَعْدَ أَنَّهُ قَدِمَ بُحَارًا فَبَعَثْتُ إِذَا قَضَوْا حَوَائِجَهُمْ وَ أَزَادُوا الْخُرُوجَ فَأَذِّنُونِي بِهِ قَالُوا نَفْعَلُ ثُمَّ بَعَثُوا إِلَيَّ بِذَلِكَ فَطَرَحْتُ الْحَدِيدَ مِنْ رِجْلِي وَ انْطَلَقْتُ مَعَهُمْ

I^{ra} sent a message to the Christians and said, ‘Where is the origin of this religion?’ They said, ‘At Syria’. I^{ra} said, ‘When some people come to you from there then let me^{ra} know’. They said, ‘We shall do so’. They sent a message after some traders had arrived. I^{ra} sent a message, ‘When they have fulfilled their needs and intended to go out, then let me know’. They said, ‘We shall do so’. Then they sent a message to me^{ra} with that, and the iron dropped off from my^{ra} legs and I^{ra} went with them.

فَلَمَّا قَدِمْتُ الشَّامَ قُلْتُ مَنْ أَفْضَلُ هَذَا الدِّينِ قَالُوا الْأَسْفَفُ صَاحِبُ الْكَنِيسَةِ فَجِئْتُ فَقُلْتُ إِنِّي أَحْبَبْتُ أَنْ أَكُونَ مَعَكَ وَ أَتَعَلَّمَ مِنْكَ الْخَيْرَ قَالَ فَكُنْ مَعِيَ فَكُنْتُ مَعَهُ وَ كَانَ رَجُلٌ سَوِيٌّ يَأْمُرُهُمْ بِالصَّدَقَةِ فَإِذَا جَمَعُوهَا اكْتَنَزَهَا وَ لَمْ يُعْطِهَا الْمَسَاكِينَ مِنْهَا وَ لَا بَعْضَهَا

When I^{ra} arrived at Syria, I^{ra} said, ‘Who is the superior one of this religion?’ They said, ‘The Bishop, in charge of the Church’. I^{ra} went and said, ‘I^{ra} would love it to become with you and learn the good from you’. He said, ‘Then be with me’. I^{ra} became with him, and he was an evil man, ordering them with the charitable donations, and when he had collected it, hoarded it and did not give it to the poor from it (the community), not even part of it.

فَلَمْ يَلْبَثْ أَنْ مَاتَ فَلَمَّا جَاءُوا أَنَّ يَدْفِنُوهُ قُلْتُ هَذَا رَجُلٌ سَوِيٌّ وَ نَبِّهْتُهُمْ عَلَى كَثْرِهِ فَأَخْرَجُوا سَبْعَ قِلَالٍ مَمْلُوءَةً ذَهَبًا فَصَلَبُوهُ عَلَى خَشَبَةٍ وَ رَمَوْهُ بِالْحِجَارَةِ وَ جَاءُوا بِرَجُلٍ آخَرَ فَجَعَلُوهُ مَكَانَهُ فَلَا وَاللَّهِ يَا ابْنَ عَبَّاسٍ مَا رَأَيْتُ رَجُلًا قَطُّ أَفْضَلَ مِنْهُ وَ أَزْهَدَ فِي الدُّنْيَا وَ أَشَدَّ اجْتِهَادًا مِنْهُ فَلَمْ أَزَلْ مَعَهُ حَتَّى حَضَرَتْهُ الْوَفَاةُ وَ كُنْتُ أُحِبُّهُ

He did not live long and died. When they came to bury him, I^{ra} said, ‘This is an evil man’, and informed them upon his treasure hoard, and they extracted seven chests filled with gold.

They crucified him upon a plank and pelted him with the stones, and they came with another man and made him to be in his place. By Allah^{azwj}, O Ibn Abbas, I^{ra} have not seen any man better than him, and more ascetic in the world, and intense of the striving than him. I^{ra} did not cease to be with him until the death presented to him, and I^{ra} used to love him.

فَقُلْتُ يَا فَلَانُ قَدْ حَضَرَكَ مَا تَرَى مِنْ أَمْرِ اللَّهِ فَإِلَى مَنْ تُوصِي بِي قَالَ أَيُّ بُيٍّ مَا أَعْلَمُ إِلَّا رَجُلًا بِالْمَوْصِلِ فَأَتَيْهِ فَإِنَّكَ سَتَجِدُهُ عَلَى مِثْلِ حَالِي

I^{ra} said, 'O so and so! It has presented to you what you can see, from the Command of Allah^{azwj}, so to whom are you bequeathing me^{ra}?' He said, 'Yes, my son^{ra}, I do not know except a man at Al-Mosul, and you^{ra} will find him upon similar to my state'.

فَلَمَّا مَاتَ وَغُيِّبَ لَحِقْتُ بِالْمَوْصِلِ فَأَتَيْتُهُ فَوَجَدْتُهُ عَلَى مِثْلِ حَالِهِ مِنَ الْإِجْتِهَادِ وَالزَّهَادَةِ فَقُلْتُ لَهُ إِنَّ فَلَانًا أَوْصَى بِي إِلَيْكَ فَقَالَ يَا بُيٍّ كُنْ مَعِيَ فَأَقَمْتُ عِنْدَهُ حَتَّى حَضَرَتْهُ الْوَفَاةُ فَلْتُ إِلَى مَنْ تُوصِي بِي قَالَ الْآنَ يَا بُيٍّ لَا أَعْلَمُ إِلَّا رَجُلًا بِنَصِيبِي فَالْحَقُّ بِهِ

When he died and disappeared, I^{ra} went to Mosul and came to him and found him upon similar to his state, from the striving, and the ascetism. I^{ra} said to him, 'So and so bequeathed with me^{ra} to you'. He said, 'O my son^{ra}! Be with me'. I^{ra} stayed with him until the death presented to him. I^{ra} said, 'To whom are you bequeathing me^{ra}?' He said, 'At the moment, O my son^{ra}, I do not know except a man at Nasibeyn, so join up with him'.

فَلَمَّا دَفِنَاهُ لَحِقْتُ بِهِ فَقُلْتُ لَهُ إِنَّ فَلَانًا أَوْصَى بِي إِلَيْكَ فَقَالَ يَا بُيٍّ أَقِمْ فَأَقَمْتُ عِنْدَهُ فَوَجَدْتُهُ عَلَى مِثْلِ حَالِهِمْ حَتَّى حَضَرَتْهُ الْوَفَاةُ فَقُلْتُ إِلَى مَنْ تُوصِي بِي قَالَ مَا أَعْلَمُ إِلَّا رَجُلًا بِعُمُورِيَّةٍ مِنْ أَرْضِ الرُّومِ فَأَتَيْهِ فَإِنَّكَ سَتَجِدُهُ عَلَى مِثْلِ مَا كُنَّا عَلَيْهِ

When we had buried him, I joined up with him and said to him, 'So and so bequeathed me^{ra} to you'. He said, 'O my son! Stay'. I^{ra} stayed with him and found him upon similar to their state until the death presented to him. I^{ra} said, 'To whom are you bequeathing me^{ra}?' He said, 'I do not know except a man at Amuriyya from the land of Rome. Go to him and you^{ra} will find him to be similar of what we have been upon'.

فَلَمَّا وَارَيْتُهُ خَرَجْتُ إِلَى الْعُمُورِيَّةِ فَأَقَمْتُ عِنْدَهُ فَوَجَدْتُهُ عَلَى مِثْلِ حَالِهِمْ وَ انْتَسَبْتُ غُيْمَةً وَ بَقَرَاتٍ إِلَى أَنْ حَضَرَتْهُ الْوَفَاةُ فَقُلْتُ إِلَى مَنْ تُوصِي بِي قَالَ لَا أَعْلَمُ أَحَدًا عَلَى مِثْلِ مَا كُنَّا عَلَيْهِ وَ لَكِنْ قَدْ أَظْلَكَ زَمَانٌ نَبِيٌّ يُبْعَثُ مِنَ الْحَرَمِ مُهَاجِرُهُ بَيْنَ حَرَّتَيْنِ إِلَى أَرْضٍ دَاتٍ سَبْحَةٍ دَاتٍ نَحْلٍ وَ إِنَّ فِيهِ عِلَامَاتٍ لَا تَخْفَى بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ يَأْكُلُ الْهَدِيَّةَ وَ لَا يَأْكُلُ الصَّدَقَةَ فَإِنْ اسْتَطَعْتَ أَنْ تَمْضِيَ إِلَى تِلْكَ الْبِلَادِ فَافْعَلْ

When I^{ra} had buried him, I^{ra} went out to Al-Amuriyya and stayed with him and found him to be upon similar to their state and I^{ra} earned sheep and cows until the death presented to him. I^{ra} said, 'To whom are you bequeathing me^{ra}?' He said, 'I do not know anyone upon similar to what we have been upon, but the time of the Sent Prophet^{sawww} has shaded you^{ra}, emigrating from the Sanctuary between the two heats to a land with marsh with palm trees, and in him^{sawww} there is an unhidden sign between his^{sawww} shoulder, seal of the Prophet-hood. He^{sawww} eats the gift and does not eat the charity, so if you^{ra} are able to go to that city, then do so'.

قَالَ فَلَمَّا وَارَيْتَاهُ أَقَمْتُ حَتَّى مَرَّ رَجُلٌ مِنَ بُحَارِ الْعَرَبِ مِنْ كُلِّبٍ فَقُلْتُ لَهُمْ تَحْمِلُونِي مَعَكُمْ حَتَّى تُقْدِمُونِي أَرْضَ الْعَرَبِ وَ أُعْطِيَكُمْ غُيْمَتِي هَذِهِ وَ بَقَرَاتِي قَالُوا نَعَمْ فَأَعْطَيْنَاهُمْ إِيَّاهَا وَ حَمَلُونِي حَتَّى إِذَا جَاءُوا بِي وَادِي الْقَرْيَ ظَلَمُونِي وَ بَاغُونِي عَبْدًا مِنْ رَجُلٍ يَهُودِيٍّ

He^{ra} said, 'When we had buried him, I stayed until some men from the Arab traders passed by from Kalb. I^{ra} said to them, 'Will you carry me^{ra} with you until you make me^{ra} arrive to the Arab land, and I^{ra} will give you these sheep of mine^{ra} and my^{ra} cows'. They said, 'Yes'. I gave these to them and they carried me^{ra} until when they came with me^{ra} to the valley of Al-Qura, they oppressed me^{ra} and sold me^{ra} as a slave to a man from the Jews.

فَوَاللَّهِ لَقَدْ رَأَيْتُ النَّخْلَ وَطَمَعْتُ أَنْ تَكُونَ الْبَلَدَ الَّذِي نَعَتْ لِي فِيهِ صَاحِبِي حَتَّى قَدِمَ رَجُلٌ مِنْ بَنِي قُرَيْظَةَ مِنْ يَهُودِ وَادِي الْقُرَى فَاِتْبَاعَنِي مِنْ صَاحِبِي
الَّذِي كُنْتُ عِنْدَهُ فَخَرَجَ حَتَّى قَدِمَ بِي الْمَدِينَةَ فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُهَا وَعَرَفْتُ نَعْتَهَا فَأَقَمْتُ مَعَ صَاحِبِي وَبَعَثَ اللَّهُ رَسُولَهُ بِكَرَّةٍ

By Allah^{azwj}! I^{ra} saw the palm trees and I^{ra} wished it would be the city which my companion had described to me^{ra}, until a man from the clan of Qureyza from the Jews came at the valley of Qura and bought me^{ra} from my^{ra} master who I^{ra} was with. He went out until he arrive with me^{ra} at Al-Medina. By Allah^{azwj}! It wasn't except that I^{ra} had seen it and recognised its description. I^{ra} stayed with my^{ra} master and Allah^{azwj} Sent His^{azwj} Rasool^{saww} at Makkah.

لَا يُذَكِّرُ لِي شَيْءٌ مِنْ أَمْرِ مَعَ مَا أَنَا فِيهِ مِنَ الرِّقِّ حَتَّى قَدِمَ رَسُولُ اللَّهِ ص قُبَاءً وَأَنَا أَعْمَلُ لِصَاحِبِي فِي نَخْلٍ لَهُ فَوَاللَّهِ إِنِّي لَكَذَلِكَ إِذْ جَاءَ ابْنُ عَمِّ لَهُ
فَقَالَ قَاتِلِ اللَّهَ بَنِي قَيْلَةَ وَاللَّهِ إِنَّهُمْ لَفِي قُبَاءٍ يَجْتَمِعُونَ عَلَى رَجُلٍ جَاءَ مِنْ مَكَّةَ يُزْعِمُونَ أَنَّهُ نَبِيٌّ

He did not mentioned anything from his^{saww} matter, along with what I^{ra} was in from the slavery, until Rasool-Allah^{saww} arrived at Quba, and I^{ra} was working for my^{ra} master among palm trees of his. By Allah^{azwj}! I^{ra} was like that when a cousin of his came and said, 'May Allah^{azwj} Kill the clan of Qayla! By Allah^{azwj}, they are in Quba, gathering against a man who has come from Makkah claiming that he^{saww} is a Prophet^{saww}'.

فَوَاللَّهِ مَا هُوَ إِلَّا قَدْ سَمِعْتُهَا فَأَخَذَتْنِي الرَّعْدَةُ حَتَّى ظَنَنْتُ لَأَسْقُطَنَّ عَلَى صَاحِبِي وَنَزَلْتُ أَقُولُ مَا هَذَا الْخَبَرُ مَا هُوَ فَرَفَعَ مَوْلَايَ يَدَهُ فَلَكَمَنِي فَقَالَ مَا
لَكَ وَهَذَا أَقِيلَ عَلَى عَمَلِكَ

By Allah^{azwj}, he^{saww} was not except as I^{ra} had heard it, and the trembling seized me^{ra} until I^{ra} though it would not be silent upon my master, and I^{ra} descended and said, 'What is this news, what is it?' My master raised his hand and punched me^{ra}. He said, 'What is to you^{ra} and this? Go back to your work!'

فَلَمَّا أُمْسَيْتُ وَكَانَ عِنْدِي شَيْءٌ مِنْ طَعَامٍ فَحَمَلْتُهُ وَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ص بِقُبَاءٍ فَقُلْتُ بَلَّغْنِي أَنَّكَ رَجُلٌ صَالِحٌ وَأَنْ مَعَكَ أَصْحَابًا وَكَانَ عِنْدِي
شَيْءٌ مِنَ الصَّدَقَةِ فَهَا هُوَ ذَا فَكُلْ مِنْهُ فَأَمْسَكَ رَسُولُ اللَّهِ ص فَقَالَ لِأَصْحَابِهِ كُلُوا وَ لَمْ يَأْكُلْ فَقُلْتُ فِي نَفْسِي هَذِهِ خَصْلَةٌ بِمَا وَصَفَ لِي صَاحِبِي

When it was evening and there was something from the food with me, I^{ra} carried it and went to Rasool-Allah^{saww} at Quba and said, 'It has reached me^{ra} that you^{saww} are a righteous man and that there are companions with you^{saww}, and there is something from the charity with me, so here it is, eat from it'. Rasool-Allah^{saww} abstained and said to his^{saww} companions: 'Eat', and he^{saww} did not eat. I^{ra} said within myself^{ra}, 'This is one characteristic from what my companion had described to me^{ra}'.

ثُمَّ رَجَعْتُ وَتَحَوَّلَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ فَجَمَعْتُ شَيْئًا كَانَ عِنْدِي ثُمَّ جِئْتُهُ بِهِ فَقُلْتُ إِنِّي قَدْ رَأَيْتُكَ لَا تَأْكُلُ الصَّدَقَةَ وَ هَذِهِ هَدِيَّةٌ وَ كَرَامَةٌ لَيْسَتْ
بِالصَّدَقَةِ فَأَكَلَ رَسُولُ اللَّهِ ص وَ أَكَلَ أَصْحَابُهُ فَقُلْتُ هَاتَانِ خَلَّتَانِ

Then I^{ra} returned and Rasool-Allah^{saww} transferred to Al-Medina. I^{ra} gathered something which was with me^{ra}, then went with it to him^{saww} and said, 'I^{ra} have seen that you^{saww} do not eat the charity and this here is a gift and prestige, it isn't charity'. Rasool-Allah^{saww} ate and his^{saww} companions ate. I^{ra} said (within myself^{ra}, 'These are two characteristics.

ثُمَّ جِئْتُ رَسُولَ اللَّهِ ص وَهُوَ يَتَّبِعُ حَنَازَةً وَ عَلَيْهِ سَمَلَتَانِ وَ هُوَ فِي أَصْحَابِهِ فَاسْتَدْرَجْتُ بِهِ لِأَنْظُرَ إِلَى الْخَاتَمِ فِي ظَهْرِهِ فَلَمَّا رَأَى رَسُولُ اللَّهِ ص اسْتَدْبَرْتُهُ عَرَفَ أَنِّي اسْتَنْبَيْتُ شَيْئًا قَدْ وَصِفَ لِي فَرَفَعَ رِدَاءَهُ عَنْ ظَهْرِهِ فَتَنَظَّرْتُ إِلَى الْخَاتَمِ بَيْنَ كَتِفَيْهِ كَمَا وَصَفَ لِي صَاحِبِي

Then I^{ra} went to Rasool-Allah^{saww} and he^{saww} was following a funeral and there were two garments and he^{saww} as among his^{saww} companions. I^{ra} circled with him^{saww} in order to look at the seal in his^{saww} back. When Rasool-Allah^{saww} saw me^{asws} circling around him^{saww}, he^{saww} recognised that I^{ra} was investigating something which had been described to me^{ra}. He^{saww} raised his^{saww} robe from his^{saww} back and I^{ra} looked at the seat between his^{saww} shoulders just as my^{ra} companion had described to me^{ra}.

فَأَكْبَبْتُ عَلَيْهِ أَقْبَلُهُ وَ أَبْكِي فَقَالَ تَحَوَّلْ يَا سَلْمَانُ هُنَا فَتَحَوَّلْتُ وَ جَلَسْتُ بَيْنَ يَدَيْهِ وَ أَحَبُّ أَنْ يَسْمَعَ أَصْحَابُهُ حَدِيثِي عَنْهُ فَحَدَّثْتُهُ يَا ابْنَ عَبَّاسٍ كَمَا حَدَّثْتِكَ فَلَمَّا فَرَغْتُ قَالَ رَسُولُ اللَّهِ ص كَاتِبٌ يَا سَلْمَانُ فَكَاتَبْتُ صَاحِبِي عَلَى ثَلَاثِمِائَةِ نَخْلَةٍ أُخِيصَهَا لَهُ وَ أَزْبَعِينَ أُوقِيَةً فَأَعَانَنِي أَصْحَابُ رَسُولِ اللَّهِ ص بِالنَّخْلَةِ ثَلَاثِينَ وَدِيَّةً وَ عَشْرِينَ وَدِيَّةً كُلُّ رَجُلٍ عَلَى قَدْرِ مَا عِنْدَهُ

I^{ra} devoted to him^{saww}, kissed him^{saww} and cried. He^{saww} said: 'Transfer to over here, O Salman^{ra}!' I^{ra} transferred and sat in front of him^{saww} and loved to hear his^{saww} companion narrating to me^{ra} from him^{saww}. I^{ra} discussed with him^{saww} just as I^{ra} am discussing with you, O Ibn Abbas. When I^{ra} was free, Rasool-Allah^{saww} said: 'Draw a contract, O Salman^{ra}!' So I^{ra} contracted with my^{ra} master upon three hundred palm trees I^{ra} would revive for him, and forty Owqiyas (of gold). The companions of Rasool-Allah^{saww} assisted me^{ra} with the palm trees, thirty plants and twenty plants, each man upon a measurement of what was with him.

فَقَالَ لِي رَسُولُ اللَّهِ ص أَنَا أَضْمُهَا بِيَدِي فَحَفَرْتُ لَهَا حَيْثُ تَوَضَّعْتُ ثُمَّ جِئْتُ رَسُولَ اللَّهِ ص فَقُلْتُ قَدْ فَرَغْتُ مِنْهَا فَخَرَجَ مَعِي حَتَّى جَاءَهَا فُكُنَّا نَحْمِلُ إِلَيْهِ الْوَدْيَ فَيَضَعُهُ بِيَدِهِ فَيُسَوِّي عَلَيْهَا فَوَ الَّذِي بَعَثَهُ بِالْحَقِّ نَبِيًّا مَا مَاتَ مِنْهَا وَدِيَّةً وَاحِدَةً وَ بَقِيَثَ عَلَيَّ الدَّرَاهِمُ فَأَتَاهُ رَجُلٌ مِنْ بَعْضِ الْمَعَارِي بِمِثْلِ الْبَيْضَةِ مِنَ الذَّهَبِ

Rasool-Allah^{saww} said to me^{ra}: 'I^{saww} shall place it (plant) with my^{saww} hands'. So, I dug for it where it was place. Then I^{ra} went to Rasool-Allah^{saww} and said, 'I^{ra} am free from it'. He^{saww} went out with me^{ra} until he^{saww} came to it, and we were carrying the seeds to it, and he^{saww} placed (planted) it with his^{saww} hands and evened (the soil) upon it. By the One^{azwj} Who Sent him^{saww} with the Truth as a Prophet^{saww}, not one of the seeds died from it, and the Dirhams remained upon me^{ra}. I^{ra} gave them to a man from one of the military like the egg of the gold.

فَقَالَ رَسُولُ اللَّهِ ص أَيْنَ الْفَارِسِيُّ الْمُكَاتِبُ الْمُسْلِمُ فُدِعِثَ لَهُ فَقَالَ خُذْ هَذِهِ يَا سَلْمَانُ فَأَذْكُهَا مِمَّا عَلَيْكَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَفْعُلُ هَذِهِ مِمَّا عَلَيَّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ سَيُوفِي بِهَا عَنْكَ فَوَ الَّذِي نَفْسُ سَلْمَانَ بِيَدِهِ لَوَزَنْتُ لَهُمْ مِنْهَا أَزْبَعِينَ أُوقِيَةً فَأَذْكَيْتُهَا إِلَيْهِمْ وَ عَتَقَ سَلْمَانُ

Rasool-Allah^{saww} said: 'Where is Al-Farsi^{ra}, the contracted, the Muslim?' I^{ra} was called for him^{saww}. He^{saww} said: 'O Salman^{ra}! Fulfil it from what is upon you^{ra}'. I^{ra} said, 'O Rasool-

Allah^{saww}! Where can I^{ra} locate this from what is upon me^{ra}? He^{saww} said: 'Allah^{azwj} Mighty and Majestic will Fulfil me^{saww} with it on your^{ra} behalf'. By the One^{azwj} in Whose Hand is the soul of Salman^{ra}! I^{ra} weight out forty Owqiyas for them and fulfilled it to them'. And Salman^{ra} was free.

قَالَ وَكَانَ الرَّقُّ قَدْ حَبَسَنِي حَتَّى فَاتَنِي مَعَ رَسُولِ اللَّهِ ص بَدْرٌ وَ أُحُدٌ ثُمَّ عَتَقْتُ فَشَهِدْتُ الْحُنْدَقَ وَ لَمْ يَفْتَنِي مَعَهُ مَشْهُدٌ.

He^{ra} said, 'And the slavery had withheld me^{ra} and I^{ra} missed Badr and Ohad with Rasool-Allah^{saww}. Then I^{ra} was free and I^{ra} attended Al-Khandaq, and not attendance with him^{saww} was missed by me^{ra}'.⁴⁴⁰

6- **يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا وَاقَى رَسُولُ اللَّهِ ص الْمَدِينَةَ مُهَاجِرًا نَزَلَ بِقُبَا قَالَ لَا أَدْخُلُ الْمَدِينَةَ حَتَّى يَلْحَقَ بِي عَلِيٌّ وَ كَانَ سَلْمَانُ كَثِيرَ السُّؤَالِ عَنْ رَسُولِ اللَّهِ ص وَ كَانَ قَدْ اشْتَرَاهُ بَعْضُ الْيَهُودِ وَ كَانَ يَخْدُمُ تَحْتَ لِصَاحِبِهِ**

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported than when he (Salman^{ra}) met Rasool-Allah^{saww} at Al-Medina as an emigrant, he^{saww} descended at Quba. He^{saww} said, 'I^{saww} will not enter until Ali^{asws} joins with me^{saww}'; and Salman^{ra} was with a lot of questions about Rasool-Allah^{saww}, and one of the Jews had bought him^{ra}, and he^{ra} was serving in palm tree plantation of his^{ra} master.

لَمَّا وَاقَى ع قُبَا وَ كَانَ سَلْمَانُ قَدْ عَرَفَ بَعْضَ أَخْوَالِهِ مِنْ بَعْضِ أَصْحَابِ عِيسَى وَ غَيْرِهِ فَحَمَلَ طَبَقًا مِنْ تَمْرٍ وَ جَاءَهُمْ بِهِ فَقَالَ سَمِعْنَا أَنَّكُمْ غُرَبَاءُ وَاقِفْتُمْ إِلَى هَذَا الْمَوْضِعِ فَحَمَلْنَا هَذَا إِلَيْكُمْ مِنْ صَدَقَاتِنَا فَكُلُوهُ فَقَالَ رَسُولُ اللَّهِ ص سَمُوا وَ كُلُوا وَ لَمْ يَأْكُلْ هُوَ مِنْهُ شَيْئًا وَ سَلْمَانُ وَاقِفٌ يَنْظُرُ فَأَخَذَ الطَّبَقَ وَ انْصَرَفَ وَ هُوَ يَقُولُ هَذِهِ وَاحِدَةٌ بِالْفَارِسِيَّةِ

When he^{ra} arrived at Quba, and Salman^{ra} had already recognise some of his^{saww} situations from one of the companions of Isa^{as} and others, he^{ra} carried a tray of dates and came to them with it and said, 'We have heard that you are strangers who have gathered to this place, and we carried this to you from our charities, so eat it'. Rasool-Allah^{saww} said: 'Name (Bismillah) and eat, and he^{saww} did not eat anything from it, and Salman^{ra} was standing looking. He^{ra} grabbed the tray and left and he^{ra} was saying in Persian, 'This is one'.

ثُمَّ جَعَلَ فِي الطَّبَقِ تَمْرًا آخَرَ وَ حَمَلَهُ فَوَضَعَهُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ رَأَيْتَكَ لَمْ تَأْكُلْ مِنْ تَمْرِ الصَّدَقَةِ وَ هَذِهِ هَدِيَّةٌ فَمَدَّ يَدَهُ ص وَ أَكَلَ وَ قَالَ لِأَصْحَابِهِ كُلُوا بِاسْمِ اللَّهِ فَأَخَذَ سَلْمَانُ الطَّبَقَ وَ يَقُولُ هَذَانِ اثْنَانِ

Then he^{ra} made other dates in the tray and carried it and place it in front of Rasool-Allah^{saww} and said, 'I^{ra} saw you^{saww} did not eat from the dates of charity and these are gifts. He^{saww} extended his^{saww} hand and ate and said to his^{saww} companion: 'Eat in the Name of Allah^{azwj}'. Salman^{ra} took the tray and he^{ra} said, 'These are two'.

ثُمَّ دَارَ خَلْفَ رَسُولِ اللَّهِ ص فَعَلِمَ ص مُرَادَهُ مِنْهُ فَأَرْنَى رِذَاءَهُ عَنْ كَيْفِيَّةِ فَرَأَى سَلْمَانُ الشَّامَةَ فَوَقَعَ عَلَيْهَا فَمَبَّلَهَا وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

Then he^{ra} circled behind Rasool-Allah^{saww}, and he^{saww} knew his^{asws} purpose from him^{saww}, so he^{saww} took off his^{saww} robe from his^{saww} shoulder, and Salman^{ra} saw the mark and fell upon

⁴⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 5

it, kissing it, and said, 'I^{ra} testify that there is no god except Allah^{azwj} and you^{saww} are a Rasool^{saww} of Allah^{azwj}.

ثُمَّ قَالَ إِنِّي عَبْدٌ لِيَهُودِيٍّ فَمَا تَأْمُرُنِي قَالَ أَذْهَبَ فَكَاتِبْتُهُ عَلَى شَيْءٍ نَدَفَعُهُ إِلَيْهِ فَصَارَ سَلْمَانُ إِلَى الْيَهُودِيِّ فَقَالَ إِنِّي أَسْلَمْتُ وَاتَّبَعْتُ هَذَا النَّبِيَّ عَلَى دِينِهِ
وَلَا تَنْتَفِعُ بِي فَكَاتِبْتَنِي عَلَى شَيْءٍ أَذْفَعُهُ إِلَيْكَ وَأَمْلِكُ نَفْسِي

Then he^{ra} said, 'I^{ra} am a slave of a Jew, so what are your^{saww} instructions for me^{ra}'. He^{saww} said: 'Go and contract him upon something, we shall hand it over to him'. Salman^{ra} went to the Jew and said, 'I^{ra} have become a Muslim and am following this Prophet^{saww} upon his^{saww} Religion and you will not benefit with me^{ra}, so draw out a contract with me^{ra} upon something, I^{saww} hand it over to you and control myself^{ra}'.

فَقَالَ الْيَهُودِيُّ أَكَاثِبُكَ عَلَى أَنْ تَعْرِسَ بِي خَمْسِمِائَةَ نَخْلَةٍ وَتَخْدُمَهَا حَتَّى تَحْمِلَ ثُمَّ تُسَلِّمَهَا إِلَيَّ وَ عَلَى أَرْبَعِينَ أَوْيَةً ذَهَباً جَيِّداً وَ انْصَرَفَ إِلَى رَسُولِ اللَّهِ
ص فَأَخْبَرَهُ بِذَلِكَ قَالَ ص أَذْهَبَ فَكَاتِبْتُهُ عَلَى ذَلِكَ

The Jew said, 'I shall contract you^{ra} upon that you^{ra} will plant five hundred palm trees for me, and you^{ra} will service these until they bear fruit, then you^{ra} will submit them to me, and upon four hundred ounces of new gold'. And he^{ra} went to Rasool-Allah^{saww} and informed him^{saww} with that. He^{saww} said: 'Go and contract him upon that'.

فَمَضَى سَلْمَانُ وَ كَاتِبْتُهُ عَلَى ذَلِكَ وَ قَدَّرَ الْيَهُودِيُّ أَنَّ هَذِهِ شَيْءٌ لَا يَكُونُ إِلَّا بَعْدَ سِنِينَ وَ انْصَرَفَ سَلْمَانُ بِالْكِتَابِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَذْهَبَ
فَأَتَنِي بِخَمْسِمِائَةِ نَوَاقٍ فَجَاءَ سَلْمَانُ بِخَمْسِمِائَةِ نَوَاقٍ فَقَالَ سَلِّمَهَا إِلَيَّ ثُمَّ قَالَ لِسَلْمَانَ أَذْهَبَ بِنَا إِلَى الْأَرْضِ الَّتِي طَلَبَ النَّخْلَ فِيهَا فَذَهَبُوا إِلَيْهَا فَكَانَ
رَسُولُ اللَّهِ ص يَنْقُبُ الْأَرْضَ بِإِصْبَعِهِ ثُمَّ يَقُولُ لِعَلِيِّ ضَعْ فِي الثَّقَبِ نَوَاقَ ثُمَّ يَرُدُّ التُّرَابَ عَلَيْهَا

Salman^{ra} went and contracted with him upon that, and the Jew reckoned that this is something which cannot happen except after years, and Salman^{ra} left with the contract to Rasool-Allah^{saww}. He^{saww} said: 'Go and come with five hundred seeds. Salman^{ra} came with five hundred seeds. He^{saww} said: 'Submit them to me^{saww}'. Then he^{saww} said to Salman^{ra}: 'Come with us to the land which the palm trees are sought in'. They went to it, and Rasool-Allah^{saww} was making holes in the ground with his^{saww} fingers, then saying to Ali^{asws}: 'Place a seed in the hole, then return the soil upon it.

وَ يَنْتَحِبُ رَسُولُ اللَّهِ أَصَابِعُهُ فَيَنْفَجِرُ الْمَاءُ مِنْ بَيْنِهَا فَيَسْقِي ذَلِكَ الْمَوْضِعَ ثُمَّ يَصِيرُ إِلَى مَوْضِعٍ ثَانٍ فَيَفْعَلُ بِهَا كَذَلِكَ فَإِذَا فَرَغَ مِنَ الثَّانِيَةِ تَكُونُ الْأُولَى قَدْ
نَبَتَتْ ثُمَّ يَصِيرُ إِلَى مَوْضِعٍ ثَالِثَةٍ فَإِذَا فَرَغَ مِنْهَا تَكُونُ الْأُولَى قَدْ حَمَلَتْ ثُمَّ يَصِيرُ إِلَى مَوْضِعٍ رَابِعَةٍ وَ قَدْ نَبَتِ الثَّالِثَةُ وَ حَمَلَتِ الثَّانِيَةُ وَ هَكَذَا حَتَّى فَرَغَ
مِنْ عَرَسِ الْخَمْسِمِائَةِ وَ قَدْ حَمَلَتْ كُلُّهَا

And Rasool-Allah^{saww} opened his^{saww} fingers and the water burst out from between them, and that place was irrigated. Then he^{saww} came to a second place and did like that at it. When he^{saww} was free from the second, the first one happen to have grown. Then he^{saww} came to a third place, and when he^{saww} was free from it, the first had born fruit. Then he^{saww} came to the fourth, and the third had grown and the second had borne fruit, and like that until he^{saww} was free from planting five hundred, and all of them had born fruit.

فَنَظَرَ الْيَهُودِيُّ وَ قَالَ صَدَقْتَ فَرُئِشُ أَنَّ مُحَمَّداً سَاحِرٌ وَ قَالَ قَدْ قَبِضْتُ مِنْكَ النَّخْلَ فَأَتَيْنَ الذَّهَبَ فَتَنَاوَلَ رَسُولُ اللَّهِ ص حَجراً كَانَ بِيَدِهِ فَصَارَ
ذَهَباً أَجْوَدَ مَا يَكُونُ

The Jew looked and said, 'Quraysh spoke the truth that Muhammad^{saww} is a sorcerer', and said, 'I have taken possession of the palm trees from you^{ra}, so where is the gold'. Rasool-Allah^{saww} grabbed a rock which was in front of him^{saww} and it became gold, new as it could happen to be.

فَقَالَ الْيَهُودِيُّ مَا رَأَيْتُ ذَهَبًا قَطُّ مِثْلَهُ وَ قَدَّرَهُ مِثْلَ تَفْدِيرِ عَشْرَةِ أَوْاقِيٍّ فَوَضَعَهُ فِي الْكَفَّةِ فَرَجَحَ فَرَادَ عَشْرًا فَرَجَحَ حَتَّى صَارَ أَرْبَعِينَ أَوْيَّةً لَا تَرِيدُ وَ لَا تَنْقُصُ قَالَ سَلْمَانٌ فَانْصَرَفْتُ إِلَى رَسُولِ اللَّهِ ص فَلَزِمْتُ خِدْمَتَهُ وَ أَنَا خُرٌّ.

The Jew said, 'I have not seen gold like it at all', and he valued it like ten Owqiyas, so he placed it in the palm and it outweighed and increased ten, and it outweighed and increased ten, until it became forty Owqiyas, neither more nor less. Salman^{ra} said, 'I left to go to Rasool-Allah^{saww} and necessitated to serving him^{saww}, and I^{ra} was free'.⁴⁴¹

7- **بيج، الخرائج و الجرائح رُوِيَ أَنَّ عَلِيًّا ع دَخَلَ الْمَسْجِدَ بِالْمَدِينَةِ عَدَاةَ يَوْمٍ قَالَ رَأَيْتُ فِي النَّوْمِ رَسُولَ اللَّهِ ص وَ قَالَ لِي إِنَّ سَلْمَانَ تُؤَيِّ وَ وَصَّانِي بِغُسْلِهِ وَ تَكْفِينِهِ وَ الصَّلَاةَ عَلَيْهِ وَ ذَفْنِهِ وَ هَا أَنَا خَارِجٌ إِلَى الْمَدَائِنِ لِذَلِكَ**

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that Ali^{asws} entered the Masjid at Al-Medina one morning. He^{asws} said: 'I^{asws} saw Rasool-Allah^{saww} in the dream and he^{saww} said to me^{asws} that Salman^{ra} has passed away and bequeathed to me^{asws} with washing him^{ra} and enshrouding him^{ra} and the Salat upon him^{ra} and burying him^{ra}, and there I^{asws} was going out to Al-Madain for that.

فَقَالَ عُمَرُ خُذِ الْكَفَنَ مِنْ بَيْتِ الْمَالِ فَقَالَ عَلِيٌّ ع ذَلِكَ مَكْفِيٌّ مَفْرُوعٌ مِنْهُ فَخَرَجَ وَ النَّاسُ مَعَهُ إِلَى ظَاهِرِ الْمَدِينَةِ ثُمَّ خَرَجَ وَ انْصَرَفَ النَّاسُ فَلَمَّا كَانَ قَبْلَ ظَهْرِ رَجَعَ وَ قَالَ دَفَنْتُهُ وَ أَكْثَرُ النَّاسِ لَمْ يُصَدِّقُوا حَتَّى كَانَ بَعْدَ مُدَّةٍ وَصَلَ مِنَ الْمَدَائِنِ مَكْتُوبٌ أَنَّ سَلْمَانَ تُؤَيِّ فِي يَوْمٍ كَذَا وَ دَخَلَ عَلَيْنَا أَغْرَابِيٌّ فَعَمَّسَلَهُ وَ كَفَّنَهُ وَ صَلَّى عَلَيْهِ وَ دَفَنَهُ ثُمَّ انْصَرَفَ فَتَعَجَّبَ النَّاسُ كُلُّهُمْ.

Umar said, 'Take the shroud from the public treasury'. Ali^{asws} said: 'That has been suffice', dismissing from it. He^{asws} went out and the people were with him^{asws} to the outback of Al-Madain. Then he^{asws} went out and the people left. When it was before afternoon, he^{asws} returned and said, 'He^{asws} is buried', and most of the people did not ratify until it was after a time, and a letter came from Al-Madain, 'Salman^{ra} has expired during such and such day, and a Bedouin had come and washed him^{ra}, and enshrouded him^{ra} and prayed Salat upon him^{ra} and buried him^{ra}, then he left'. The people were astonished, all of them'.⁴⁴²

8- **قب، المناقب لابن شهر آشوب كَتَبَ رَسُولُ اللَّهِ ص عَهْدًا لِحَيِّ سَلْمَانَ بِكَارِزُونَ هَذَا كِتَابٌ مِنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ الْفَارِسِيُّ سَلْمَانُ وَصِيَّةً بِأَخِيهِ مِهَادِ بْنِ فَرْوَجَ بْنِ مَهْيَارَ وَ أَقَارِبِهِ وَ أَهْلِ بَيْتِهِ وَ عَقِيهِ مِنْ بَعْدِهِ مَا تَنَاسَلُوا مِنْ أَسْلَمَ مِنْهُمْ وَ أَقَامَ عَلَى دِينِهِ سَلَامٌ اللَّهُ**

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'Rasool-Allah^{saww} wrote a pact for the tribe at Karoun: 'This is an agreement from Muhammad^{saww} Bin Abdullah^{asws}, Rasool^{saww} of Allah^{azwj}. Al-Farsi Salman^{ra} asked him^{saww} to bequeath his^{ra} brother Mihad Bin Farukh Bin Mahyar, and his^{ra} near ones, and his^{ra} family, and his^{ra} posterity from after him^{ra} what will be procreated, one from them who becomes a Muslim and stays upon his Religion, Peace of Allah^{azwj}.

⁴⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 6

⁴⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 7

أَحْمَدُ اللَّهُ إِلَيْكُمْ إِنَّ اللَّهَ تَعَالَى أَمَرَنِي أَنْ أَقُولَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَقُولُهَا وَ أَمُرُ النَّاسَ بِهَا وَ الْأَمْرُ كُلُّهُ لِلَّهِ خَلَقَهُمْ وَ أَمَاتَهُمْ وَ هُوَ يَنْشُرُهُمْ وَ إِلَيْهِ الْمَصِيرُ

I^{saww} praise Allah^{azwj} to you. Allah^{azwj} the Exalted Commanded me^{saww} that I^{saww} should say, there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}. I^{saww} should say it and instruct the people with it, and the matter, all of it is for Allah^{azwj}. He^{azwj} Creates them and Causes them to die and He^{azwj} will be Resurrecting them, and to Him^{azwj} is the destination’.

ثُمَّ ذَكَرَ فِيهِ مِنْ اخْتِزَامِ سَلْمَانَ إِلَى أَنْ قَالَ وَ قَدْ رَفَعْتُ عَنْهُمْ حَزْرَ النَّاصِيَةِ وَ الْجُزْيَةِ وَ الْخُمْسَ وَ الْعَشَرَ وَ سَائِرَ الْمُؤْنِ وَ الْكُلْفِ فَإِنْ سَأَلُوكُمْ فَأَعْطُوهُمْ وَ إِنْ اسْتَعَاثُوا بِكُمْ فَأَعِثُوهُمْ وَ إِنْ اسْتَحَارُوا بِكُمْ فَأَجِزُوهُمْ وَ إِنْ أَسَاءُوا فَأَعْفُوا لَهُمْ وَ إِنْ أَسَاءَ إِلَيْهِمْ فَأَمْنَعُوا عَنْهُمْ وَ يُعْطُوا مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ فِي كُلِّ سَنَةٍ مَائَتِي خُلَّةٍ وَ مِنْ الْأَوَاقِي مِائَةٌ فَقَدْ اسْتَحَقَّ سَلْمَانُ ذَلِكَ مِنْ رَسُولِ اللَّهِ

Then he^{saww} mentioned in it the respect of Salman^{ra} up to he^{saww} said: ‘I^{saww} have lifted from them shaving the forelocks, and the taxation, and the fifth, and the tenth, and rest of the provisions, and the encumberments. So, if they were to ask you then give them, and if they seek help with you then help them, and if they seek employment with you then employ them, and they do (something) bad then forgive them, and if they are distressed (by others) then prevent (others) from them, and let them be given from the public treasury of the Muslims two hundred garments every year and one hundred from the Owqiyas, for Salman^{ra} is deserving of that from Rasool-Allah^{saww}’.

ثُمَّ دَعَا لِمَنْ عَمِلَ بِهِ وَ دَعَا عَلَى مَنْ آذَاهُمْ وَ كَتَبَ عَلَيَّ بْنُ أَبِي طَالِبٍ وَ الْكِتَابُ إِلَى الْيَوْمِ فِي أَيْدِيهِمْ وَ يَعْمَلُ الْقَوْمُ بِرِسْمِ النَّبِيِّ ص فَلَوْ لَا ثَقَّتْهُ بِأَنْ دِينَهُ يُطَبِّقُ الْأَرْضَ لَكَانَ كِتَابُهُ هَذَا السَّجَلُ مُسْتَحِيلًا.

Then he^{saww} supplicated for the ones who work with it and supplicated against the ones who harm them, and Ali^{asws} Bin Abu Talib^{asws} wrote it, and the agreement is in their hands up to today and the people are working by the decree of the Prophet^{saww}. If he^{saww} had no confidence that his^{saww} Religion will be prevailing in the earth, he^{saww} would not have written this record would have been impossible”.⁴⁴³

9- م، تفسير الإمام عليه السلام قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع إِنَّ سَلْمَانَ الْفَارِسِيَّ رَحِمَهُ اللَّهُ عَلَيْهِ مَرَّ بِقَوْمٍ مِنَ الْيَهُودِ فَسَأَلُوهُ أَنْ يَجْلِسَ إِلَيْهِمْ وَ يُحَدِّثَهُمْ بِمَا سَمِعَ مِنْ مُحَمَّدٍ فِي يَوْمِهِ هَذَا فَجَلَسَ إِلَيْهِمْ لِحُرْصِهِ عَلَى إِسْلَامِهِمْ فَقَالَ سَمِعْتُ مُحَمَّدًا ص يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا عِبَادِي أَوْ لَيْسَ مِنْ لَهْ إِلَيْكُمْ حَوَائِجُ كِبَارٍ لَا تَجُودُونَ بِهَا إِلَّا أَنْ يَتَحَمَّلَ عَلَيْكُمْ بِأَحَبِّ الْخَلْقِ إِلَيْكُمْ تَفْضُونَهَا كَرَامَةً لِشَفِيعِهِمْ

Tafseer Imam (Hassan Al-Askari^{asws}) – Abu Muhammad Al-Askari^{asws} said: ‘Salman Al-Farsi^{as} passed by a group, and they asked him^{as} to be seated with them and narrate to them with what he^{ra} had heard from Muhammad^{saww} during that day of his. So he^{as} sat with them due to his^{as} commitment to their Islam, and he^{as} said: ‘I^{as} heard Muhammad^{saww} saying: ‘Allah^{azwj} Mighty and Majestic Saying: “O My^{azwj} servants! Isn’t it so that the one who has a big need for him to you, you would not be benevolent with it unless he brings over to you the one who is the most beloved of the people to you, (then) you fulfil it in honour of his intercession?’

⁴⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 8

أَلَا فَاعْلَمُوا أَنَّ أَكْرَمَ الْخَلْقِ عَلَيَّ وَ أَفْضَلُهُمْ لَدَيَّ مُحَمَّدٌ وَ أَخُوهُ عَلِيٌّ وَ مَنْ بَعْدَهُ مِنَ الْأَئِمَّةِ الَّذِينَ هُمْ الْوَسَائِلُ إِلَيَّ

Indeed! Know that the most honourable of the people upon Me^{azwj} and the most superior to Me^{azwj} is Muhammad^{saww} and his^{saww} brother Ali^{asws}, and from after him^{asws} are the Imams^{asws}, those who are the means to Me^{azwj}.

أَلَا فَلْيَدْعُنِي مَنْ هَمَّتْ حَاجَةٌ يُرِيدُ نَفْعَهَا أَوْ دَهَتْ دَاهِيَةٌ يُرِيدُ كَشْفَ ضَرَرِهَا مُحَمَّدٌ وَ آلِهِ الْأَفْضَلِينَ الطَّاهِرِينَ أَفْضَلُهَا لَهُ أَحْسَنُ مَا يَقْضِيهَا مَنْ تَسْتَشْفِعُونَ إِلَيْهِ بِأَعَزِّ الْخَلْقِ عَلَيْهِ

Indeed! Therefore, let him supplicate to Me^{azwj}, the one who is interested in his need being benefited, or his disaster, being a disaster sufficed with for its harm, (should supplicate) by Muhammad^{saww} and his^{saww} Progeny^{asws}, the superior ones, the goodly ones, the clean ones. I^{azwj} shall Fulfil it for him better than what he would fulfil it, the one who is intercession of the most honourable of the people upon it”.

فَقَالُوا لِسَلْمَانَ وَ هُمْ يَسْتَهْزِئُونَ بِهِ يَا بَا عَبْدِ اللَّهِ مَا بَالُكَ لَا تَقْتَرِحُ عَلَى اللَّهِ وَ تَتَوَسَّلُ بِهِمْ أَنْ يَجْعَلَكَ أَغْنَى أَهْلِ الْمَدِينَةِ

They said to Salman^{as}, they were mocking with him^{as}, ‘O Abu Abdullah! So what is the matter with you^{as} not suggesting to Allah^{azwj} and beseeching by them^{asws}, that He^{azwj} should Make you^{ra} the richest one of the people of Al-Medina?’

فَقَالَ سَلْمَانُ قَدْ دَعَوْتُ اللَّهَ بِهِمْ وَ سَأَلْتُهُ مَا هُوَ أَجَلٌ وَ أَفْضَلُ وَ أَنْفَعُ مِنْ مُلْكِ الدُّنْيَا بِأَسْرِهِمَا سَأَلْتُهُ بِهِمْ صَلَّيَ اللَّهُ عَلَيْهِمْ أَنْ يَهَبَ لِي لِسَانًا لَتَمَجِيدِهِ وَ ثَنَائِهِ ذَاكِرًا وَ قَلْبًا لِآلَائِهِ شَاكِرًا وَ عَلَى الدَّوَاهِي الدَّاهِيَةِ لِي صَابِرًا وَ هُوَ عَزَّ وَ جَلَّ قَدْ أَجَابَنِي إِلَى مُلْتَمَسِي مِنْ ذَلِكَ وَ هُوَ أَفْضَلُ مِنْ مُلْكِ الدُّنْيَا بِحَدَائِفِهَا وَ مَا تَشْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا مِائَةً أَلْفِ أَلْفِ مَرَّةٍ

Salman^{as} said: ‘I^{as} have already supplicated to Allah^{azwj} Mighty and Majestic by them^{asws}, and asked Him^{azwj} what is more immediate, and more superior, and more beneficial, than your kingdom of the world along with its captivity. I^{as} asked by them^{asws}, that He^{azwj} Endows to me a tongue for praising Him^{azwj}, and lauding Him^{azwj} mentioning, and a heart thankful for His^{azwj} Blessings, and patience upon my^{as} disasters afflicting me^{as}. And He^{azwj}, the Mighty and Majesty, has Answered me^{as} to my^{asws} asking of that, and it is superior than your kingdom of the world along with its strictness, and whatever is included upon it from its goodness, one hundred thousand, thousand times’.

قَالَ ع فَجَعَلُوا يَهْزِئُونَ بِهِ وَ يَقُولُونَ يَا سَلْمَانُ لَقَدْ ادَّعَيْتَ مَرْتَبَةً عَظِيمَةً شَرِيفَةً نَحْتِاجُ أَنْ نَمْتَحِنَ صِدْقَكَ عَنْ كَذِبِكَ فِيهَا وَ هَا نَحْنُ أَوَّلًا قَائِمُونَ إِلَيْكَ بِسَيَاطِنَا فَضَارِبُونَكَ بِهَا فَاسْأَلْ رَبَّكَ أَنْ يَكُفَّ أَيْدِينَا عَنْكَ

He^{asws} said: ‘But they went on mocking him^{as} with it, and they were saying, ‘O Salman^{as}! You^{as} have claimed a great rank, noble. We need to examine your^{as} truthfulness from your^{as} lies with regards to it, and over here, firstly we shall be standing to you^{as} with whips and would be striking you with it. Ask your^{as} Lord^{azwj} if He^{azwj} could Refrain our hands from you^{as}’.

فَجَعَلَ سَلْمَانُ يَقُولُ اللَّهُمَّ اجْعَلْنِي عَلَى الْبَلَاءِ صَابِرًا وَ جَعَلُوا يَضْرِبُونَهُ بِسَيَاطِنِهِمْ حَتَّى أَعْيُوا وَ مَلُّوا وَ جَعَلَ سَلْمَانُ لَا يَرِيدُ عَلَى قَوْلِهِ اللَّهُمَّ اجْعَلْنِي عَلَى الْبَلَاءِ صَابِرًا

Salman^{as} went on saying, 'O Allah^{azwj}! Make me^{as} to be patience upon my^{as} afflictions!' And they went on striking him^{as} with their whips until they were exhausted and fed up, and Salman^{as} went on increasing upon his^{as} words, 'O Allah^{azwj}! Make me^{as} patient upon my^{as} afflictions!'

فَلَمَّا مَلُوا وَ أَعْيُوا قَالُوا لَهُ يَا سَلْمَانَ مَا ظَنَّنَا أَنَّ رُوحاً ثَبَتَ فِي مَقَرِّهَا مَعَ شِدَّةِ هَذَا الْعَذَابِ الْوَارِدِ عَلَيْكَ مَا بِأَلْكَ لَا تَسْأَلُ رَبَّكَ أَنْ يَكْفِنَا عَنْكَ فَقَالَ لِأَنَّ سُؤْلِي ذَلِكَ رَبِّي خِلَافَ الصَّبْرِ بَلْ سَلَّمْتُ لِإِمْهَالِ اللَّهِ تَعَالَى لَكُمْ وَ سَأَلْتُهُ الصَّبْرَ

So when they were fed up and exhausted, they said to him, 'O Salman^{as}! We never thought that any soul would be steadfast in its place along with the likes of this punishment inflicted upon you^{as}. What is the matter with you^{as} not asking your^{as} Lord^{azwj} to refrain us from you^{as}? He^{as} said: 'Because my^{as} asking my^{as} Lord^{azwj} for that would be opposite of patience. But, I^{azwj} submitted to the Respite of Allah^{azwj} the Exalted to you all, and asked Him^{azwj} for the patience (instead).'

فَلَمَّا اسْتَرَأَحُوا قَامُوا إِلَيْهِ بَعْدَ بَسِطِهِمْ فَقَالُوا لَا نَزَالَ نَضْرِبُكَ بِسِطَانِنَا حَتَّى تَرْهَقَ رُوحُكَ أَوْ تُكْفَرَ بِمُحَمَّدٍ ص

When they had rested (for a while), they stood up (again) to him with their whips, and they said, 'We will not cease to strike you with our whips until your^{as} soul departs or you^{as} express Kufr with Muhammad^{saww}.

فَقَالَ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عَلَى مُحَمَّدٍ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ إِنَّ اخْتِمَالِي لِمَكَارِهِكُمْ لِأَدْخُلَ فِي جُمْلَةِ مَنْ مَدَحَهُ اللَّهُ تَعَالَى بِذَلِكَ سَهْلٌ عَلَيَّ يَسِيرٌ

He^{as} said: 'I^{as} would never do that, for Allah^{azwj} has Revealed unto Muhammad^{saww} **Those who are believing in the unseen [2:3]**, and that due to my^{as} enduring your nuisance would include me^{as} in the Phrase, with the ones whom Allah^{azwj} Praised with that – it is easy upon me^{as}.

فَجَعَلُوا يَضْرِبُونَهُ بِسِطَانِهِمْ حَتَّى مَلُوا ثُمَّ قَعَدُوا وَ قَالُوا يَا سَلْمَانَ لَوْ كَانَ لَكَ عِنْدَ رَبِّكَ قُدْرٌ لِإِيمَانِكَ بِمُحَمَّدٍ لَاسْتَحَابَ اللَّهُ دُعَاكَ وَ كَفَّنَا عَنْكَ

They went on striking him^{as} with their whips until they were fed up. Then they sat down, and they said, 'O Salman^{as}! If there was for you^{as}, in the Presence of your^{as} Lord^{azwj}, any worth for your^{as} Eman with Muhammad^{saww}, Allah^{azwj} would have Answered your^{as} supplication and Refrained us from you^{as}.

فَقَالَ سَلْمَانَ مَا أَجْهَلُكُمْ كَيْفَ يَكُونُ مُسْتَجِيباً دُعَائِي إِذَا فَعَلَ بِي خِلَافَ مَا أُرِيدُ مِنْهُ أَنَا أَرَدْتُ مِنْهُ الصَّبْرَ فَقَدْ اسْتَحَابَ لِي وَ صَبَّرَنِي وَ لَمْ أَسْأَلْهُ كَفُّكُمْ عَنِّي فَيَمْنَعَنِي حَتَّى يَكُونَ ضِدَّ دُعَائِي كَمَا تَظُنُّونَ

Salman^{as} said, 'How ignorant you are! How can it be an Answer to my^{as} supplication when He^{azwj} Deals with me^{as} opposite to what I^{as} want from Him^{azwj}? I^{as} want the patience from Him^{azwj}, so He^{azwj} has already Answered to me^{as} and Made me^{as} to be patient, and I^{as} did not ask Him^{azwj} for your refraining from me^{as}, so Defending me^{as} would be opposite to my^{as} supplication, as you are thinking'.

فَقَامُوا إِلَيْهِ ثَالِثَةً بِسِطَانِهِمْ فَجَعَلُوا يَضْرِبُونَهُ وَ سَلْمَانَ لَا يَزِيدُ عَلَى قَوْلِهِ اللَّهُمَّ صَبِّرْنِي عَلَى الْبَلَاءِ فِي حُبِّ صَفِيِّكَ وَ خَلِيلِكَ مُحَمَّدٍ

They stood up to him^{as} for a third time, with their whips, so they went on striking him, and Salman^{as} did not increase upon his^{as} words, 'O Allah^{azwj}! Make me^{as} to be patient upon the affliction for the Sake of the Love of Your^{azwj} elite and Your^{azwj} friend Muhammad^{saww}.'

فَقَالُوا لَهُ يَا سَلْمَانُ وَنَحْنُ أَ أَوْ لَيْسَ مُحَمَّدٌ قَدْ رَخَّصَ لَكَ أَنْ تَقُولَ مِنَ الْكُفْرِ بِهِ مَا نَعْتَقِدُ ضِدَّهُ لِلتَّقِيَّةِ مِنْ أَعْدَائِكَ فَمَا لَكَ لَا تَقُولَ مَا نَقْرُحُ بِهِ عَلَيْكَ لِلتَّقِيَّةِ

They said to him^{as}, 'O Salman^{as}, Woe be unto you^{as}! Or hasn't Muhammad^{saww} allowed you^{as} to be saying phrases of *Kufr* with him^{saww} opposite to your^{as} beliefs out of *Taqiyyah* (dissimulation) from your^{as} enemies? So what is the matter with you^{as} not saying what relieve you^{as} out of *Taqiyyah*?'

فَقَالَ سَلْمَانُ إِنَّ اللَّهَ قَدْ رَخَّصَ لِي فِي ذَلِكَ وَ لَمْ يَفْرِضْهُ عَلَيَّ بَلْ أَجَازَ لِي أَنْ لَا أُعْطِيَكُمْ مَا تُرِيدُونَ وَ أَحْتَمِلُ مَكَارِهِكُمْ وَ جَعَلَهُ أَفْضَلَ الْمَنْزِلَتَيْنِ وَ أَنَا لَا أَخْتَارُ غَيْرَهُ

Salman^{as} said: 'Allah^{azwj} the Exalted has Allowed for me^{as} with regards to that, and did not Impose upon me^{as}. But He^{azwj} has Allowed for me^{as} that I^{as} should not give you what you all are wanting, and endure your nuisance, and Make it to be the more superior of the two statuses, and I^{as} do not chose other than it'.

ثُمَّ قَامُوا إِلَيْهِ بِسِيَاطِهِمْ وَ ضَرْبُوهُ ضَرْبًا كَثِيرًا وَ سَيَّلُوا دِمَاءَهُ وَ قَالُوا لَهُ وَ هُمْ سَاحِرُونَ لَا تَسْأَلُ اللَّهَ كَفَفْنَا عَنْكَ وَ لَا تُظْهِرْ لَنَا مَا تُرِيدُهُ مِنْكَ لِنَكْفُفَ بِهِ عَنْكَ فَادْعُ عَلَيْنَا بِالْهَلَاكِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فِي دَعْوَاكَ أَنَّ اللَّهَ تَعَالَى لَا يَزِيدُ دُعَاكَ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Then they stood up to him^{as} with their whips, and they struck him^{as} with a lot of strikes, and his^{as} blood flowed, and they said to him^{as} while they were mocking, 'You^{as} are neither asking Allah^{azwj} to Refrain us from you^{as}, nor are you^{as} manifesting to us what we want from you^{as} in order for us to refrain from you^{as} due to it, therefore supplicate against us with the destruction, if you^{as} are from the truthful ones in your^{as} supplication – that Allah^{azwj} will not Reject your^{as} supplication by Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean'.

فَقَالَ سَلْمَانُ إِنِّي لَا أَكْرَهُ أَنْ أَدْعُو اللَّهَ لِهَلَاكِكُمْ خَافَةً أَنْ يَكُونَ فِيكُمْ مَنْ قَدْ عَلِمَ اللَّهُ أَنَّهُ سَيُؤْمِنُ بَعْدَ فَأَكُونُ قَدْ سَأَلْتُ اللَّهَ تَعَالَى اقْطِاعَهُ عَنِ الْإِيمَانِ

Salman^{as} said, 'I^{as} dislike it that I^{as} should supplicate to Allah^{azwj} for your destruction, out of fear that there would happen to be among you one whom Allah^{azwj} has Known that he would be believing afterwards, so I^{as} would have ended up asking Allah^{azwj} the Exalted for his being cut off from the *Eman*'.

فَقَالُوا قُلِ اللَّهُمَّ أَهْلِكَ مَنْ كَانَ فِي مَعْلُومِكَ أَنَّهُ يَنْقُصُ إِلَى الْمَوْتِ عَلَى تَمَرُّدِهِ فَإِنَّكَ لَا تُصَادِفُ بِهَذَا الدُّعَاءِ مَا خِفْتَهُ

They said, 'Say, 'O Allah^{azwj}! Destroy the ones who were in Your^{azwj} Knowledge that he would be remaining upon his contumacy up to the death, for you^{as} would not be encountering with this supplicating, what you^{as} fear'.

قَالَ فَانْفَرَجَ لَهُ حَاطُطُ الْبَيْتِ الَّذِي هُوَ فِيهِ مَعَ الْقَوْمِ وَ شَاهَدَ رَسُولُ اللَّهِ ص وَ هُوَ يَقُولُ يَا سَلْمَانُ ادْعُ عَلَيْهِمْ بِالْهَلَاكِ فَلَيْسَ فِيهِمْ أَحَدٌ يُرْشِدُ كَمَا دَعَا نُوحٌ ع عَلَى قَوْمِهِ لَمَّا عَرَفَ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِهِ إِلَّا مَنْ قَدْ آمَنَ

He^{asws} said, 'So it cleaved asunder for him^{as}, the wall of the house which he^{as} was in along with the group, and he^{as} saw Rasool-Allah^{saww} and he^{saww} was saying: 'O Salman^{as}! Supplicate against them, for there isn't anyone among them who would be Guided, just as Noah^{as} supplicated against his^{as} people, when he^{as} recognised that they would never believe from his people except the one who had already believed'.

فَقَالَ سَلْمَانُ كَيْفَ تُرِيدُونَ أَنْ أَدْعُوَ عَلَيْكُمْ بِالْهَلَاكِ فَقَالُوا تَدْعُو أَنْ يَغْلِبَ اللَّهُ سَوْطَ كُلِّ وَاحِدٍ مِنَّا أَفْعَى تَعْطِفُ رَأْسَهَا ثُمَّ تَمَشُّ عِظَامَ سَائِرِ بَدَنِهِ

Salman^{as} said: 'How are you all wanting me^{as} to be supplicating against you?' They said, 'Supplicate to Allah^{azwj} that He^{azwj} Transforms the whips of each one of us into a snake, stoop upon his head, then devour the bones of the rest of his body'.

فَدَعَا اللَّهَ بِذَلِكَ فَمَا مِنْ سِبَاطِهِمْ سَوْطٌ إِلَّا قَلَبَهُ اللَّهُ تَعَالَى عَلَيْهِمْ أَفْعَى لَهَا رَأْسَانِ فَتَنَاقَلُوا بِرَأْسِ مِنْهَا رَأْسَهُ وَ بِرَأْسِ آخَرِ يَمِينَهُ الَّتِي كَانَ فِيهَا سَوْطُهُ ثُمَّ رَضَضَتْهُمْ وَ مَشَشَتْهُمْ وَ بَلَعَتْهُمْ وَ التَّمَتَّتْهُمْ

He^{as} supplicated to Allah^{azwj} with that, and there was none from their whips except Allah^{azwj} the Exalted Transformed it upon them as a snake having two heads for it, grabbing with a head of it, his head, and with the other head of its, his right hand, in which was the whip. Then they stung them, and grabbed them, and gnawed them, and swallowed them up.

فَقَالَ رَسُولُ اللَّهِ ص وَ هُوَ فِي مَجْلِسِهِ مَعَاشِرِ الْمُسْلِمِينَ إِنَّ اللَّهَ قَدْ نَصَرَ أَخَاكُمْ سَلْمَانَ سَاعَتَكُمْ هَذِهِ عَلَى عِشْرِينَ مِنْ مَرَدَّةِ الْيَهُودِ وَ الْمُنَافِقِينَ قَلْبَ سِبَاطِهِمْ أَفَاعِي رَضَضَتْهُمْ وَ مَشَشَتْهُمْ وَ هَشَمَتْ عِظَامَهُمْ وَ التَّمَتَّتْهُمْ فقوموا بنا ننظر إلى تلك الأفاعي المبعوثه لنصرة سلمان

Rasool-Allah^{saww} said, and he^{saww} was in his^{saww} gathering: 'Group of Momineen! Allah^{azwj} the Exalted has Helped your brother Salman^{as} during this time of yours, against twenty Jewish apostates and the hypocrites. He^{azwj} Transformed their whips into snakes, which gnawed them and swallowed, and crushed their bones and devoured them. Therefore, arise with us^{saww} to look at those snakes, the ones Sent for the help of Salman^{as}!'

فَقَامَ رَسُولُ اللَّهِ ص وَ أَصْحَابُهُ إِلَى تِلْكَ الدَّارِ وَ قَدْ اجْتَمَعَ إِلَيْهَا جِيرَانُهَا مِنَ الْيَهُودِ وَ الْمُنَافِقِينَ لَمَّا سَمِعُوا ضَجِيجَ الْقَوْمِ بِالنِّقَامِ الْأَفَاعِي لَهُمْ وَ إِذَا هُمْ خَائِفُونَ مِنْهَا نَافِرُونَ مِنْ قُرْبِهَا

Rasool-Allah^{saww} and his^{saww} companions stood up to go to that house, and its neighbours from the Jews and the hypocrites had gathered to it due to what they had heard of the commotion of the group with the swallowing of the snakes of them, and when they were fearing from them, fleeing from their coming near them.

فَلَمَّا حَاءَ رَسُولُ اللَّهِ ص خَرَجَتْ كُلُّهَا مِنَ الْبَيْتِ إِلَى شَارِعِ الْمَدِينَةِ وَ كَانَ شَارِعًا ضَيِّقًا فَوَسَّعَهُ اللَّهُ تَعَالَى وَ جَعَلَهُ عَشْرَةَ أَضْعَافِهِ

When Rasool-Allah^{saww} came up, everyone from the house came out to the streets of Al-Medina, and it was a narrow street, but Allah^{azwj} the Exalted Expanded it and Made it to be ten-fold.

ثُمَّ نَادَتْ الْأَفَاعِي السَّلَامَ عَلَيْكَ يَا مُحَمَّدٌ يَا سَيِّدَ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامَ عَلَيْكَ يَا عَلِيُّ يَا سَيِّدَ الْوَصِيِّينَ السَّلَامَ عَلَى ذُرِّيَّتِكَ الطَّيِّبِينَ الطَّاهِرِينَ الَّذِينَ جُعِلُوا عَلَى الْخَلَائِقِ قَوَامِينَ هَا نَحْنُ سِبَاطُ هَؤُلَاءِ الْمُنَافِقِينَ قَلَبْنَا اللَّهُ تَعَالَى أَفَاعِي بِدَعَايِهِ هَذَا الْمُؤْمِنِ سَلْمَانَ

Then the snake called out, 'The greetings be upon you^{saww}, O Muhammad^{saww}, O Chief of the former ones and the latter ones! The greetings be upon you^{asws}, O Ali^{asws}, Chief of the successors^{as}. The greetings be upon your^{asws} offspring, the goodly ones, the clean – those Made to be as caretakers upon the people! Yes, we are the whips of those hypocrites which Allah^{azwj} the Exalted Transformed us as snakes due to the supplication of this *Momin* Salman^{as}.

فَقَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ يُضَاهِي بِدُعَائِهِ عِنْدَ كَفِّهِ وَ عِنْدَ انْسِاطِهِ نُوحًا نَبِيَّهُ

Rasool-Allah^{saww} said: 'The Praise is for Allah^{azwj} Who Made one from my^{saww} community as the one who can be compared, by his^{ra} supplication during refraining from it and delaying it, to Noah^{as}, His^{azwj} Prophet^{as}.

ثُمَّ نَادَتْ الْأَفَاعِي يَا رَسُولَ اللَّهِ قَدْ اشْتَدَّ غَضَبُنَا غَيْظًا عَلَى هَؤُلَاءِ الْكَافِرِينَ وَ أَحْكَامُكَ وَصِيَّتُكَ جَائِزَةٌ عَلَيْنَا فِي مَمَالِكِ رَبِّ الْعَالَمِينَ وَ نَحْنُ نَسْأَلُكَ أَنْ تَسْأَلَ اللَّهَ تَعَالَى أَنْ يَجْعَلَنَا مِنْ أَفَاعِي جَهَنَّمَ الَّتِي تَكُونُ [تَكُونُ] فِيهَا هَؤُلَاءِ مُعَذِّبِينَ كَمَا كُنَّا هُمْ فِي الدُّنْيَا مُلْتَقِمِينَ

Then the snake called out, 'O Rasool-Allah^{saww}! Our anger has intensified upon these Kafirs, and your^{as} decision and the decision of your^{saww} successor^{asws} is allowed, in the Kingdoms of the Lord^{azwj} of the worlds, and we ask you^{saww} to ask Allah^{azwj} the Exalted that He^{azwj} should Make us to be from the snakes of Hell which we should be existing in it for tormenting these ones, just as we are for them in this world, as tormentors'.

فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَجَبْتُكُمْ إِلَى ذَلِكَ فَاحْفَظُوا بِالطَّبَقِ الْأَسْفَلِ مِنْ جَهَنَّمَ بَعْدَ أَنْ تَقْدُوا مَا فِي أَجْوِافِكُمْ مِنْ أَجْزَاءِ هَؤُلَاءِ الْكَافِرِينَ لِيَكُونَ لَكُمْ لَحْزِيهِمْ وَ أَبْقَى لِلْعَارِ عَلَيْهِمْ إِذَا كَانُوا بَيْنَ أَظْهُرِهِمْ مَذْفُونِينَ يَغْتَرِبُ بِهِمُ الْمُؤْمِنُونَ الْمَارُونَ بِقُبُورِهِمْ يَقُولُونَ هَؤُلَاءِ الْمَلْعُونُونَ الْمَخْرُيُونَ بِدُعَاءِ وَلِيِّ مُحَمَّدٍ سَلَمَانَ الْخَيْرِ مِنَ الْمُؤْمِنِينَ

Rasool-Allah^{saww} said: 'I^{saww} have answered you to that. Therefore, join with the lowest layer of Hell after regurgitating whatever is in your insides - from the body parts of these Kafirs, in order for it to become a completion of their disgrace and as a reminder of the shame upon them – when they would happen to be buried in your midst, the *Momineen* would take a lesson with them. The ones passing by their graves would be saying, 'These are the accursed ones, the ones disgraced by the supplication of a friend of Muhammad^{saww}, Salman^{ra}, the best from the *Momineen*'.

فَقَدَفَتِ الْأَفَاعِي مَا فِي بُطُونِهَا مِنْ أَجْزَاءِ أَبْدَانِهِمْ فَجَاءَ أَهْلُهُمْ فَدَفَنُوهُمْ وَ أَسْلَمَ كَثِيرٌ مِنَ الْكَافِرِينَ وَ أَخْلَصَ كَثِيرٌ مِنَ الْمُنَافِقِينَ وَ غَلَبَ الشَّقَاءُ عَلَى كَثِيرٍ مِنَ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ قَالُوا هَذَا سِحْرٌ مُبِينٌ

The snakes regurgitated whatever was in their bellies, from the parts of their bodies, and their family members came over and buried them, and a lot from the *Kafirs* became Muslims, and a lot from the hypocrites became sincere, and the wretched ones overcame upon a lot of the *Kafirs* and the hypocrites, so they said, 'This is clear sorcery!'

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى سَلَمَانَ فَقَالَ يَا بَا عِبْدَ اللَّهِ أَنْتَ مِنْ خَوَاصِّ إِخْوَانِنَا الْمُؤْمِنِينَ وَ مِنْ أَحْبَابِ قُلُوبِ مَلَائِكَةِ اللَّهِ الْمُتَرَبِّينَ إِنَّكَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ وَ مَا دُونَ ذَلِكَ إِلَى التَّرَى أَشْهُرُ فِي فَضْلِكَ عِنْدَهُمْ مِنَ الشَّمْسِ الطَّالِعَةِ فِي يَوْمٍ لَا غَيْمَ فِيهِ وَ لَا قَتَرٍ وَ لَا غُبَارٍ فِي الْحَوِّ أَنْتَ مِنْ أَفْضَلِ الْمَمْدُوحِينَ بِقَوْلِهِ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

Then Rasool-Allah^{saww} turned to face Salman^{as}, and he^{saww} said: 'O Abu Abdullah^{as}! You^{as} are from the special ones of our^{saww} brethren *Momineen*, and from the ones most beloved to the hearts of the Angels of Proximity. You^{as}, in the Kingdoms of the skies, and the Veils, and the Chair, and the Throne, and whatever is besides that up to the soil, are more famous regarding your^{as} merits in their presence than the emerging sun in a day in which there is neither a cloud in it, nor any darkness, nor any dust in the atmosphere. You^{as} are from the most meritorious ones, the ones Praised by His^{azwj} Words: **Those who are believing in the unseen [2:3]**'.⁴⁴⁴

10- قَب، المناقب لابن شهر آشوب رَوَى حَبِيبُ بْنُ حَسَنِ الْعَتَكِيُّ عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: صَلَّى بِنَا أَمِيرُ الْمُؤْمِنِينَ ع صَلَاةَ الصُّبْحِ ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ مَعَاشِرَ النَّاسِ أَعْظَمَ اللَّهُ أَجْرَكُمْ فِي أَحَبِّكُمْ سَلْمَانَ فَقَالُوا فِي ذَلِكَ فَلَيْسَ عِمَامَةُ رَسُولِ اللَّهِ ص وَ دُرَاعَتُهُ وَ أَخَذَ قُضْيِيَهُ وَ سَيْفَهُ وَ رَكِبَ عَلَى الْغُضْبَاءِ وَ قَالَ لِقَنْبَرٍ عُدَّ عَشْرًا

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Habeeb Bin Hassan Al Ataky, from Jabir Al Ansari who said,

'Amir Al-Momineen^{asws} prayed Salat (leading) us the morning Salat, then turned towards us and said: 'Community of people! May Allah^{azwj} Magnify your Recompense regarding your brother Salman^{ra}!' They said (Words) regarding that. He^{asws} wore the turban of Rasool-Allah^{saww}, and his^{saww} armour, and grabbed his^{saww} staff and his^{saww} sword and rode upon Al Azba'a (mule) and said to Qanbar: 'Count (to) ten!'

قَالَ فَعَعَلْتُ إِذَا نَحْنُ عَلَى بَابِ سَلْمَانَ قَالَ زَادَانُ فَلَمَّا أَذْرَكْتُ سَلْمَانَ الْوَفَاةُ قُلْتُ لَهُ مَنِ الْمُعَسَّلُ لَكَ قَالَ مَنْ عَسَلَ رَسُولَ اللَّهِ فَقُلْتُ إِنَّكَ بِالْمَدَائِنِ وَ هُوَ بِالْمَدِينَةِ فَقَالَ يَا زَادَانُ إِذَا شَدَدْتُ لِحْيِي تَسْمَعُ الْوَجْبَةَ

He (the narrator) said, 'He did so and there we were at the door of Salman^{ra}. Zazan said, 'When the expiry came to Salman^{ra} I said to him^{ra}, 'Who is for washing you^{ra}?' He^{ra} said, 'The one who washed Rasool-Allah^{saww}'. I said, 'You^{ra} are at Al Madain and he^{asws} is in Al Medina'. He^{ra} said: 'O Zazan! When the beard is tied (I^{ra} pass away), you will hear the voice of the silent one'.

فَلَمَّا شَدَدْتُ لِحْيِيهِ سَمِعْتُ الْوَجْبَةَ وَ أَذْرَكْتُ الْبَابَ إِذَا أَنَا بِأَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا زَادَانُ قَضَى أَبُو عَبْدِ اللَّهِ سَلْمَانُ قُلْتُ نَعَمْ يَا سَيِّدِي فَدَخَلَ وَ كَشَفَ الرِّدَاءَ عَنْ وَجْهِهِ فَتَبَسَّمَ سَلْمَانُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ مَرْحَبًا يَا أَبَا عَبْدِ اللَّهِ إِذَا لَقِيتَ رَسُولَ اللَّهِ ص فَقُلْ لَهُ مَا مَرَّ عَلَيَّ أَحَبِّكَ مِنْ قَوْمِكَ

When his^{ra} beard was tied (he^{ra} passed away) I heard the voice of the silent one. I went to the door and there I was with Amir Al-Momineen^{asws}. He^{asws} said: 'O Zazan! Abu Abdullah Salman^{ra} has passed away'. I said, 'Yes my Master^{asws}!' He^{asws} entered and removed the covering from his^{ra} face. Salman^{ra} smiled at Amir Al-Momineen^{asws}. He^{asws} said to him^{ra}: 'Hello O Abu Abdullah! When you^{ra} meet Rasool-Allah^{saww}, say to him^{saww}, 'How bitter it has been upon your^{saww} brother^{asws} from your^{saww} people'.

ثُمَّ أَخَذَ فِي تَجْهِيزِهِ فَلَمَّا صَلَّى عَلَيْهِ كُنَّا نَسْمَعُ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع تَكْبِيرًا شَدِيدًا وَ كُنْتُ رَأَيْتُ مَعَهُ رَجُلَيْنِ فَقَالَ أَحَدُهُمَا جَعْفَرُ أَحْبِي وَ الْآخَرُ الْخَضِرُ ع وَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا سَبْعُونَ صَفًّا مِنَ الْمَلَائِكَةِ فِي كُلِّ صَفٍّ أَلْفٌ مَلَكٌ.

⁴⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 9

Then he^{asws} prepared him^{ra}. When he^{saww} prayed Salat upon him^{ra} we were hearing intense exclamations of Takbeer from Amir Al-Momineen^{asws}, and we saw two men being with him^{asws}. He^{asws} said: 'One of them is my^{asws} brother Ja'far^{asws} and the other is Al-Khizr^{as}, and with each one of them were seventy rows of the Angels, in each row were a thousand thousand Angels'.⁴⁴⁵

11- كَش، رجال الكشي حَدَّثُونِي عَنْ أَبِي نُصَيْرٍ عَنْ أَبِي الْحُسَيْنِ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَدْرَكَ سَلْمَانَ الْعِلْمَ الْأَوَّلَ وَالْعِلْمَ الْآخِرَ وَهُوَ بِحَرْزٍ لَا يُنْزَعُ وَهُوَ مِنْ أَهْلِ الْبَيْتِ بَلَغَ مِنْ عِلْمِهِ أَنَّهُ مَرَّ بِرَجُلٍ فِي رَهْطٍ فَقَالَ لَهُ يَا عَبْدَ اللَّهِ ثُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنَ الَّذِي عَمِلْتَ بِهِ فِي بَطْنِ بَيْتِكَ الْبَارِحَةِ

(The book) 'Rijaal' of Al Kashy – Hamdawiya Bin Nuseyr, from Abu Al Hassan Bin Nuh, from Safwan, from Ibn Bukeyr, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'Salman^{ra} understood the first knowledge and the last knowledge and he^{ra} is an ocean not to be displaced, and he^{ra} is from us^{asws} the People^{asws} of the Household. It reached from his^{ra} knowledge, he^{ra} passed by a man in a group. He^{ra} said to him, 'O Abu Abdullah! Repent to Allah^{azwj} Mighty and Majestic from that which you did in the interior of your house last night'.

قَالَ ثُمَّ مَضَى فَقَالَ لَهُ الْقَوْمُ لَقَدْ رَمَاكَ سَلْمَانُ بِأَمْرِ فَمَا رَفَعْتَهُ عَنْ نَفْسِكَ قَالَ إِنَّهُ أَخْبَرَنِي بِأَمْرِ مَا أَطَّلَعَ عَلَيْهِ إِلَّا اللَّهُ وَ أَنَا.

He^{asws} said: 'Then he continued, and the group said to him, 'Salman^{ra} has accused you with a matter, why don't you remove it from yourself?' He said, 'He^{ra} informed me with a matter which had not been notified to anyone except Allah^{azwj} and I'.

و فِي خَيْرٍ آخَرَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ أَنَّ الرَّجُلَ كَانَ أَبَا بُكَيْرٍ بْنُ أَبِي قُحَافَةَ.

And in another Hadeeth – Similar to it, and there is an addition at the end that the man was Abu Bakr Bin Abu Quhafa'.

ختص، الإختصاص ابْنُ قَوْلُونِهِ عَنْ أَبِيهِ وَ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ مِثْلَهُ إِلَى قَوْلِهِ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ وَ أَنَا.

(The book) 'Al Ikhtisas' – Ibn Qawlawayya, from his father and Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr – Similar to it up to his words, 'Except Allah^{azwj} Lord^{azwj} of the worlds and I'.⁴⁴⁶

12- كَش، رجال الكشي حَدَّثُونِي عَنْ أَحْمَدَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُنْخَلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ أَبُو ذَرٍّ عَلَى سَلْمَانَ وَهُوَ يَطْبِخُ قِدْرًا لَهُ فَبَيْنَا هُمَا يَتَحَدَّثَانِ إِذَا انْجَبَتِ الْقِدْرُ عَلَى وَجْهِهَا عَلَى الْأَرْضِ فَلَمْ يَسْقُطْ مِنْ مَرْقَهَا وَ لَا مِنْ وَدَكِهَا شَيْءٌ فَعَجَبَ مِنْ ذَلِكَ أَبُو ذَرٍّ عَجَبًا شَدِيدًا وَ أَخَذَ سَلْمَانُ الْقِدْرَ فَوَضَعَهَا عَلَى خَالِهَا الْأَوَّلِ عَلَى النَّارِ ثَانِيَةً وَ أَقْبَلَ يَتَحَدَّثَانِ

(The book) of Al Kashy – Jibraeel Bin Ahmad, from Sahl Bin Ziyad, from Munkhal, from Jabir,

'From Abu Ja'far^{asws} having said: 'Abu Zarr^{ra} went to Salman^{ra} and he^{ra} was cooking in a pot of his^{ra}. While they^{ra} were discussing when the pot spilled over upon its face upon the

⁴⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 10

⁴⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 11

ground, but nothing from its broth nor from its oil fell. Abu Zarr^{ra} was astonished from that with intense astonishment, and Salman^{ra} took the pot and placed it back upon its former state upon the fire for a second times, and they returned to the discussion.

فَبَيْنَمَا هُمَا يَتَحَدَّثَانِ إِذَا انْكَبَّتِ الْقِدْرُ عَلَى وَجْهِهَا فَلَمْ يَسْقُطْ مِنْهَا شَيْءٌ مِنْ مَرَقِهَا وَلَا مِنْ وَدَكِهَا

While they^{ra} were discussing, when the pot spilled upon its face but nothing from it fell, neither from its broth nor from its oil.

قَالَ فَخَرَجَ أَبُو ذَرٍّ وَهُوَ مَذْغُورٌ مِنْ عِنْدِ سَلْمَانَ فَبَيْنَمَا هُوَ مُتَفَكِّرٌ إِذْ لَقِيَ أَمِيرَ الْمُؤْمِنِينَ عَ عَلَى الْبَابِ فَلَمَّا أَنْ بَصُرَ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَ قَالَ لَهُ يَا بَا ذَرٍّ مَا الَّذِي أَخْرَجَكَ وَمَا الَّذِي دَعَرَكَ

He^{asws} said: 'Abu Zarr^{ra} went out and he^{ra} was alarmed from being in the presence of Salman^{ra}, when he^{ra} met Amir Al-Momineen^{asws} at the door. When Amir Al-Momineen^{asws} sighted him^{ra}, said to him^{ra}: 'O Abu Zarr^{ra}! What is that which made you^{ra} come out and what is that which alarmed you^{ra}?'

فَقَالَ لَهُ أَبُو ذَرٍّ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُ سَلْمَانَ صَنَعَ كَذَا وَكَذَا فَعَجِبْتُ مِنْ ذَلِكَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ يَا بَا ذَرٍّ إِنَّ سَلْمَانَ لَوْ حَدَّثَكَ بِمَا يَعْلَمُ لَقُلْتُ رَحِمَ اللَّهُ قَاتِلَ سَلْمَانَ يَا بَا ذَرٍّ إِنَّ سَلْمَانَ بَابُ اللَّهِ فِي الْأَرْضِ مَنْ عَرَفَهُ كَانَ مُؤْمِنًا وَمَنْ أَنْكَرَهُ كَانَ كَافِرًا وَإِنَّ سَلْمَانَ مِنَّا أَهْلُ الْبَيْتِ.

Abu Zarr^{ra} said to him^{asws}, 'O Amir Al-Momineen^{asws}! I^{ra} saw Salman^{ra} do such and such, and I^{ra} was astonished from that'. Amir Al-Momineen^{asws} said: 'O Abu Zarr^{ra}! Surely, Salman^{ra}, if he^{ra} were to narrate to you^{ra} with what he^{ra} knows, you^{ra} will say, 'May Allah^{azwj} have Mercy, Salman^{ra} will be killed'. O Abu Zarr^{ra}! Salman^{ra} is a Door of Allah^{azwj} in the earth, one who recognises him^{ra} would be a Momin and one who denies him^{ra} would be a Kafi, and that Salman^{ra} is from us^{asws} the People^{asws} of the Household'.⁴⁴⁷

13- يل، الفضائل لابن شاذان حدثنا الإمام شيخ الإسلام أبو الحسن بن علي بن محمد المهدي بالإسناد الصحيح عن الأصبغ بن نباتة أنه قال كنت مع سلمان الفارسي رحمه الله و هو أمير المدائن في زمان أمير المؤمنين علي بن أبي طالب ع و ذلك أنه قد ولاه المدائن عمر بن الخطاب فقام إلى أن ولي الأمر علي بن أبي طالب ع

(The book) 'Al Fazaail' of Ibn Shazan – It is narrated to us by the imam sheykh of Al Islam Abu Al Hassan Bin Ali Bin Muhammad Al Mahdy by the correct chain from Al Asbagh Bin Nubata having said,

'I was with Salman Al-Farsi^{ra} and he^{ra} was the Emir of Al-Madain in the era of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and that is he^{ra} had been made the governor by Umar Bin Al-Khattab, and he^{ra} had stayed up to the rule of Ali^{asws} Bin Abu Talib^{asws}.

قال الأصبغ فأتيته يوما و قد مرض مرضه الذي مات فيه قال فلم أزل أعوده في مرضه حتى اشتد به الأمر و أيقن بالموت قال فالتفت إلي و قال لي يا أصبغ عهدي برسول الله ص يقول يا سلمان سيكلمك ميت إذا دنت وفاتك و قد انتهيت أن أدري وفاتي دنت أم لا

Al-Asbagh said, 'I went to him^{ra} one day and he^{ra} had fallen sick in his^{ra} illness in which he^{ra} passed away. I did not cease to console him^{ra} in his^{ra} illness until the matter became difficult with him^{asws} and he^{ra} was certain of the death. He^{ra} turned towards me and said to me, 'O

⁴⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 12

Asbagh! Rasool-Allah^{saww} made a pact with me^{ra} saying: 'O Salman^{ra}! The dead will speak to you^{ra} when your^{ra} expiry approaches', and I^{ra} have been desirous to know that whether my^{ra} expiry has approached or not'.

فقال الأصيب بما ذا تأمر يا سلمان يا أخي قال له تخرج و تأتيني بسرير و تفرش عليه ما يفرش للموتى ثم تحملني بين أربعة فتأتون بي إلى المقبرة فقال الأصيب حبا و كرامة فخرجت مسرعا و غبت ساعة و أتيت بسرير و فرشت عليه ما يفرش للموتى ثم أتيت به يقوم حملوه حتى أتوا به إلى المقبرة فلما وضعوه فيها قال لهم يا قوم استقبلوا بوجهي القبلة

Al-Asbagh said, 'What is that you^{ra} are instructing, O Salman^{ra}, O my brother^{ra}? He^{ra} said to him: 'Bring me a bier (table) and furnish upon it what tends to be furnished for the deceased, then carry me^{asws} between four and come with me^{ra} to the graveyard'. Al-Asbagh said (words of) love and honour. He went out hastily and disappeared for a while and came with a bier and furnished upon it what tends to be furnished for the deceased. Then a people came and carried him^{ra} until they came with him^{ra} to the graveyard. When they placed him^{ra} in it, he^{ra} said to them, 'O people, face my^{ra} face towards the Qiblah'.

فلما استقبل القبلة بوجهه نادى بعلو صوته السلام عليكم يا أهل عرصة البلاء السلام عليكم يا محتجين عن الدنيا

When he^{ra} was facing the Qiblah, he^{ra} called out at the top of his^{ra} voice, 'The greetings be upon you, O people of the plains of calamities! The greetings be upon you, O one veiled from the world!'.

قال فلم يجبه أحد فنادى ثانية السلام عليكم يا من جعلت المنايا لهم غداء السلام عليكم يا من جعلت الأرض عليكم غطاء السلام عليكم يا من لقوا أعمالهم في دار الدنيا السلام عليكم يا منتظرين النفخة الأولى

He said, 'No one answered him^{ra}, so he^{ra} called out for a second time, 'The greetings be upon you, O ones the death have been made to be a lunch for them! O ones the earth has been made to be a covering upon you! The greetings be upon you, O ones who met their deeds in the house of the world! The greetings be upon you, O awaiters of the first blowing (of the trumpet)!'.

سألتكم بالله العظيم و النبي الكريم إلا أجبني منكم مجيب فأنا سلمان الفارسي مولى رسول الله ص فإنه قال لي يا سلمان إذا دنت وفاتك سيكلمك ميت و قد اشتهدت أن أدري دنت وفاتي أم لا

I^{ra} ask you by Allah^{azwj} the Magnificent and the honourable Prophet^{saww}, an answerer from you should answer me^{ra}, for I^{ra} am Salman Al-Farsi^{ra}, slave of Rasool-Allah^{saww}, and he^{saww} had said to me^{ra}: 'O Salman^{ra}! When your^{ra} expiry approaches, the dead will speak to you, and I^{ra} have desired to know whether my^{ra} expiry has drawn near or not'.

فلما سكت سلمان من كلامه فإذا هو بميت قد نطق من قبره و هو يقول السلام عليك و رحمة الله و بركاته يا أهل البناء و الفناء المشتغلون بعرفة الدنيا ها نحن لكلامك مستمعون و لجوابك مسرعون فسل عما بدا لك یرحمک الله تعالی

When Salman^{ra} was silent from his^{ra} speech, and there he^{ra} was with a deceased speaking from his grave and he was saying, 'The greetings be to you^{ra} and Mercy of Allah^{azwj} and His^{azwj} Blessings. O people of the buildings and the perishing, the ones pre-occupied with the

plains of the world. Here we are listening to your^{ra} speech and being quick to answer you^{ra}, so ask whatever comes to you^{ra}, may Allah^{azwj} the Exalted have Mercy on you^{ra}.

قال سلمان أيها الناطق بعد الموت المتكلم بعد حسرة الفوت أ من أهل الجنة أم من أهل النار فقال يا سلمان أنا ممن أنعم الله تعالى عليه بعفوه وكرمه و أدخله جنته برحمته

Salman^{ra} said, 'O you speaker after the death, the speaker after regret of the death, are you from the people of the Paradise or from the people of the Fire?' He said, 'O Salman^{ra}! I am from the ones Allah^{azwj} the Exalted Conferred upon with His^{azwj} Pardon and His^{azwj} Honour and Entered me into His^{azwj} Garden by His^{azwj} Mercy'.

فقال له سلمان الآن يا عبد الله صف لي الموت كيف وجدته و ما ذا لقيت منه و ما رأيت و ما عاينت قال مهلا يا سلمان فو الله إن قرضا بالمقاريض و نشرا بالمناشير لأهون علي من غصة الموت

Salman^{ra} said to him, 'Now, O servant of Allah^{azwj}, describe to me^{asws} the death and how you found it to be and what is that you faced from it, and what you saw and what you witnessed'. He said, 'Shh, no, O Salman^{ra}! By Allah^{azwj}! Being cut by the scissor and sawn by the saws would have been easier upon me than the agony of death.

اعلم أي كنت في دار الدنيا ممن ألهمني الله تعالى الخير و كنت أعمل به و أؤدي فرائضه و أتلو كتابه و أحرص في بر الوالدين و أجتنب المحارم و أفرج عن المظالم و أكد الليل و النهار في طلب الحلال خوفا من وقفة السؤال فيبينا أنا في ألد عيش و غبطة و فرح و سرور إذ مرضت و بقيت في مرضي أياما حتى انقضت من الدنيا مدتي

Know that I was in the house of the world from the one who Allah^{azwj} the Exalted Inspired the good to me, and I used to act with it, and fulfilled His^{azwj} Obligations, and recited His^{azwj} Book, and was covetous in being righteous with the parents, and shunned the Prohibitions, and was scared of being unjust, and I struggled night and day in seeking the Permissible (sustenance) fearing from pausing at begging. Which I was in the pleasure of life and exultation, and happiness, and cheerfulness when I became sick and remained in my illness for days until my term from the world expired.

فأتاني عند ذلك شخص عظيم الخلقة فظيع المنظر فوقف مقابل وجهي لا إلى السماء صاعدا و لا إلى الأرض نازلا فأشار إلى بصري فأعماه و إلى سمعي فأصمه و إلى لساني فعتقه فصرت لا أبصر و لا أسمع فعند ذلك بكوا أهلي و أعواني و ظهر خبري إلى إخواني و جيران

During that there came to me a person of large body, horrible sight, and he paused facing my face, neither ascending to the sky nor descending to the earth. He gestured towards my sight and blinded it, and to my hearing and deafened it, and to my tongue and muted it, and I became neither seeing, nor hearing. During that my family and my assistants were crying and my news appeared to my brothers and my neighbours.

فقلت له عند ذلك من أنت يا هذا الذي أشغلتني عن مالي و أهلي و ولدي فقال أنا ملك الموت أتيتك لأنقلك من دار الدنيا إلى الآخرة فقد انقضت مدتك و جاءت منيتك

I said to him during that, 'Who are you, O you who has pre-occupied me from my wealth and my family and my children?' He said, 'I am the Angel of death. I have come to you in

order to uproot you from the house of the world to the Hereafter, for your term has expired and your death has come’.

فبينما هو كذلك يخاطبني إذ أتاني شخصان و هما أحسن خلق رأيت فجلس أحدهما عن يميني و الآخر عن شمالي فقالا لي السلام عليك و رحمة الله و بركاته قد جئناك بكتابك فخذ الآن و انظر ما فيه

While he was like that, addressing me, when two persons came, and they were both of beautiful creation I had seen. One of them sat on my right and the other on my left. They said to me, ‘The greetings be upon you and Mercy of Allah^{azwj} and His^{azwj} Blessings! We have come to you with your book, so take it now and look at what is in it’.

فقلت لهم أي كتاب لي أقرؤه قالوا نحن الملكان اللذان كنا معك في دار الدنيا نكتب ما لك و ما عليك فهذا كتاب عملك فنظرت في كتاب الحسنات و هو بيد الرقيب فسرني ما فيه و ما رأيت من الخير فضحكت عند ذلك و فرحت فرحا شديدا و نظرت إلى كتاب السيئات و هو بيد العتيد فساءني ما رأيت و أبكاني

I said to them, ‘Which book is for me to be reading it?’ They said, ‘We are the two Angels, those who were with you in the house of the world. We wrote down whatever was for you and whatever was against you. Thus, this is the book of your deeds’. I looked into the book of good deeds and it was in the hand of Al-Raqeeb, and it cheered me what was in it, and I did not see the good deed and I laughed during that, and was happy with intense happiness, and I looked into the book of evil deeds and it was in the hand of Al-Ateed, and it gloomed me what I saw and made me cry.

فقالا لي أبشر فلك الخير ثم دنا مني الشخص الأول ف جذب الروح فليس من جذبة يجذبها إلا و هي تقوم مقام كل شدة من السماء إلى الأرض فلم يزل كذلك حتى صارت الروح في صدري ثم أشار إلي بحربة لو أنها وضعت على الجبال لذابت فقبض روعي من عرنين أنفي

They said to me, ‘Receive glad tidings, the good is for you’. Then the first person came near me and pulled out the soul, and there isn’t any pulling except and it stands in the place of every difficulty from the sky to the earth. It did not cease to be like that until the soul came to be in my chest. Then he gestured to me with a bayone (of fire), if it were to be placed upon the mountain, it would melt. He captured my soul from the nostrils of my nose.

فعلا عند ذلك الصراخ و ليس من شيء يقال أو يفعل إلا و أنا به عالم فلما اشتد صراخ القوم و بكأؤهم جزعا علي فالتفت [التفت] إليهم ملك الموت بغیظ و حنق و قال معاشر القوم مم بكأؤكم

During that, the screaming rose (from my family) and there wasn’t anything which was said to be done except and I was knowing with it. When the screaming of the people and their crying intensified in alarm upon me, the Angel of death turned towards them with rage and resentment and said, ‘O community of people! What are you crying from?’

فو الله ما ظلمناه فتشكوا و لا اعتدينا عليه فتصيحوا و تبكوا و لكن نحن و أنتم عند رب واحد و لو أمرتم فينا كما أمرنا فيكم لامتثلتم فينا كما امتثلنا فيكم

By Allah^{azwj}, we are not being unjust to him so you are complaining, nor have we exceeded upon him so you are shouting and crying, but we and you are servants of One Lord^{azwj}, and if

He^{azwj} were to Command you regarding us just as He^{azwj} has Commanded us regarding you, you will do similar regarding us just as we are (doing) regarding you.

و الله ما أخذناه حتى في رزقه و انقطعت مدته و صار إلى رب كريم يحكم فيه ما يشاء و هو على كل شيء قدير فإن صبرتم أجرتكم و إن جزعتم أثمتكم
كم لي من رجعة إليكم أخذ [أخذ] البنين و البنات و الآباء و الأمهات

By Allah^{azwj}! We did not seize him until his sustenance had perished and his term had come to an end, and he has come to his Benevolent Lord^{azwj} to Judge regarding him whatever He^{azwj} so Desires to, and He^{azwj} is Able upon all things. So, if you are patient, you will be Recompensed, and if you panic you will be sinning. How many times I return to you to seize the sons and the daughters and the fathers and the mothers’.

ثم انصرف عند ذلك عني و الروح معه فعند ذلك أتاه ملك آخر فأخذها منه و تركها في ثوب من حرير و صعد بها و وضعها بين يدي الله في أقل من طبقة جفن فلما حصلت الروح بين يدي ربي سبحانه و تعالى و سألها عن الصغيرة و الكبيرة و عن الصلاة و الصيام في شهر رمضان و حج بيت الله الحرام و قراءة القرآن و الزكاة و الصدقات و سائر الأوقات و الأيام و طاعة الوالدين و عن قتل النفس بغير الحق و أكل مال اليتيم و عن مظالم العباد و عن التهجد بالليل و الناس نيام و ما يشاكل ذلك

Then, during that, he turned away from me and the soul was with him. During that another Angel came to him and took it from him and left it in a silken cloth and ascended with it and placed it in front of Allah^{azwj} in less than the blink of an eye. When the soul was there in front of my Lord^{azwj} Glorious and Exalted, and He^{azwj} Asked it about the minor and the major (sins), and about the Salat, and the Fasts during Month of Ramazan, and Hajj of the House of Allah^{azwj} the Sacred, and reciting the Quran, and the Zakat, and the charities, and the rest of the timings, and the days, and obeying the parents, and about killing the person without a right, and eating the wealth of the orphans, and about the injustices to the servants, and about the (Salat) Tahajjud at night while the people slept, and what resembles that.

ثم من بعد ذلك ردت الروح إلى الأرض بإذن الله تعالى فعند ذلك أتاني غاسل فجردني من أثوابي و أخذ في تغسيلي فنادته الروح يا عبد الله رفقا بالبدن الضعيف فو الله ما خرجت من عرق إلا انقطع و لا عضو إلا انصدع فو الله لو سمع الغاسل ذلك القول لما غسل ميتا أبدا

Then from after that the soul was returned to the earth by the Permission of Allah^{azwj} the Exalted. During that the washer came to me and uncovered me from my clothes and took to washing me. The soul cried out, ‘O servant of Allah^{azwj}! Be kind with the weak body, for by Allah^{azwj} I did not come out from a vein except it was cut off, nor a limb except it hurt’. By Allah^{azwj}! If the washer had heard those words he would not wash a deceased, ever.

ثم إنه أجرى علي الماء و غسلني ثلاثة أغسال و كفنني في ثلاثة أثواب و حنطني في حنوط و هو الزاد الذي خرجت به إلى دار الآخرة ثم جذب الخاتم من يدي اليمنى بعد فراغه من الغسل و دفعه إلى الأكبر من ولدي و قال أجرك الله في أبيك و حسن لك الأجر و العزاء

Then he poured the water upon me and washed me with three washings and enshrouded me and embalmed me in embalmment, and it is the provision which I came out with to the house of the Hereafter. Then he snatched the ring from my right hand after his being free from the washing and handed it to the eldest of my children and said, ‘May Allah^{azwj} Recompense you regarding your father and Make the Recompense to be good for you, and the consolation’.

ثم أدرجني في الكفن و لقني و نادى أهلي و جيراني و قال هلموا إليه بالوداع فأقبلوا عند ذلك لوداعي فلما فرغوا من وداعي حملت على سرير من خشب و الروح عند ذلك بين وجهي و كفي حتى وضعت للصلاة فصلوا علي فلما فرغوا من الصلاة و حملت إلى قبري و دليت فيه فعانت هولا عظيما

Then he inserted me in the shroud, and indoctrinated me, and called my family and my neighbours and said, 'Come to him for the farewell'. They came during that to bid me farewell. When they were free from bidding farewell to me, I was carried upon a bier of wood and the soul was in front of my face and my shroud until I was placed for the Salat. They prayed Salat upon me. When they were free from the Salat and carried me to my grave and placed in it, I saw a great horror.

يا سلمان يا عبد الله اعلم أني قد سقطت من السماء إلى الأرض في لحدي و شرح علي اللبن و حثا [حتي] التراب علي فعند ذلك سلبت الروح من اللسان و انقلب السمع و البصر فلما نادى المنادي بالانصراف أخذت في الندم فقلت يا ليتني كنت من الراجعين فجاوبني بجيب من جانب القبر كلاً
إِنَّمَا كَلِمَةٌ هُوَ قَائِلُهَا وَ مِنْ وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

O Salman^{ra}! O servant of Allah^{azwj}! Know that I had fallen from the sky to the earth in my grave and the bricks were place upon me and the soil ushered upon me. During that, the soul was given back the tongue and the hearing and the sight returned. When the caller called out with the leaving, I was seized in the regret and said, 'Alas! If only I was from the returning ones. I was answered from the side of the grave: **Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100].**

فقلت له من أنت يا هذا الذي تكلمني و تحدثني فقال أنا منبه قال أنا ملك وكلني الله عز و جل بجميع خلقه لأنبهم بعد مماتهم ليكتبوا أعمالهم على أنفسهم بين يدي الله عز و جل ثم إنه جذبني و أجلسني و قال لي اكتب عملك فقلت إني لا أحصيه فقال لي أ ما سمعت قول ربك أخصاه الله و نُسوه

I said to him, 'Who are you, O one who speaks to me and narrates to me?' He said, 'I am an alerter. I am an Angel. Allah^{azwj} Mighty and Majestic Allocated me to His^{azwj} creatures to alert them after their death in order to write their deeds against their deeds in front of Allah^{azwj} Mighty and Majestic'. Then he narrated to me and made me to be seated and said to me, 'I shall write your deeds'. I said, 'I cannot count it'. He said to me, 'Have you not heard the Words of Allah^{azwj}: **Allah has Recorded it and they would have forgotten it, [58:6]?**

ثم قال لي اكتب و أنا أملي عليك فقلت أين البياض فجذب جانباً من كفي فإذا هو رق فقال هذه صحيفةك فقلت من أين القلم قال سبابتك فقلت من أين المداد قال ريقك ثم أملى علي ما فعلته في دار الدنيا فلم يبق من أعمالي صغيرة و لا كبيرة إلا أملاها كما قال تعالى وَ يَقُولُونَ يَا وَيْلَتَنَا مَا لِهَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَ لَا كَبِيرَةً إِلَّا أَحْصَاهَا وَ وَجَدُوا مَا عَمِلُوا حَاضِرًا وَ لَا يَظْلِمُ رَبُّكَ أَحَدًا

Then he said, 'Write and I shall dictate to you'. I said, 'Where is the whiteness (paper)'. He pulled at the side of my shoulder and there was a paper. He said, 'This is your parchment'. I said, 'From where is the pen?' He said, 'Your index finger'. I said, 'From where is the ink?' He said, 'Your saliva'. Then he dictated unto me whatever I had done in the house of the world, and there did not remain from my deeds, neither small nor bid except he dictated it, just as Allah^{azwj} the Exalted Said: **and they would be saying, 'O woe be unto us! What is this book,**

neither leaving (anything) small or large except it numbers it? And they would be finding whatever they had done as being present, and your Lord will not Wrong anyone [18:49].

ثم إنه أخذ الكتاب و ختمه بخاتم و طوقه في عنقي فخيّل لي أن جبال الدنيا جميعاً قد طوقوها في عنقي فقلت له يا منبه و لم تفعل بي كذا قال أ لم تسمع قول ربك و كُلِّ إنسانٍ أَلَزَمْنَاهُ طَائِرُهُ فِي غُنْفِهِ وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَاباً يَلْقَاهُ مِنْشُوراً أَفَرَأَى كِتَابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيباً

Then he took the book and sealed it with a seal and collared it in my neck, and a thought came to me that the mountains of the world, all of them had been collared in my neck. I said to him, 'O alerter! And why did you do such and such with me?' He said, 'Have you not heard the Words of your Lord^{azwj}: ***And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13] Read your book! Your own self will suffice against you today as a reckoner [17:14].***

فهذا تخاطب به يوم القيامة و يؤتى بك و كتابك بين عينيك منشوراً تشهد فيه على نفسك

Thus, this is what you will be addressed with on the Day of Qiyamah and they will come with you and your book will be between your eyes, published. You will testify regarding it against your own self.

ثم انصرف عني فأتاني منكر بأعظم منظر و أوحش شخص و بيده عمود من الحديد لو اجتمعت عليه الثقلان ما حركوه ثم إنه صاح بي صيحة لو سمعها أهل الأرض لماتوا جميعاً ثم قال لي يا عبد الله أخبرني من ربك و ما دينك و من نبيك و ما عليه أنت و ما قولك في دار الدنيا

Then he turned away from me, and Munkar (Questioning Angel) came to me, being of gigantic scenery and horrifying personality, and in his hand was an iron rod, if the Jinn and the humans were to gather they would not have been able to move it. Then he shouted at me with a shout, if the people of the earth would have heard it, they would have all died. Then he said to me, 'O servant of Allah^{azwj}! Who is your Lord^{azwj}, and what is your Religion, and who is your Prophet^{saww}, and what are you upon, and what is your word regarding the house of the world?'

فاعتقل لساني من فزع و تحيرت في أمري و ما أدري ما أقول و ليس في جسمي عضو إلا فارقتني من الخوف فأتتني رحمة من ربي فأمسك قلبي و أطلق بها لساني فقلت له يا عبد الله لما تفرعني و أنا أعلم أنني أشهد أن لا إله إلا الله و أن محمداً رسول الله و أن الله ربي و محمد نبي و الإسلام ديني و القرآن كتابي و الكعبة قبلتي و علي إمامي و المؤمنون إخواني

My tongue seized from its panic and I was confused regarding my matter and I did not know what I should be saying, and there wasn't any limb in my body except it detached from me out of fear. Then Mercy from my Lord^{azwj} came and my heart calmed and my tongue spoke with it. I said to him, 'O servant of Allah^{azwj}! Why are you making me panic and I know that I testify that there is no god except Allah^{azwj}, and Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, and Allah^{azwj} is my Lord^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Al-Islam is my Religion, and the Quran is my Book, and the Kabah is my Qiblah, and Ali^{asws} is my Imam^{asws}, and the Momineen are my brethren.

و أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله فهذا قلبي و اعتقادي و عليه ألقى ربي في معادي

And I testify that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. So this is my word and my belief and upon it my Lord^{azwj} Cast me in my Hereafter’.

فعد ذلك قال لي الآن أبشر يا عبد الله بالسلامة فقد نجوت و مضى عني و أتاني نكير و صاح صيحة هائلة أعظم من الصيحة الأولى فاشتبك أعضائي بعضها في بعض كاشتباك الأصابع ثم قال لي هات الآن عملك يا عبد الله

During that, he said to me, ‘Now, receive glad tidings, O servant of Allah^{azwj}, of the safety, for you have attained salvation’, and he went away from me; and Nakeer (Questioning Angel) came to me and shouted a shout more terrifying than the first shout, and my limbs knocked against each other like the knocking of the fingers. Then he said to me, Give you deeds, O servant of Allah^{azwj}!’

فبقيت حائراً متفكراً في رد الجواب فعند ذلك صرف الله عني شدة الروح و الفزع و ألهمني حجتني و حسن اليقين و التوفيق فقلت عند ذلك يا عبد الله رفقا بي فإنني قد خرجت من الدنيا و أنا أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله و أن الجنة حق و النار حق و الصراط حق و الميزان حق و الحساب حق و مساءلة منكر و نكير حق و البعث حق

I remained confused, thoughtful regarding responding the answer. During that, Allah^{azwj} Turned away from me the severe dread, and the panic and Inspired me my argument, and good conviction and the inclination. I said during that, ‘O servant of Allah^{azwj}! Be gentle with me for I have come out from the world and I testify that there is no god except Alone, there being no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that the Paradise is true, and the Fire is true, and the Bridge is true, and the Scale is true, and the reckoning is true, and the questioning of the Munkar and Nakeer is true, and the Resurrection is true.

و أن الجنة و ما وعد الله فيها من النعيم حق و أن النار و ما أوعده الله فيها من العذاب حق و أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And that the Paradise and what Allah^{azwj} has Promised therein from the bounties is true, and that the Fire and whatever Allah^{azwj} has Threatened in it from the Punishments, is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

ثم قال لي يا عبد الله أبشر بالنعيم الدائم و الخير المقيم ثم إنه أضجعني و قال ثم نومة العروس ثم إنه فتح لي بابا من عند رأسي إلى الجنة و بابا من عند رجلي إلى النار ثم قال لي يا عبد الله انظر إلى ما صرت إليه من الجنة و النعيم و إلى ما نجوت منه من نار الجحيم

Then he said to me, ‘O servant of Allah^{azwj}! Receive glad tidings with the perpetual Bounties and the ever-lasting goodness’. Then he made me lie down and said, ‘Sleep a sleep of the bride’. Then he opened a door for me from by my head to the Paradise, and a door from by my legs to the Fire. Then he said to me, ‘O servant of Allah^{azwj}! Look at what you are destined to from the Paradise and the Bounties, and to what you have been saved from, from the Blazing Fire’.

ثم سد الباب الذي من عند رجلي و أبقى الباب الذي من عند رأسي مفتوحا إلى الجنة فجعل يدخل علي من روح الجنة و نعيمها و أوسع لحدي مد البصر و مضى عني

Then he closed the door which was from by my leg and he let the door which was from by my head to remain open, to the Paradise. So, there went on to enter unto me from the breezes of the Paradise and its Bounties, and my grave expanded to the extent of my sight, and he went away from me.

فهذا صفتي و حديثي و ما لقيته من شدة الأهوال و أنا أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله و أشهد أن الموت حق على طرف لساني فراقب الله أيها السائل خوفا من وقفة السائل

So this is my description and my narration and what I faced from the difficult horrors and I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and I testify that the death is truly bitter upon the side of my tongue, so watch out for Allah^{azwj}, O questioner fearing from the pausing of the questioner'.

قال ثم انقطع عند ذلك كلامه قال سلمان رضي الله عنه عند ذلك حظوني رحمكم الله فحطيناه إلى الأرض فقال أسندوني فأسندناه ثم رمق بطرفه إلى السماء و قال يا من يَبْدُو مَلَكُوتُ كُلِّ شَيْءٍ وَ إِلَيْهِ تُرْجَعُونَ وَ هُوَ يُحْيِي وَ لَا يُجَاوِزُ عَلَيْهِ بِكَ آمَنْتَ وَ لَنَبِيِّكَ اتَّبَعْتَ وَ بَكْتَابِكَ صَدَقْتَ وَ قَدْ أَتَانِي مَا وَعَدْتَنِي

He (the narrator) said, 'He cut off his speech at that'. Salman^{ra} said during that, 'Place me^{ra} down, may Allah^{azwj} Have Mercy on you!' We put him^{ra} down to the ground. He^{ra} said, 'Take me^{ra} back!' So we took him^{ra} back. Then he^{ra} blinked with his^{ra} eye towards the sky and said: 'O One **in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83].** And He^{azwj} is **and he Shelters and is not sheltered against,' [23:88].** In You^{azwj} I believe and to Your^{azwj} Prophet^{saww} I follow, and with Your^{azwj} Book I ratify, and it has come to me what You^{azwj} Promised me^{saww}.

يا من لا يُخْلِفُ الْوَعْدَ اقْبِضْنِي إِلَى رَحْمَتِكَ وَ أَنْزِلْنِي دَارَ كَرَامَتِكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

O One^{azwj} Who does not break the Promise! Capture me^{ra} to Your^{azwj} Mercy and Descend me^{ra} to the house of Your^{azwj} Honour, that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and I^{ra} testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}.

فلما كمل شهادته قضى نحبه و لقي ربه رضي الله تعالى عنه

When he^{ra} had completed his^{ra} testimonies, his^{ra} lamentation died down and he^{ra} met his^{ra} Lord^{azwj}, may His^{azwj} Lord^{azwj} be Pleased from him^{ra}.

قال فبينما نحن كذلك إذ أتى رجل على بغلة شهباء مثلثا فسلم علينا فرددنا السلام عليه فَقَالَ يَا أَصْبُعُ جُدُوا فِي أَمْرِ سَلَمَانَ فَأَخَذَنَا فِي أَمْرِهِ فَأَخَذَ مَعَهُ حُتُوطاً وَ كَفَنَّا فَقَالَ هَلُمُّوا فَإِنَّ عُنْدِي مَا يُتَوَبُّ عَنْهُ فَأَتَيْنَاهُ بِمَاءٍ وَ مَعْسَلٍ فَلَمْ يَزَلْ يُعَسِّلُهُ بِيَدِهِ حَتَّى فَرَغَ وَ كَفَّنَهُ وَ صَلَّيْنَا عَلَيْهِ وَ دَفَنَاهُ وَ لَحَدَّهُ عَلَيَّ ع يَبْدُو

He (the narrator) said, 'While we were like that when a man came upon the mule Shahba'a, veiled. He^{asws} greeted upon us and we returned the greetings upon him^{asws}. He^{asws} said, 'O Asbagh! Betake regarding the matter of Salman^{ra}'. We undertook regarding his matter and I took to the embalming and the enshrouding. He^{asws} said: 'Come, for with me^{asws} is on his^{ra} behalf'. So, we came to him^{asws} with water and washing ingredients. He^{asws} did not cease to wash him^{ra} with his^{asws} hand until he^{asws} was free, and enshrouded him^{ra}, and we prayed Salat upon him^{ra}, and buried him^{ra}, and Ali^{asws} laid him^{asws} in his^{ra} grave by his^{asws} hands.

فَلَمَّا فَرَغَ مِنْ دَفْنِهِ وَ هَمَّ بِالْأَنْصِرَافِ تَعَلَّقْتُ بِثَوْبِهِ وَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ كَانَ بِحَيْثُكَ وَ مَنْ أَعْلَمَكَ بِمَوْتِ سَلْمَانَ قَالَ فَالْتَقَيْتُ عَ إِلَيَّ وَ قَالَ أَخُذْ عَلَيْكَ يَا أَصْبَغُ عَهْدَ اللَّهِ وَ مِيثَاقَهُ أَنْكَ لَا تُحَدِّثُ بِهِ أَحَدًا مَا دُمْتُ حَيًّا فِي دَارِ الدُّنْيَا

When we were free from burying him^{asws} and thought of leaving, I attached with his^{asws} clothes and said to him^{asws}, 'O Amir Al-Momineen^{asws}! How would be one who loves you^{asws} and one who knows you^{asws}, with the death of Salman^{ra}?' He^{asws} turned towards me and said: 'O Asbagh! Take the Pact of Allah^{azwj} and His^{azwj} Covenant upon you! You will not narrate to anyone with it for as long as you are alive in the house of the world'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَمُوتَ قَبْلَكَ فَقَالَ لَا يَا أَصْبَغُ بَلْ يَطُولُ عُمرُكَ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ خُذْ عَلَيَّ عَهْدًا وَ مِيثَاقًا فَإِنِّي لَكَ سَامِعٌ مُطِيعٌ إِنِّي لَا أَخُذُّ بِهٍ حَتَّى يَقْضِيَ اللَّهُ مِنْ أَمْرِكَ مَا يَقْضِي وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

I said, 'O Amir Al-Momineen^{asws}! Will I die before you^{asws}?' He^{asws} said: 'No, O Asbagh, but for the length of your life'. I said to him^{asws}, 'O Amir Al-Momineen^{asws}! Take a pact and a covenant upon me, for I am a listener to you^{asws}, obedient. I will not narrate with it until Allah^{azwj} Decrees from your^{asws} matter what He^{azwj} Decrees, and He^{azwj} is Able upon all things'.

فَقَالَ لِي يَا أَصْبَغُ بِهَذَا عَهْدِي رَسُولُ اللَّهِ فَإِنِّي قَدْ صَلَّيْتُ هَذِهِ السَّاعَةَ بِالْكُوفَةِ وَ قَدْ خَرَجْتُ أُرِيدُ مَنْزِلِي فَلَمَّا وَصَلْتُ إِلَى مَنْزِلِي اضْطَجَعْتُ فَأَتَانِي آتٍ فِي مَنْامِي وَ قَالَ يَا عَلِيُّ إِنَّ سَلْمَانَ قَدْ قَضَى نَحْبَهُ فَرَكِبْتُ بَعْلِي وَ أَخَذْتُ مَعِيَ مَا يَصْلُحُ لِلْمَوْتَى فَجَعَلْتُ أُسِيرُ

He^{asws} said to me: 'O Asbagh! Rasool-Allah^{saww} had pacted me^{asws} with this, and I^{asws} have prayed Salat this moment in Al-Kufa, and I^{asws} had come out intending my^{asws} house. When I^{asws} arrive to my^{asws} house, I^{asws} lied down. A comer came to me^{asws} in my^{asws} dream and said, 'O Ali^{asws}! Salman^{ra} has expired, lament him^{ra}'. So, I^{asws} rode my^{asws} mule and took with me^{asws} what is correct for the deceased and went on to travel.

فَقَرَّبَ اللَّهُ لِي الْبَعِيدَ فَجِئْتُ كَمَا تَرَانِي وَ بِهَذَا أَخْبَرَنِي رَسُولُ اللَّهِ ص ثُمَّ إِنَّهُ دَفَنَهُ وَ وَارَاهُ فَلَمْ أَرِ صَعِدَ إِلَى السَّمَاءِ أَمْ فِي الْأَرْضِ نَزَلَ فَأَتَى الْكُوفَةَ وَ الْمُنَادِي يُنَادِي لِصَلَاةِ الْمَغْرِبِ فَحَضَرَ عَنْدهُمْ عَلِيُّ ع وَ هَذَا مَا كَانَ مِنْ حَدِيثِ وَفَاةِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ.

Allah^{azwj} Drew near what was far for me^{asws} and I^{asws} came as what you saw me^{asws}, and Rasool-Allah^{saww} had informed me^{asws} with this'. Then he^{asws} buried him^{ra} and covered him^{ra}, and I did not see whether he^{asws} ascended to the sky or descended into the ground. I came to Al-Kufa and the caller was calling out for the Maghrib Salat, and Ali^{asws} was present with them. And this was from the narration of the expiry of Salman Al-Farsi^{ra}.⁴⁴⁸

⁴⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 13

14- روضة الواعظين روي أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ دَخَلَ عَلَى سَلْمَانَ الْفَارِسِيِّ يَعُوذُهُ فَبَكَى سَلْمَانُ فَقَالَ لَهُ سَعْدٌ مَا يُبْكِيكَ يَا بَا عَبْدِ اللَّهِ تُؤَيِّ رَسُولَ اللَّهِ وَهُوَ عَنْكَ رَاضٍ وَ تَرُدُّ عَلَيْهِ الْخَوْضَ

(The book) 'Rowzat Al-Waizeen' – It is reported that Sa'ad Bin Abu Waqqas entered to see Salman Al-Farsi^{ra} to console him^{ra}. Salman^{ra} cried, so Sa'ad said to him^{ra}, 'What makes you^{ra} cry, O Abu Abdullah? Rasool-Allah^{saww} passed away and he^{saww} was pleased from you^{ra}, and you^{ra} will return to him^{saww} at the Fountain'.

فَقَالَ سَلْمَانُ أَمَا إِنِّي لَا أَبْكِي جَزَعًا مِنَ الْمَوْتِ وَلَا حِرْصًا عَلَى الدُّنْيَا وَلَكِنَّ رَسُولَ اللَّهِ ص عَهْدَ إِنِّي قَدْ قَالَ لِي كُنْ بُلْعَةً أَحَدِكُمْ كَرَادِ الرَّكِبِ وَ حَوْلِي هَذِهِ الْأَسَاوِدُ وَ إِنَّمَا حَوْلُهُ إِجَانَةٌ وَ جَفَنَةٌ وَ مِطْهَرَةٌ.

Salman^{ra} said: 'But I^{ra} am not crying out of panic from the death, nor covetous upon the world, but Rasool-Allah^{azwj} pacted to us saying: 'Let the eloquence of one of you be like a provision of the rider', and around me^{ra} is this lions, and rather around him^{saww} are the goblets, and trays, and purity".⁴⁴⁹

15- كا، الكافي علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة عن جعفر ع قال: قال سلمان رضي الله عنه إن النفس قد تلتاث على صاحبها إذا لم يكن لها من العيش ما تعتمد عليه فإذا هي أحرزت معيشتها اطمأنت.

Al Kafi – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{asws} having said: 'Salman^{ra} said: 'The soul tends to be restless upon its owner when there does not happen to be from the livelihood for it what it can depend upon. So when it acquires its livelihood, it is reassured".⁴⁵⁰

16- كا، الكافي علي بن إبراهيم عن عبد الله بن محمد بن عيسى عن صفوان بن يحيى عن حنان قال سمعت أبي زيدي عن أبي جعفر ع قال: كان سلمان جالساً مع نفر من قرشي في المسجد فأقبلوا ينتسبون و يزفعون في أنسابهم حتى بلغوا سلمان فقال له عمر بن الخطاب أخبرني من أنت و من أبوك و ما أصلك

Al Kafi – Ali Bin Ibrahim, from Abdullah Bin Muhammad Bin Isa, from Safwan Bin Yahya, from Hanan who said, 'I heard my father reporting,

'From Abu Ja'far^{asws} having said: "Salman^{ra} was seated with a number of people from Quraysh in the Masjid. They started priding over their lineages and ancestry until they reached Salman^{ra}. Umar Bin Al-Khattab said to him^{ra}, 'Inform me, who you^{ra} are, and who your^{ra} father is, and what is your^{ra} origin'.

فَقَالَ أَنَا سَلْمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ جَلَّ وَ عَزَّ مُحَمَّدٌ ص وَ كُنْتُ عَائِلًا فَأَعَانَنِي اللَّهُ بِمُحَمَّدٍ ص وَ كُنْتُ مَمْلُوكًا فَأَعْتَقَنِي اللَّهُ بِمُحَمَّدٍ ص هَذَا نَسَبِي وَ هَذَا حَسَبِي

So he^{ra} said: 'I^{ra} am Salman^{ra} son of a servant of Allah^{azwj}. I^{ra} had strayed, so Allah^{azwj} Mighty and Majestic Guided me^{ra} by Muhammad^{saww}, and I^{asws} was needy, so Allah^{azwj} Made me^{ra} to

⁴⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 14

⁴⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 15

be self-sufficient by Muhammad^{saww}, and I^{ra} was a slave, so Allah^{azwj} Freed me^{ra} by Muhammad^{saww}. This is my^{ra} lineage, and this is my^{asws} affiliation’.

قَالَ فَخَرَجَ النَّبِيُّ ص وَ سَلَمَانُ يُكَلِّمُهُمْ فَقَالَ لَهُ سَلَمَانُ يَا رَسُولَ اللَّهِ مَا لَقِيتُ مِنْ هَؤُلَاءِ جَلَسْتُ مَعَهُمْ فَأَخَذُوا يَنْتَسِبُونَ وَ يَزْعُمُونَ فِي أَنْسَابِهِمْ حَتَّى إِذَا بَلَغُوا إِلَيَّ قَالَ عُمَرُ بْنُ الْخَطَّابِ مَنْ أَنْتَ وَ مَا أَصْلُكَ وَ مَا حَسَبُكَ

He^{asws} said: ‘Rasool-Allah^{saww} came out and Salman^{ra} spoke to him^{saww}. Salman^{ra} said to him^{saww}, ‘O Rasool-Allah^{saww}, what has been meted out to me^{ra} from those when I^{ra} was seated with them. They took to priding themselves over their lineages and ancestry to the extent that they reached me^{ra}. Umar Bin Al-Khattab said to me, ‘Who are you^{ra}, and what is your^{ra} origin, and what is your^{ra} status?’

فَقَالَ النَّبِيُّ ص فَمَا قُلْتُ لَهُ يَا سَلَمَانُ قَالَ قُلْتُ لَهُ أَنَا سَلَمَانُ بْنُ عَبْدِ اللَّهِ كُنْتُ ضَالًّا فَهَدَانِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ ص وَ كُنْتُ عَائِلًا فَأَعَانَنِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ ص وَ كُنْتُ مَمْلُوكًا فَأَعْتَمَنِي اللَّهُ عَزَّ ذِكْرُهُ بِمُحَمَّدٍ ص هَذَا نَسَبِي وَ هَذَا حَسَبِي

The Prophet^{saww} said: ‘So what did you^{ra} say to him, O Salman^{ra}?’ He^{ra} said, ‘I^{ra} am Salman^{ra} son of a servant of Allah^{azwj}. I^{ra} had strayed, so Allah^{azwj} Guided me^{ra} through Muhammad^{saww}, and I^{asws} was needy, so Allah^{azwj} Made me^{ra} to be self-sufficient through Muhammad^{saww}, and I^{ra} was a slave, so Allah^{azwj} Freed me^{ra} through Muhammad^{saww}. This is my^{ra} lineage, and this is my^{asws} affiliation’.

فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ قُرَيْشٍ إِنَّ حَسَبَ الرَّجُلِ دِينُهُ وَ مُرُوتُهُ خُلُقُهُ وَ أَصْلُهُ عَقْلُهُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَ أَنْثَى وَ جَعَلْنَاكُمْ شُعُوبًا وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

Rasool-Allah^{saww} said: ‘O group of Quraysh, the nobility of a man is his Religion, and his chivalry in his manners, and his origin is his intellect. And Allah^{azwj} Mighty and Majestic has Said: ***O you people! We Created you from a male and a female and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. Surely Allah is Knowing, Aware [49:13].***

ثُمَّ قَالَ النَّبِيُّ ص لِسَلَمَانَ لَيْسَ لِأَحَدٍ مِنْ هَؤُلَاءِ عَلَيْكَ فَضْلٌ إِلَّا بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ إِنْ كَانَ التَّقْوَى لَكَ عَلَيْهِمْ فَأَنْتَ أَفْضَلُ.

Then the Prophet^{saww} said to Salman^{ra}: ‘There is no merit over you^{ra} from any of these ones except by fear of Allah^{azwj} Mighty and Majestic, and if there is piety for you^{ra} over them, then you^{ra} are more meritorious’.⁴⁵¹

17- كَش، رجال الكشي جبرئيل بن أحمد عن الحسن بن خُرَزَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبَانَ بْنِ جَنَاحٍ عَنِ الْحَسَنِ بْنِ حَمَّادٍ بَلَغَ بِهِ قَالَ: [كَانَ] سَلَمَانُ إِذَا رَأَى الْجَمَلَ الَّذِي يُقَالُ لَهُ عَسْكَرٌ يَضْرِبُهُ فَيَقَالُ يَا أَبَا عَبْدِ اللَّهِ مَا تُرِيدُ مِنْ هَذِهِ الْبَهِيمَةِ فَيَقُولُ مَا هَذَا بِهَيْمَةٍ وَ لَكِنْ هَذَا عَسْكَرٌ بَنُ كُنْعَانَ الْجَنِيِّ يَا أَغْرَابِي لَا يُنْفِقُ جَمْلَكَ [لَا يُنْفِقُ عَلَيْكَ] هَاهُنَا وَ لَكِنْ اذْهَبْ بِهِ إِلَى الْخَوَاطِبِ فَإِنَّكَ تُعْطَى بِهِ مَا تُرِيدُ.

(The book) ‘Rijaal’ of Al Kashy – Jibraeel Bin Ahmad, from Al Hassan Bin Khurrazad, from Ismail Bin Mihran, from Aban Bin Janah, from Al Hassan Bin Hammad who said,

⁴⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 16

‘When Salman^{ra} saw the camel which was called ‘Asker’, hit it. It was said, ‘O Abu Abdullah! What are you^{ra} intending from this animal?’ He^{ra} said, ‘This is not an animal, but this is Asker Bin Canaan the Jinn. O Bedouin! Do not sell your camel over her, but go with it to Al Hawab and you will be given for it what you want’’. (Not a Hadeeth)

و بِالْإِسْنَادِ عَنِ ابْنِ مِهْرَانَ عَنِ الْبُطَائِنِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: اشْتَرَوْا عَشْكَرًا بِسَبْعِمِائَةِ دِرْهَمٍ وَ كَانَ شَيْطَانًا.

And by the chain, from Ibn Mihran, from al Batainy, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘They bought ‘Asker’ for six hundred Dirhams, and he was a Satan^{la}’.⁴⁵²

18- كَش، رجال الكشي علي بن محمد القُتَيْبِيُّ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ سَلْمَانَ قَالَ لِي رَسُولُ اللَّهِ ص إِذَا خَضِرَكَ أَوْ أَخَذَكَ الْمَوْتُ خَضِرْ أَقْوَامٌ يَجِدُونَ الرِّيحَ وَ لَا يَأْكُلُونَ الطَّعَامَ ثُمَّ أَخْرَجَ صُرَّةً مِنْ مِسْكِ فَقَالَ هِبَةٌ أَعْطَانِيهَا رَسُولُ اللَّهِ ص

(The book) ‘Rijaal’ of Al Kashy – Ali Bin Muhammad Al Saqafy, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Umar Bin Yazeed who said,

‘Salman^{ra} said: ‘Rasool-Allah^{saww} said to me^{ra}: ‘When the death presents to you^{ra} or seizes you^{ra}, a people would be present finding the smell, and they will not be eating the food’. Then he^{ra} brought out a bottle of musk and said, ‘A gift given to me^{ra} by Rasool-Allah^{saww}’.

قَالَ ثُمَّ بَلَّهَا وَ نَضَحَهَا حَوْلَهُ ثُمَّ قَالَ لِامْرَأَتِهِ قُومِي أَجِيفِي الْبَابَ فَقَامَتْ فَأَجَافَتِ الْبَابَ فَرَجَعَتْ وَ قَدْ فُيْضَ رَضِي اللَّهُ عَنْهُ.

He (the narrator) said, ‘Then he^{ra} applied it and sprinkled it around him^{ra}, then said to his^{ra} wife, ‘Open the door’. She stood and opened the door and returned, and he^{ra} had passed away’’.⁴⁵³

19- كَش، رجال الكشي خَلَفُ بْنُ حَمَّادٍ الْكُشَيْبِيُّ عَنِ الْحُسَيْنِ بْنِ طَلْحَةَ يَزُفَعُهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَزَوَّجَ سَلْمَانُ امْرَأَةً مِنْ كِنْدَةَ فَدَخَلَ عَلَيْهَا فَإِذَا هِيَ خَادِمَةٌ وَ عَلَى بَابِهَا عَبَاءَةٌ فَقَالَ سَلْمَانُ إِنَّ فِي بَيْتِكُمْ هَذَا لَمَرِيضًا أَوْ قَدْ تَحَوَّلَتِ الْكُغْبَةُ فِيهِ

(The book) ‘Rijaal Kashy’ – Khalaf Bin Hammad Al Kashy, from Al Hassan Bin Talha, raising it from Hammad Bin isa, from Ibrahim Bini Umar al Yamani,

‘From Abu Abdullah^{asws} having said: ‘Salman^{ra} married a woman from Kinda and he^{ra} went to her, and there was a maid for her, and at her door was a cloak. Salman^{ra} said, ‘Either in this house of yours is a sick (person) or the Kabah has transferred in it (sarcastically)’.

فَقِيلَ إِنَّ الْمَرْأَةَ أَرَادَتْ أَنْ تَسْتُرَ عَلَى نَفْسِهَا فِيهِ قَالَ فَمَا هَذِهِ الْجَارِيَةُ قَالُوا كَانَ لَهَا شَيْءٌ فَأَرَادَتْ أَنْ تَخْدُمَ

It is said, ‘The woman intended to cover upon herself in it. He^{ra} said, ‘So what is this girl?’ They said, ‘There was something for her she wanted her to serve’.

⁴⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 17

⁴⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 18

قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا رَجُلٌ كَانَتْ عِنْدَهُ جَارِيَةٌ فَلَمْ يَأْتِهَا أَوْ لَمْ يُزَوِّجْهَا مِنْ يَأْتِيهَا ثُمَّ فَحَرَتْ كَانَ عَلَيْهِ وَزُرٌ مِثْلُهَا وَ مَنْ أَقْرَضَ قَرْضًا فَكَأَنَّمَا تَصَدَّقَ بِشَطْرِهِ إِذَا أَقْرَضَهُ الثَّانِيَةَ كَانَ بِرَأْسِ الْمَالِ وَ أَدَاءُ الْحَقِّ إِلَى صَاحِبِهِ أَنْ يَأْتِيَهُ فِي بَيْتِهِ أَوْ فِي رَحْلِهِ فَيَقُولَ هَا خُذْهُ.

He^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'But rather a man what has a slave girl with him and he does not go to her, or does not get her married to someone who does go to her, then she commits an immorality, a burden similar to it would be upon him, and the one who lends a loan, it is as if he has given in charity with part of it. When he lends it a second time, it would be from the capital of his wealth, and it being paid back to its owner is a right if he goes to him in his house, or in his ride, and he should say, Here, take it''⁴⁵⁴

20- ختص، الإختصاص جَعْفَرُ بْنُ الْحُسَيْنِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى أَوْ غَيْرِهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَّاسِ بْنِ حَمَزَةَ الشَّهْرُزُورِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ سَلْمَانٌ يَطْبُخُ قِدْرًا فَدَخَلَ عَلَيْهِ أَبُو ذَرٍّ فَأَنْكَبَتِ الْقِدْرُ فَسَقَطَتْ عَلَى وَجْهِهَا وَ لَمْ يَذْهَبْ مِنْهَا شَيْءٌ فَرَدَّهَا عَلَى الْأَثَانِيِّ ثُمَّ أَنْكَبَتِ الثَّانِيَةَ فَلَمْ يَذْهَبْ مِنْهَا شَيْءٌ فَرَدَّهَا عَلَى الْأَثَانِيِّ

(The book) 'Al Ikhtisas' – Ja'far Bin Al Husayn, from Ibn Al Waleed, from Al Saffar, from Ibn Isa or someone else, from one of our companions, from Abbas Bin Hamza Al Sharhrazury, raising it to

Abu Abdullah^{asws} having said: 'Salman^{ra} was cooking in a pot and Abu Zarr^{ra} came to him. The pot turned over and fell upon its face and nothing from it was spilled. He^{ra} returned it upon the fire. Then it turned over for a second time, and nothing from it was lost. He^{ra} returned it upon the fire.

فَمَرَّ أَبُو ذَرٍّ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع مُسْرِعًا قَدْ صَاقَ صَدْرُهُ بِمَا رَأَى وَ سَلْمَانٌ يَقْفُو أَثَرَهُ حَتَّى انْتَهَى إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَنَظَرَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى سَلْمَانَ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ ارْزُقْ بِصَاحِبِكَ.

Abu Zarr^{ra} went to Amir Al-Momineen^{asws} quickly, his^{ra} chest had constricted from what he^{ra} had seen, and Salman^{ra} followed in his^{ra} footsteps until he^{ra} ended up to Amir Al-Momineen^{asws}. Amir Al-Momineen^{asws} looked at Salman^{ra} and said: 'O Abu Abdullah! Be gentle with your^{ra} companion''⁴⁵⁵

21- مَشَارِقُ الْأَنْوَارِ، عَنْ زَادَانَ خَادِمِ سَلْمَانَ قَالَ: لَمَّا جَاءَ أَمِيرُ الْمُؤْمِنِينَ يُغَسِّلُ سَلْمَانَ وَجَدَهُ قَدْ مَاتَ فَرَفَعَ الشَّمْلَةَ عَنْ وَجْهِهِ فَبَسَمَ وَ هَمَّ أَنْ يَقْعُدَ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع عُذْ إِلَى مَوْتِكَ فَعَادَ.

(The book) 'Masharik Al-Anwaar' – From Zazan a servant of Salman^{ra} having said, 'When Amir Al-Momineen^{asws} came to wash Salman^{ra}, found him^{ra} to have passed away. He^{asws} raised the cloak from his^{ra} face. He^{ra} smiled and thought of sitting up. Amir Al-Momineen^{asws} said: 'Return to your^{ra} death'. He^{ra} returned''⁴⁵⁶

22- ين، كتاب حسين بن سعيد و النوادر حمادُ بْنُ عِيسَى عَنْ حُسَيْنِ بْنِ الْمُخْتَارِ رَفَعَهُ إِلَى سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: لَوْ لَا السُّجُودُ لِلَّهِ وَ مُحَاسَنَةُ قَوْمٍ يَنْلَقِظُونَ طَيِّبَ الْكَلَامِ كَمَا يَنْلَقِظُ طَيِّبُ الثَّمَرِ لَمَتَّيْتُ الْمَوْتَ.

The book of Husayn Bin Sa'ad, and 'Al Nawadir' – Hammad Bin Isa, from Husayn Bin Al Mukhtar, raising it to,

⁴⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 19

⁴⁵⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 20

⁴⁵⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 21

Salman^{ra} having said, 'Had it not been for the Sajdahs to Allah^{azwj} and gathering of a people speaking the good speech like speaking good fruits, I^{ra} would have wished for death'.⁴⁵⁷

23- أَقُولُ قَالَ ابْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ قَالَ أَبُو وَائِلٍ دَهَبْتُ أَنَا وَصَاحِبٌ لِي إِلَى سَلْمَانَ الْفَارِسِيِّ فَجَلَسْنَا عِنْدَهُ فَقَالَ لَوْ لَا أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنِ التَّكَلُّفِ لَتَكَلَّفْتُ لَكُمْ

I (Majlisi) am saying, 'Ibn Abu Al-Hadeed said in his commentary of Nahj Al-Balaghah, 'Abu Wail said, 'I and a companion of mine went to Salman Al-Farsi^{ra} and we sat in his^{ra} presence. He^{ra} said, 'If Rasool-Allah^{saww} had not forbidden from the pretence, I^{ra} would have pretended to you'.

ثُمَّ جَاءَ بِخُبْزٍ وَ مِلْحٍ سَازِجٍ لَا أَبْزَارَ عَلَيْهِ فَقَالَ صَاحِبِي لَوْ كَانَ لَنَا فِي مِلْحِنَا هَذَا سَعْتَرٌ قَبَعَتْ سَلْمَانُ بِمِطْهَرَتِهِ فَرَهَنَهَا عَلَى سَعْتَرٍ فَلَمَّا أَكَلْنَا قَالَ صَاحِبِي الْحَمْدُ لِلَّهِ الَّذِي قَتَعَنَا بِمَا رَزَقَنَا فَقَالَ سَلْمَانُ لَوْ قَبَعْتَ بِمَا رَزَقَكَ لَمْ تَكُنْ بِمِطْهَرَتِي مَرْمُونَةً.

Then he^{ra} came with bread and salt not having any seeds upon it. My companion said, 'If only there was some thyme (herb) with this salt of ours'. Salman^{ra} sent someone with his^{ra} tray and pawned it for some thyme. When we had eaten, my companion said, 'The Praise is for Allah^{azwj} who Caused us to be content with what He^{azwj} has Graced us'. Salman^{ra} said, 'If you were content with what you have been Graced with, my^{ra} tray would not have been pawned'.⁴⁵⁸

24- كَشَّ، رَجَالَ الْكَشِيِّ حَمْدَوِيَّةٍ وَ إِبْرَاهِيمَ ابْنَا نُصَيْرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمٍ بْنِ حُمَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَيْبُتُ هُوَ الَّذِي كَاتَبَ عَلَيْهِ سَلْمَانُ فَأَقَاءَهُ اللَّهُ عَلَى رَسُولِهِ فَهُوَ فِي صَدَقَتِهَا يَعْنِي فَاطِمَةَ ع.

(The book) 'Rijaal Kashy' – Hamdawiya and Ibrahim two sons of Nuseyr, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humeid, from Ibrahim Bin Abu Yahya,

'From Abu Abdullah^{asws} having said: 'Al-Maysab (a small stream,, it is which Salman^{ra} had been contracted upon. Allah^{azwj} Awarded it upon His^{azwj} Rasool^{saww}, so it is from her^{asws} charities – meaning (Syeda) Fatima^{asws},⁴⁵⁹

25- كَشَّ، رَجَالَ الْكَشِيِّ نَصْرُ بْنُ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ: ذُكِرَ عِنْدَ أَبِي حَقْفَرٍ ع سَلْمَانُ فَقَالَ ذَلِكَ سَلْمَانُ الْمُحَمَّدِيُّ إِنَّ سَلْمَانَ مِنَّا أَهْلَ الْبَيْتِ

(The book) 'Rijaal Kashy' – Hamdawiya and Ibrahim two sons of Nuseyr Bin Al Sabbah, from Is'haq Bin Muhammad al Basry, from Ahmad Bin Hilal, from Ali Bin Asbaat, from Al A'ala, from Muhammad Bin Hakeem who said,

'Salman^{ra} was mentioned in the presence of Abu Abdullah^{asws}. He^{asws} said: 'That is Salman^{ra} Al-Muhammadi. Salman^{ra} is from us^{asws} the People^{asws} of the Household.

إِنَّهُ كَانَ يَقُولُ لِلنَّاسِ هَرَيْتُمْ مِنَ الْقُرْآنِ إِلَى الْأَحَادِيثِ وَحَدَّثْتُمْ كِتَابًا دَقِيقًا حُوسِبْتُمْ فِيهِ عَلَى النَّبِيِّ وَ الْقِطْمِيرِ وَ الْفَتِيلِ وَ حَبَّةٍ خَزْدَلٍ فَضَاقَ ذَلِكَ عَلَيْكُمْ وَ هَرَيْتُمْ إِلَى الْأَحَادِيثِ الَّتِي اتَّسَعَتْ عَلَيْكُمْ.

⁴⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 22

⁴⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 23

⁴⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 24

He^{ra} used to say, 'You are fleeing from the Quran to the Ahadeeth, (which) you are finding an accurate Book. You will be Reckoned in it upon Al-Naqeer (speck on a date), and Al-Qitmeer (pellicle, soft covering), and Al-Fateel (strands on the date seed), and mustard seed. So, that is a constriction upon you and you are fleeing to the Ahadeeth which are widened upon you".⁴⁶⁰

26- كَشَّ، رَجَالُ الْكَشْيِ عَلِيُّ بْنُ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الصَّوَّافِ [الصَّوَّافِ] عَنْ يُوسُفَ بْنِ يَعْقُوبَ عَنِ النَّهَاشِ [النَّهَاشِ] بْنِ فَهْمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ قَالَ: دَخَلَ سَلْمَانٌ عَلَى رَجُلٍ مِنْ إِخْوَانِهِ فَوَجَدَهُ فِي السَّيَاقِ فَقَالَ يَا مَلِكَ الْمَوْتِ ارْثُقْ بِصَاحِبِنَا قَالَ فَقَالَ الْآخَرُ يَا بَا عَبْدِ اللَّهِ إِنَّ مَلِكَ الْمَوْتِ يَغْرُؤُكَ عَلَيْنَا السَّلَامَ وَهُوَ يَقُولُ وَ عَزَّةَ هَذَا عَلَيْنَا لَيْسَ إِلَيْنَا شَيْءٌ.

(The book) 'Rijaal Kashy' – Ali Bin Al Hassan, from Muhammad Bin Ismail Bin Mihran, from Is'haq Bin Ibrahim Al Sawan, from Yusuf Bin Yaqoub, from Al Nahash Bin Fahm, from Amro Bin Usman who said,

'Salman^{ra} entered to see a man from his^{ra} brothers and found him in the market. He^{ra} said, 'O Angel of death! Be gentle with our companion'. The other one said, 'O Abu Abdullah! The Angel of death conveys the greetings to you^{ra} and he is saying, 'And endearing this one is upon us, there isn't anything to us".⁴⁶¹

27- جَاءَ الْمَجَالِسَ لِلْمُفِيدِ ابْنُ قُؤْلَوَيْهِ عَنْ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ سَلْمَانٌ رَضِيَ اللَّهُ عَنْهُ عَلَى الْحَدَّادِينَ بِالْكُوفَةِ فَرَأَى شَابًا قَدْ صَعِقَ وَ النَّاسُ قَدْ اجْتَمَعُوا حَوْلَهُ فَقَالُوا لَهُ يَا بَا عَبْدِ اللَّهِ هَذَا الشَّابُّ قَدْ صَرَعَ فَلَوْ قَرَأْتَ فِي أُذُنِهِ

(The book) 'Al Majaalis' of Al Mufeed – Ibn Qawlawayi, from Muhammad Al Himeyri, from his father, from Ibn Isa, from Ibn Abu Umeyr, from Umar Bin Yazeed,

'From Abu Abdullah^{asws} having said: 'Salman^{ra} passed by the blacksmiths at Al-Kufa and he^{ra} saw a youth being in shock and the people had gathered around him. They said, 'O Abu Abdullah! This youth has gone into shock, so if you^{ra} could recite (Quran) in his ears'.

قَالَ قَدْ نَا مِنْهُ سَلْمَانٌ فَلَمَّا رَأَاهُ الشَّابُّ أَفَاقَ وَ قَالَ يَا بَا عَبْدِ اللَّهِ لَيْسَ بِي مَا يَقُولُ هَؤُلَاءِ الْقَوْمُ وَ لَكِنِّي مَرَرْتُ بِهَؤُلَاءِ الْحَدَّادِينَ وَ هُمْ يَضْرِبُونَ الْمَرْزَبَاتِ فَذَكَرْتُ قَوْلَهُ تَعَالَى وَ هُمْ مَقَامِعُ مِنْ حَدِيدٍ فَذَهَبَ عَقْلِي خَوْفًا مِنْ عِقَابِ اللَّهِ تَعَالَى

Salman^{ra} went near him. When the youth saw him^{ra}, he woke up (recovered) and said, 'O Abu Abdullah! It isn't with me what these people are saying, but I passed by these blacksmiths and they were striking the irons hammers, and I remembered the Words of the Exalted: **And for them would be rods of iron [22:21]**, so I lost my mind in fear from the Punishment of Allah^{azwj} the Exalted'.

فَاتَّخَذَهُ سَلْمَانٌ أَحَاً وَ دَخَلَ قَلْبُهُ خَلَاوَةً مَحَبَّتِهِ فِي اللَّهِ تَعَالَى فَلَمْ يَزَلْ مَعَهُ حَتَّى مَرَضَ الشَّابُّ فَجَاءَهُ سَلْمَانٌ فَجَلَسَ عِنْدَ رَأْسِهِ وَ هُوَ يَجُودُ بِنَفْسِهِ فَقَالَ يَا مَلِكَ الْمَوْتِ ارْثُقْ بِأَخِي قَالَ يَا بَا عَبْدِ اللَّهِ إِلَيَّ بِكُلِّ مُؤْمِنٍ رَفِيقٌ.

So, Salman^{ra} took him as a brother and sweetness of his loved entered his^{ra} heart. He^{ra} did not cease to be with him until the youth got sick. Salman^{ra} came to him and sat by his head

⁴⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 25

⁴⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 26

and he was finding his (last) breath. He^{ra} said, 'O Angel of death! Be gently with my^{ra} brother'. He said, 'O Abu Abdullah! I am gentle with every Momin'.⁴⁶²

28- كش، رجال الكشي جعفر بن محمد شيخ من جرجان عامي عن محمد بن حميد الرازي عن علي بن مجاهد عن عمرو بن أبي قيس عن عبد الأعلى عن أبيه عن المسيب بن نجبة الفزاري قال: لما أتانا سلمان الفارسي قديماً تلقيناه فيمن تلقاه فسار حتى انتهى إلى كربلاء فقال ما تسمون هذه قالوا كربلاء فقال هذه مصارع إخواني هذا موضع رحلهم وهذا مناح ركابهم وهذا مهراق دماهم يقتل بها خير الأولين و يقتل بها خير الآخرين

(The book) 'Rijaal Al Kashy' – Ja'far Bin Muhammad, a sheykh from Jurjan, a general Muslim, from Muhammad Bin Humeyd Al Razy, from ali Bin Mujahid, from amro Bin Abu Qays, from Abdul A'ala, from his father, from al Musayyab Bin Najaba Al Fazary who said,

'When Salman^{ra} came to us on foot, we received him^{ra}. I was among the ones who received him^{ra}. He^{ra} travelled until he^{ra} ended up to Karbala. He^{ra} said: 'What are you calling this (place)?' They said, 'Karbala'. He^{ra} said, 'This is the dying place of my^{ra} brethren, this is a place of their luggage, and this is a stable of their rides, and this is a place of their shed blood. The best of the former ones would be killed at it and the best of the latter ones would be killed at it.

ثم سار حتى انتهى إلى خوراء فقال ما تسمون هذه الأرض قالوا خوراء فقال خوراء خرج بها شر الأولين و يخرج بها شر الآخرين

Then he^{ra} travelled until he^{ra} ended up to Haroura and he^{ra} said, 'What are you calling this land?' They said, 'Haroura'. He^{ra} said, 'There will come out at it the vilest of the former ones and the vilest of the latter ones'.

ثم سار حتى انتهى إلى بانقيا و بها جسر الكوفة الأول فقال ما تسمون هذه قالوا بانقيا ثم سار حتى انتهى إلى الكوفة فقال هذه الكوفة قالوا نعم قال فبها الإسلام.

Then he^{ra} travelled until he^{ra} ended up to Baniqiya and at it is the first bridge of Al-Kufa. He^{ra} said, 'What are you calling this?' They said, 'Baniqiya'. Then he^{ra} travelled until he^{ra} ended up to Al-Kufa and he^{ra} said, 'This is Al-Kufa?' They said, 'Yes'. He^{ra} said, 'Dome of Al-Islam'.⁴⁶³

29- كش، رجال الكشي محمد بن مسعود عن الحسين بن إشكيب عن الحسن بن خرداد عن محمد بن حماد الشاشي عن صالح بن نوح عن زيد بن المعدل عن عبد الله بن سنان عن أبي عبد الله ع قال: خطب سلمان فقال الحمد لله الذي هداني لهذا الذي بعد جحودي له إذ أنا مدي [مذك] لنار الكفر أهل لها نصيباً و أتيت لها رزقاً حتى ألقى الله عز و جل في قلبي حب تامة فخرجت جائعاً ظمآن قد طردني قومي و أخرجت من مالي و لا حولة تخملي و لا متاع يجهزي و لا مال يقوي

(The book) 'Rijaal Al Kashy' – Muhammad Bin Masoud, from Al Husayn Bin Ashkeyb, from Al Hassan Bin Khurrazad, from Muhammad Bin Hammad Al Shashy, from Salih Bin Nuh, from Zayd Bin Al Muaddal, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Salman^{ra} addressed saying, 'The Praise is for Allah^{azwj} Who Guided me^{ra} to His^{azwj} Religion after my^{ra} denial to Him^{azwj}. Then it was my^{ra} displeasure of the fire of Kufr, releasing a share for it, and I^{ra} brought sustenance to him until Allah^{azwj}

⁴⁶² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 27

⁴⁶³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 28

Mighty and Majestic Cast the love of Tahama in my^{ra} heart. So, I^{ra} went out hungry, thirsty, (and) my^{ra} people has repelled me^{asws} and threw me^{ra} out from my^{ra} wealth, and I^{ra} was neither carrying my^{ra} belongings nor any chattels to prepare me^{ra}, nor any wealth to strengthen me^{ra}.

وَكَانَ مِنْ شَأْنِي مَا قَدْ كَانَ حَتَّى أَتَيْتُ مُحَمَّدًا صَ فَعَرَفْتُ مِنَ الْعِرْفَانِ مَا كُنْتُ أَعْلَمُهُ وَرَأَيْتُ مِنَ الْعَلَامَةِ مَا خَبَّرْتُ بِهَا فَأَنْقَذَنِي بِهِ مِنَ النَّارِ فَبِلْتُ مِنَ الدُّنْيَا عَلَى الْمَعْرِفَةِ الَّتِي دَخَلْتُ عَلَيْهَا فِي الْإِسْلَامِ

And it was from my^{ra} situation what had happened until came to Muhammad^{saww}. I^{ra} recognised him^{saww} from the recognition what I^{ra} used to know, and I^{ra} saw from the signs what I^{ra} had been informed with, and I^{ra} was delivered through him^{saww} from the Fire. So, I^{ra} achieved from the world upon the recognition which I^{ra} had entered upon in Al-Islam.

أَلَا أَيُّهَا النَّاسُ اسْمَعُوا مِنْ حَدِيثِي ثُمَّ اعْقِلُوهُ عَنِّي قَدْ أُوتِيتُ الْعِلْمَ كَثِيرًا وَ لَوْ أَخْبَرْتُكُمْ بِكُلِّ مَا أَعْلَمُ لَقَالَتْ طَائِفَةٌ لَمَجُنُونُ وَ قَالَتْ طَائِفَةٌ أُخْرَى اللَّهُمَّ اغْفِرْ لِقَاتِلِ سَلْمَانَ

Indeed! O you people! Listen from my^{ra} Hadeeth, then understand it from me^{ra}. I^{ra} have been given a lot of knowledge, and if I^{ra} were to inform you with all what I^{ra} know, a group would say, 'He^{asws} is insane', and another group would said, 'O Allah^{azwj} Forgive the killer of Salman^{ra}'.

أَلَا إِنَّ لَكُمْ مَنَآيَا تَتَّبِعُهَا بَلَايَا فَإِنَّ عِنْدَ عَلِيٍّ عَ عِلْمَ الْمَنَآيَا وَ عِلْمَ الْوَصَايَا وَ فَضْلَ الْحِطَابِ عَلَى مِنْهَاجِ هَارُونَ بْنِ عِمْرَانَ

Indeed! For you there would be deaths followed by calamities, for with Ali^{asws} there is knowledge of the death and knowledge of the commandments, and decisive address upon manifesto of Harun Bin Imran^{asr}.

قَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ وَصِيِّي وَ خَلِيفَتِي فِي أَهْلِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى وَ لَكِنَّكُمْ أَصَبْتُمْ سُنَّةَ الْأَوَّلِينَ وَ أَخْطَأْتُمْ سَبِيلَكُمْ

Rasool-Allah^{saww} said to him^{ra}: 'You^{ra} are my^{saww} successor^{asws} and my^{saww} Caliph among my^{saww} family being at the status of Harun^{as} from Musa^{as}, but you are upon the ways of the former ones and you erred in your ways.

وَ الَّذِي نَفْسُ سَلْمَانَ بِيَدِهِ لَتَرَكِبَنَّ طَبَقًا عَنْ طَبَقٍ سُنَّةَ بَنِي إِسْرَائِيلَ الْقُدَّةَ بِالْقُدَّةِ أَمَا وَ اللَّهُ لَوْ وَلَّيْتُمُوهَا عَلَيَّا لَأَكَلْتُمْ مِنْ فَوْقِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ فَأُبَشِّرُوا بِالْبَلَاءِ وَ اقْتَطُوا مِنَ الرِّخَاءِ وَ نَابَذْتُكُمْ عَلَى سَوَاءٍ وَ انْقَطَعَتِ الْعَصْمَةُ فِيمَا بَيْنِي وَ بَيْنَكُمْ مِنَ الْوَلَاءِ

By the One^{azwj} in Whose Hand is the soul of Salman^{ra}! **You will be indulging in a state after a state [84:19]**, ways of the children of Israel, (as) an arrow with the arrow. But, by Allah^{azwj}, of you were to accept Ali^{asws} as ruler, you will be eating from above you and from beneath your feet. So (now) receive news of the calamities and despair from the prosperity and you will be rejected upon the equality, and (I^{ra} hereby) terminate the bond of the friendship what is between me^{ra} and you.

أَمَا وَ اللَّهُ لَوْ أَنِّي أَدْفَعُ صَيْمًا أَوْ أُعْرِئُ اللَّهَ [لِلَّهِ] دِينَاً لَوَضَعْتُ سَيْفِي عَلَى عَاتِقِي ثُمَّ لَضَرَبْتُ بِهِ قُدُمًا قُدُمًا أَلَا إِنِّي أَخَذْتُكُمْ بِمَا تَعْلَمُونَ وَ بِمَا لَا تَعْلَمُونَ فَخُذُوهَا مِنْ سُنَّةِ التَّسْعِينَ بِمَا فِيهَا

But by Allah^{azwj}, if I^{ra} were to repel injustices or endear a Religion to Allah^{azwj}, I^{ra} would place my^{ra} sword upon my^{ra} shoulders, then strike with it moving ahead, ahead. Indeed! I^{ra} am narrating to you with what you already know and with what you are not knowing. So, take it from the ways of the ninety with what is therein.

أَلَا إِنَّ لِي أُمِّيَةً فِي بَنِي هَاشِمٍ نَطَحَاتٍ وَإِنَّ لِي أُمِّيَةً مِنْ آلِ هَاشِمٍ نَطَحَاتٍ أَلَا وَإِنَّ بَنِي أُمِّيَةِ كَالنَّاقَةِ الصُّرُوسِ تَعُضُ فِيهَا وَتُحِيطُ بِيَدَيْهَا وَتَضْرِبُ بِرِجْلَيْهَا وَتَمْنَعُ دَرَكَهَا

Indeed! For the clan of Umayya regarding the clan of Hashim^{as} is head-butting, and for the clan of Umayya from the family of Hashim^{as} is head-butting. Indeed! And the clan of Umayya are like the she-camel biting with its mouth and blundering with its hands, and striking with its legs, and preventing its turning.

أَلَا إِنَّهُ حَقٌّ عَلَى اللَّهِ أَنْ يُذِلَّ نَادِيَهَا وَأَنْ يُظْهِرَ عَلَيْهَا عَدُوَّهَا مَعَ قَذْفٍ مِنَ السَّمَاءِ وَخَسْفٍ وَسَخٍ وَشَوْهِ الْخَلْقِ حَتَّى إِنَّ الرَّجُلَ لَيَخْرُجُ مِنْ جَانِبِ حِجْلَتِهِ إِلَى صَلَاةٍ فَمَسَخَهُ اللَّهُ قَرْدًا

Indeed! It is a right upon Allah^{azwj} that He^{azwj} Humiliates its callers and Causes its enemies to prevail upon it with emissions from the sky and submergence and metamorphosis, and uglifying of the bodies, until the man would come out from the side of his animal for the Salat. So, Allah^{azwj} Morphed him as a monkey.

أَلَا وَفَتَنَانِ تَلَقِّيَانِ بِنَهَامَةٍ كَلَّتَاهُمَا كَافِرَتَانِ أَلَا وَخَسْفٍ بِكَلْبٍ وَمَا أَنَا وَكَلْبٌ وَاللَّهِ لَوْ لَا مَا لَأَرْثُكُمْ مَصَارِعَهُمْ أَلَا وَهُوَ الْبَيْدَاءُ ثُمَّ يَحْيِي مَا يَمُوتُونَ فَإِذَا رَأَيْتُمْ أَنَّهَا النَّاسُ الْفَيْنَ كَفَطَعَ اللَّيْلُ الْمُظْلِمُ يَهْلِكُ فِيهَا الرَّكِيبُ الْمَوْضِعُ وَالْحَطِيبُ الْمِصْفَعُ وَالرَّأْسُ الْمَتَبُوعُ فَعَلَيْكُمْ بِآلِ مُحَمَّدٍ فَإِنَّهُمْ الْقَادَةُ إِلَى الْجَنَّةِ وَالدُّعَاةُ إِلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ

Indeed! Two parties, both Kafirs, would be meeting (in battle) at Tahama. Indeed! And dog would be submerged, and I^{ra} am not a dog. By Allah^{azwj}! If only I^{ra} had not been shown their dying places. Indeed! And it is Al-Bayda'a. Then it will come what is coming. So when you see the Fitna (strife), O you people, like a piece of the dark night, during the daring rider will be destroyed, and the deceiving preacher, and the following leader, so upon you is to be with the family^{asws} of Muhammad^{saww}, for they^{asws} are the guides to the Paradise, and the callers to it up to the Day of Qiyamah,

وَعَلَيْكُمْ بِعَلِيِّ قَوْلِ اللَّهِ لَقَدْ سَلَّمْنَا عَلَيْهِ بِالْوَلَاءِ مَعَ نَبِيِّنَا فَمَا بَالُ الْقَوْمِ أَحَسَدَ قَدْ حَسَدَ قَابِيلُ هَابِيلَ أَوْ كُفَّرَ فَقَدْ ارْتَدَّ قَوْمُ مُوسَى عَنِ الْأَسْبَاطِ وَ يُوشَعَ وَ شَمْعُونَ وَ ابْنَيْ هَارُونَ شَبْرٌ وَ شَبِيرٌ وَ السَّبْعِينَ الَّذِينَ اتَّهَمُوا مُوسَى عَلَى قَتْلِ هَارُونَ فَأَخَذَتْهُمْ الرَّجْفَةُ مِنْ بَعْثِهِمْ

And upon you is to be with Ali^{asws}. By Allah^{azwj}! We had submitted to him^{asws} with the Wilayah with our Prophet^{saww}. So what is the matter with the people, are they envying? So, Qabeel^{la} had envied Habel^{as}. Or it is disbelief? So, the people of Musa^{as} had disbelieved from the tribes, and Yoshua^{as}, and Shamoun^{as}, and two sons of Harun^{as} Shabbar and Shabbir, and the seventy, those who had accused Musa^{as} upon the killing of Haroun^{as}, so the earthquake seized them due to their rebellion.

ثُمَّ بَعَثَهُمُ اللَّهُ أَنْبِيَاءَ مُرْسِلِينَ وَ غَيْرَ مُرْسِلِينَ فَأَمَرَهُمْ هَذِهِ الْأُمَّةَ كَأَمْرِ بَنِي إِسْرَائِيلَ فَأَيُّنَ يُذْهَبُ بِكُمْ مَا أَنَا وَ فُلَانٌ وَ فُلَانٌ وَ يُحْكُمُ وَ اللَّهُ مَا أَدْرِي أَ تَجْهَلُونَ أَمْ تَجَاهِلُونَ أَمْ نَسِيتُمْ أَمْ تَتَنَاسَوْنَ أَنْزِلُوا آلَ مُحَمَّدٍ مِنْكُمْ مَنْزِلَةَ الرَّأْسِ مِنَ الْجَسَدِ بَلْ مَنْزِلَةَ الْعَيْنِ مِنَ الرَّأْسِ

Then Allah^{azwj} Sent Prophets^{as} to them, Messengers and non-Messengers. So, the affair of this community is like the affair of the children of Israel. Where are they going with you? What have I^{ra} to do with so and so, and so and so? Woe be unto you all! By Allah^{azwj}, I^{ra} do not know whether you are ignorant or pretending to be ignorant, or have you forgotten or pretending to have forgotten. Get down! The status of the Progeny^{asws} of Muhammad^{saww} from you is a status of the head from the body, but status of the eyes from the head.

وَاللّٰهُ لَيَرْجِعَنَّ كُفْرًا يَضْرِبُ بَعْضُكُم رِقَابَ بَعْضٍ بِالسَّيْفِ يَشْهَدُ الشَّاهِدُ عَلَى النَّاجِي بِالْمَلَكَةِ وَ يَشْهَدُ النَّاجِي عَلَى الْكَافِرِ بِالنَّجَاةِ اَلَا اِنِّيْ اُظْهَرْتُ اَمْرِيْ وَ اَمَنْتُ بِرَبِّيْ وَ اَسْلَمْتُ بِنَبِيِّيْ وَ اتَّبَعْتُ مَوْلَايَ وَ مَوْلَى كُلِّ مُسْلِمٍ

By Allah^{azwj}! You have returned as Kafirs, striking each other's necks with the sword. The witness testifying upon the rescued one with the destruction, and the rescued one testifying upon the Kafir with the salvation. Indeed! I^{ra} manifested my^{ra} matter and believed in my^{ra} Lord^{azwj} and became a Muslim with my^{ra} Prophet^{saww}, and followed my^{ra} Master^{asws} and Master^{asws} of every Muslim.

يَا اَبِيْ وَ اُمِّي قَتِيلَ كُوفَانَ يَا لَهْفَ نَفْسِيْ لِاطْفَالِ صِعَارٍ وَ يَايِ صَاحِبِ الْحَفْنَةِ وَ الْخَوَانِ نَكَاحِ النِّسَاءِ الْحُسْنِ بِنِ عَلِيٍّ اَلَا اِنَّ نَبِيَّ اللّٰهِ نَحَلَهُ الْبَأْسَ وَ الْحَيَاءَ وَ نَحَلَ الْحُسَيْنَ الْمَهَابَةَ وَ الْجُودَ

By my^{ra} father and my^{ra} mother! Killed on at Kufa, O yearning of my^{ra} soul for the young children, and by my^{ra} father, owner of the bowls and the meals, marrying the women, Al-Hassan^{asws} Bin Ali^{asws}. Indeed! The Prophet^{saww} gifted him^{as} the courage and the modesty, and gifted to Al-Husayn^{asws} the grandeur and the generosity.

يَا وَيْحَ مَنْ اَحْقَرَهُ لِضَعْفِهِ وَ اسْتَضْعَفَهُ لِقَلْبَتِهِ وَ ظَلَمَ مَنْ بَيْنَ وُلْدِهِ فَكَانَ بِاِلَادِهِمْ عَامِرَ الْبَاقِيْنَ مِنْ آلِ مُحَمَّدٍ اُنْهِيَ النَّاسُ لَا تَكِلْ اَطْفَالَكُمْ مِنْ عَدُوِّكُمْ وَ لَا تَسْتَعِشُوا صَدِيْقَكُمْ يَسْتَعِزُّ الشَّيْطَانُ عَلَيْكُمْ

O woe be unto the one who belittles him^{asws} due to his^{asws} weakness and weakens him^{asws} in order to kill him^{asws}, and oppress the ones between his^{asws} children, and they cities are more populated and lasting than the Progeny^{asws} of Muhammad^{saww}. O you people! Do not fatigue yourselves from your enemies nor beg your friends, the Satan^{la} would engage upon you all.

وَ اللّٰهُ لَيُتَبَلَّلَنَّ بِبَلَاءٍ لَا تُعَيِّرُونَهُ بِاَيْدِيكُمْ اِلَّا اِشَارَةً بِحَوَاجِبِكُمْ ثَلَاثَةً خُدُّوْهَا بِمَا فِيْهَا وَ ارْجُوْا رَابِعَهَا وَ مُوَاظِمَا بِأَيِّ دَافِعِ الضَّيْمِ شَقَاقِ بَطُوْنِ الْحَبَالِ وَ حَمَالِ الصَّبِيَّانِ عَلَى الرِّمَاحِ وَ مُعَلِّي الرِّجَالِ فِي الْقُدُوْرِ

By Allah^{azwj}! You will be indulged with afflictions. You will not (be able to) alter it with your hands except indicating with your eyebrows. Three (things), take these with whatever is in it and hope for its fourth, and it is given by my father. The motive of the hose is to split the belies of the pregnant women, and carriers of the children upon the spears, and boiling the men in the pots.

اَمَّا اِنِّيْ سَأُحَدِّثُكُمْ بِالنَّفْسِ الطَّيِّبَةِ الرَّكِيَّةِ وَ تَضْرِيحِ دَمِهِ بَيْنَ الرَّكْنِ وَ الْمَقَامِ الْمَذْبُوحِ ذَبْحِ الْكَبْشِ يَا وَيْحَ لِسَبِيٍّ نِسَاءٍ مِنْ كُوفَانَ الْوَارِدُونَ التَّوْبَةَ الْمُسْتَقْبِرُونَ عَشِيَّةً وَ مِعَادًا مَا بَيْنَكُمْ وَ بَيْنَ ذَلِكَ فِتْنَةٌ شَرِيَّةٌ سَتَسِيرُ مُوجِعًا هَاتِفًا يَسْتَعِيْثُ مِنْ قَبْلِ الْمَغْرِبِ فَلَا تُعِيْشُوْهُ لَا اَغَاثُهُ اللّٰهُ وَ مَلْحَمَةٌ بَيْنَ النَّاسِ اِلَى اَنْ تُصِيْرَ مَا ذُبِحَ عَلَى شَبِيهِ الْمَقْتُولِ بِظَهْرِ الْكُوفَةِ وَ هِيَ كُوفَانُ

As for I^{ra}, I^{ra} am narrating to you with the goodly soul, the pure, and the spilling of his blood between the (Yemeni) corner and the standing place (of Ibrahim^{as}, the slaughtered as the ram is slaughtered. O woe be unto seven women from Kufa, coming to Al-Sawiya, the evening settlers and the appointment of what is between you and that is an eastern strife, a herald will come seeking help from the direction of the west, neither will you help him nor will Allah^{azwj} Help him, and an epic between the people until the slaughter would become upon a resemblance of the killed one at the outback of Kufa, and it is Kowfan.

و يوشك أن يبني جسرها و يبني جماً حتى يأتي زمان لا يبقى مؤمن إلا بها أو بحواليها و فتنة مصبوبة تطأ في خطامها لا ينهاتها أحد لا يبقى بيت من العرب إلا دخلته

And there is no doubt they will build its bridge, and build its beauty until they will come a time there will not remain any Momin except at it, or its surroundings, and Fitna would be cast, flying in its halts, no one will forbid it. There will not remain any house from the Arabs except it will enter it.

و أحدثك يا حذيفة أن ابنك مقتول و أن علياً أمير المؤمنين ع فمن كان مؤمناً دخل في ولايته فيصبح على أمر يسي على مثله لا يدخل فيها إلا مؤمن و لا يخرج منها إلا كافراً.

And I^{ra} narrate to you, O Huzeifa, that your son will be killed and that Ali^{asws} is Emir of the Momineen. So, the one who was a Momin, he would enter to be in his^{asws} Wilayah, and in the matter he would be in a matter and in the evening upon similar to it. None will enter into it except a Momin, nor exit from it except a Kafir".⁴⁶⁴

30- أقول قال ابن أبي الحديد سلمان رجل من فارس من رامهرمز و قيل بل من أصفهان من قرية يقال لها جي و هو معدود من موالي رسول الله ص و كنيته أبو عبد الله و كان إذا قيل له ابن من أنت يقول أنا سلمان ابن الإسلام أنا من بني آدم

I (Majlisi) am saying, 'Ibn Abu Al-Hadeed said, 'Salman^{ra} is a man from Persia from Ramharmaz, and it is said, but from Isfahan from a town called Jey, and he^{ra} is counted from being friends of Rasool-Allah^{saww}. His^{ra} teknonym is Abu Abdullah, and when it was said to him^{ra}, 'Whose son are you^{ra}?' He^{ra} said, 'I^{ra} am Salman^{ra} son of Islam. I^{ra} am from the children of Adam^{as}'.

و قد روي أنه تداوله بضعة عشر ربا عن واحد إلى آخر حتى أفضى إلى رسول الله ص

And it has been reported he^{ra} was traded (as a slave) by some ten masters, one to the other until he^{ra} was came to Rasool-Allah^{saww}.

و روى أبو عمر بن عبد البر في الاستيعاب أن رسول الله صلوات الله عليه و آله اشتراه من أربابه و هم قوم يهود على أن يغرس لهم من النخل كذا و كذا و يعمل فيها حتى يدرك فغرس رسول الله ص ذلك النخل كله بيده إلا نخلة واحدة غرسها عمر بن الخطاب فأطعم النخل كله إلا تلك النخلة فقال رسول الله ص من غرسها فليل عمر فقلعها و غرسها رسول الله ص بيده فأطعمت

And it is reported by Abu Umar Bin Abdul Birr in (the book) 'Al-Istiyaab' that Rasool-Allah^{saww} bought him^{ra} from his^{ra} masters and they were a Jewish people, upon (a price) that he^{ra}

⁴⁶⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 29

would plant for them such and such from the palm trees and work in these until the plants mature. So, Rasool-Allah^{saww} planted those palm trees, all of them by his^{saww} hands, except for one palm tree planted by Umar Bin Al-Khattab, so he^{saww} irrigate the palm trees, all of them, except for that palm tree. Rasool-Allah^{saww} said: 'Who planted it?' It was said, 'Umar'. So, he^{saww} uprooted it and Rasool-Allah^{saww} planted it with his^{saww} own hands, and fed it.

قال أبو عمر و كان سلمان يسف الخوص و هو أمير على المدائن و يبيعه و يأكل منه و يقول لا أحب أن أكل إلا من عمل يدي و كان تعلم سف الخوص من المدينة و أول مشاهدته الخندق و قد روي أنه شهد بدرًا و أحدا و لم يفته بعد ذلك مشهده.

Abu Umar said, 'And Salman^{ra} used to lower the leaves and he^{ra} was a governor upon Al-Madain, and sell it, and eat from it and saying, 'I^{ra} do not like to eat except from the work of my^{ra} own hands', and he^{ra} had learnt lowering of the leaves from Al-Medina; and his^{ra} first attendance (of a battle) was Al-Khandaq' And it is reported that he^{ra} did attend Badr and Ohad and not battle was missed by him^{ra} after that.

قال و كان سلمان خيرا فاضلا حبرا عالما زاهدا متقشفا.

He said, 'And Salman^{ra} was good, meritorious, erudite, scholar, ascetic, austere'.

و عن الحسن البصري قال كان عطاء سلمان خمسة آلاف و كان إذا خرج عطاؤه تصدق به و يأكل من عمل يده و كانت له عباءة يفرش بعضها و يلبس بعضها.

And from Al-Hassan Al-Basry who said, 'And the awards of Salman^{ra} were five thousand, and when he^{ra} extracted his^{asws} awards, gave in charity with it, and he^{ra} ate from the work of his^{ra} own hands, and there was a cloak for him^{asws}, he^{ra} sometimes he^{ra} would spread it (to sleep on) and sometimes he^{ra} would wear it'.

و قد ذكر ابن وهب و ابن نافع أن سلمان لم يكن له بيت إنما كان يستظل بالجدر و الشجر و أن رجلا قال له أ لا أبنائي لك بيتا تسكن فيه قال لا حاجة لي في ذلك فما زال به الرجل حتى قال له أنا أعرف البيت الذي يوافقك قال فصفه لي قال أبنائي لك بيتا إذا أنت قمت فيه أصاب رأسك سقفه و إن أنت مددت فيه رجلتيك أصابهما الجدار قال نعم فبني له.

And it is mentioned by Ibn Wahab and Ibn Nafau that Salman^{ra} there did not happen to be a house for him^{ra}, but rather he^{ra} used to shade by the wall and the tree; and a man said to him^{ra}, 'Shall I build a house for you^{ra}, you^{ra} can live in?' He^{ra} said, 'There is no need for me^{ra} regarding that'. The man did not cease to be (insisting) with it until he said to him^{ra}, 'I know the kind of house which is compatible for you^{ra}'. He^{ra} said, 'Describe it to me^{ra}'. He said, 'I shall build for you such a house, when you^{ra} enter it, your^{ra} head will hit its ceiling, and when you^{ra} extend your^{ra} legs in it, these will hit the wall'. He^{ra} said, 'Yes'. So, he built it for him^{ra}.

قال أبو عمر و قد روي عن رسول الله ص عن وجوده أنه قال: لَوْ كَانَ الدِّينُ فِي الثُّرَيَّا لَنَالَ سَلْمَانُ.

Abu Umer said, 'And it has been reported from Rasool-Allah^{saww} about his^{asws} perspective. He^{saww} said: 'If the Religion was in the sun, Salman^{ra} would have got to it''.

قال و قد روي عن عائشة قالت كان لسلمان مجلس من رسول الله ص ينفر به بالليل حتى كاد يغلبنا على رسول الله ص.

He said, 'And we have reported from Ayesha having said, 'There was a sitting session for Salman^{ra} from Rasool-Allah^{saww}. He^{saww} would be alone with him^{ra} at night until he^{ra} had almost overcome us (wives) upon (time spent with) Rasool-Allah^{saww}.'

قَالَ وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَمَرَنِي رَبِّي بِحُبِّ أَرْبَعَةٍ وَ أَحَبَّنِي أَنَّهُ يُحِبُّهُمْ عَلَيٌّ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ سَلْمَانٌ.

He said, 'And it is reported that Rasool-Allah^{saww} said: 'My^{saww} Lord^{azwj} Commanded me^{saww} to love four, and Informed me^{saww} that He^{azwj} Loves them – Ali^{asws}, and Abu Zarr^{ra}, and Al-Miqdad^{ra}, and Salman^{ra}''.

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: عَلَّمَهُ الْعِلْمَ الْأَوَّلَ وَ الْعِلْمَ الْآخِرَ ذَلِكَ بَحْرٌ لَا يُتْرَفُ هُوَ مِنَّا أَهْلَ الْبَيْتِ.

And from Ali^{asws} having said: 'He^{saww} knew the first knowledge and the last knowledge. That one is an ocean not to be displaced. He^{ra} is from us^{asws}, the People^{asws} of the Household'.

وَ فِي رِوَايَةٍ زَادَانَ عَنْ عَلِيٍّ سَلْمَانُ الْفَارِسِيُّ كُلُّفَمَانَ الْحَكِيمِ.

And in a report of Zazan, from Ali^{asws}: 'Salman Al-Farsi^{ra} is like Luqman^{as} the Wise'.

وَ قَالَ فِيهِ كَعَبُ الْأَحْبَارِ سَلْمَانٌ حَشِي عِلْمًا وَ حِكْمَةً.

And Ka'an Al-Ahbaar said regarding him^{ra}, 'Salman^{ra} is stuffed with knowledge and wisdom'.

قال و روي أن أبا سفيان مر على سلمان و صهيب و بلال في نفر من المسلمين فقالوا ما أخذت السيوف من عنق عدو الله مأخذها فقال لهم أبو بكر أ تقولون هذا لشيخ قريش و سيدها و أتى النبي ص فأخبره فقال يا با بكر لعلك أغضبتهم لأن كنت أغضبتهم لقد أغضبت الله فأتاهم أبو بكر فاعتذر منهم.

He said, 'And it is reported that Abu Sufyan passed by Salman^{ra} and Suheyb and Bilal among a number of Muslims. They said, 'The swords did not take from the necks of enemies of Allah^{azwj}, a taking'. Abu Bakr said to them, 'Are you saying this for a sheykh of Quraysh and its chief?' And the Prophet^{saww} came, and he informed him^{saww}. He^{saww} said: 'O Abu Bakr! Perhaps you have angered them, and even if you have angered them, you have (certainly) angered Allah^{azwj}'. So, Abu Bakr came to them and presented excuse from them'.

و توفي في آخر خلافة عثمان سنة خمس و ثلاثين و قيل توفي في أول سنة ست و ثلاثين و قال قوم توفي في خلافة عمر و الأول أكثر.

And he^{ra} expired at the end of the caliphate of Usman in the year thirty five, and it is said at the beginning of year thirty six, and a people said he^{ra} expired during the caliphate of Umar, and the first (version) is more.

أقول ثم ذكر ابن أبي الحديد خبر إسلامه نحو مما مر ثم قال و كان سلمان من شيعة علي ع و خاصته و يزعم الإمامية أنه أحد الأربعة الذين حلقوا رؤوسهم و أتوه متقلدي سيوفهم في خبر يطول و ليس هذا موضع ذكره و أصحابنا لا يخالفونهم في أن سلمان كان من الشيعة

I (Majlisi) am saying, 'Then Ibn Abu Al-Hadeed mentioned the Hadeeth of his^{ra} Islam approximate from what has passed, then said, 'And Salman^{ra} was from the Shias of Ali^{asws}, and his^{asws} special one, and the Imamites are claiming that he^{ra} is one of the four, those who

had shaved their heads and came to him^{asws} collaring their swords. And the Hadeeth is lengthy and this is not the place of its mention, and our companions are not differing regarding that Salman^{ra} was from the Shias^{ra}.⁴⁶⁵

31- الصَّارِطُ الْمُسْتَقِيمُ، جَاءَ فِي الْأَخْبَارِ الْحَسَنِ أَنَّ عَلِيًّا ع مَضَى فِي لَيْلَةٍ إِلَى الْمَدَائِنِ لِتَغْسِيلِ سُلَيْمَانَ.

(The book) 'Al-Siraat Al-Mustaqeem' – 'It has come in the Ahadeeth of Al-Hisaan – Ali^{asws} to Al-Madain during the night in order to wash (the body of) Salman^{ra}'.⁴⁶⁶

⁴⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 30

⁴⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 11 H 31

باب 12 كيفية إسلام أبي ذر رضي الله عنه و سائر أحواله إلى وفاته و ما يختص به من الفضائل و المناقب و فيه أيضا بيان أحوال بعض الصحابة

CHAPTER 12 – THE MODE OF ISLAM OF ABU ZARR^{ra} AND THE REST OF HIS^{ra} SITUATIONS UP TO HIS^{ra} EXPIRY, AND WHAT IS ESPECIALISED WITH HIM^{ra} FROM THE MERITS AND THE VIRTUES, AND IN IT AS WELL AN EXPLANATION OF THE SITUATIONS OF SOME OF THE COMPANIONS

1- م، تفسير الإمام عليه السلام حَدَّثَنِي أَبِي عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ مِنْ خِيَارِ أَصْحَابِهِ عِنْدَهُ أَبُو ذَرٍّ الْغِفَارِيُّ فَجَاءَهُ ذَاتَ يَوْمٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي عُثِمَاتٍ قَدَرٌ سِتِّينَ شاةً فَأَكْرَهُ أَنْ أَبْذُو فِيهَا وَأُفَارِقَ خَضِرَتَكَ وَ خِدْمَتَكَ وَأَكْرَهُ أَنْ أَكْلَهَا إِلَى رَاعٍ فَيُظْلِمَهَا وَيُسِيءَ رِعَايَتَهَا فَكَيْفَ أَصْنَعُ

Tafseer of the Imam (Hassan Al-Askari^{asws}) – ‘My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws} that Rasool-Allah^{saww}, the best of his^{saww} companions in his^{saww} presence was Abu Zarr^{as}. One day he^{as} came over and he^{as} said, ‘O Rasool-Allah^{saww}! There is some war booty with me^{as}, about sixty sheep. I^{as} dislike to be worshipping among these (when going to pasture), and separating from your^{saww} presence and being in your^{saww} service. And I^{as} (also) dislike it that I^{as} should allocate them to a shepherd and he would lose them and forget their grazing. So how should I^{as} deal with it?’

فَقَالَ رَسُولُ اللَّهِ ص ابْذُ فِيهَا فَبَدَا فِيهَا فَلَمَّا كَانَ فِي الْيَوْمِ السَّابِعِ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص يَا ذَرُّ قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ مَا فَعَلْتَ عُثِمَاتُكَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ لَنَا فَصَةً عَجِيبَةً قَالَ وَ مَا هِيَ

Rasool-Allah^{saww} said: ‘Worship among them’. He^{as} worshipped among them. When it was the seventh day, he^{as} came over to Rasool-Allah^{saww} and Rasool-Allah^{saww} said: ‘O Abu Zarr^{as}!’. He^{as} said, ‘At your^{saww} service, Rasool-Allah^{saww}!’. He^{saww} said: ‘What did you do with your sheep?’ He^{as} said: ‘O Rasool-Allah^{saww}! There is a strange story of theirs’. He^{saww} said: ‘And what is it?’

قَالَ يَا رَسُولَ اللَّهِ بَيْنَا أَنَا فِي صَلَاتِي إِذْ عَدَا الذِّئْبُ عَلَى عَنَمِي فَقُلْتُ يَا رَبِّ صَلَاتِي وَ يَا رَبِّ عَنَمِي فَأَثَرْتُ صَلَاتِي عَلَى عَنَمِي

He^{as} said: ‘O Rasool-Allah^{saww}! While I^{as} was in my^{as} *Salat*, when a wolf attacked upon my^{as} sheep. So I^{as} said, ‘O Lord^{azwj}! My^{as} *Salat*! O Lord^{azwj}, my^{as} sheep!’ Thus I^{as} preferred my^{as} *Salat* over my^{as} sheep’.

وَ أَخْطَرَ الشَّيْطَانُ بِنَالِي يَا ذَرُّ أَيْنَ أَنتَ إِنْ عَدَتِ الذُّنَابُ عَلَى عَنَمِكَ وَأَنْتَ تُصَلِّي فَأَهْلِكُهَا وَ مَا يَبْقَى لَكَ فِي الدُّنْيَا مَا تَتَعَيَّشُ بِهِ

The Satan^{la} notified my^{as} mind, ‘O Abu Zarr^{as}! Where are you^{as}? The wolf is attacking upon your^{as} sheep, and you^{as} are (still) praying *Salat*? He^{la} will kill all of them, and there would not remain (anything) for you^{as} in the world you can live by’.

فَقُلْتُ لِلشَّيْطَانِ يَبْقَى لِي تَوْحِيدُ اللَّهِ تَعَالَى وَ الْإِيمَانُ بِرَسُولِ اللَّهِ ص وَ مُوَالَاةُ أَخِيهِ سَيِّدِ الْخَلْقِ بَعْدَهُ عَلَيَّ بَنِي أَبِي طَالِبٍ ع وَ مُوَالَاةُ الْأَيْمَةِ الْهَادِيَةِ الطَّاهِرِينَ مِنْ وَلَدِهِ وَ مُعَادَاةُ أَعْدَائِهِمْ وَ كُلُّ مَا فَاتَ بَعْدَ ذَلِكَ جَلًّا

I^{ra} said to the Satan^{la}, 'There would remain for me the *Tawheed* of Allah^{azwj} the Exalted, and the *Eman* with Muhammad^{saww} Rasool-Allah^{saww}, and the *Wilayah* of his^{saww} brother, the Chief of the people after him^{saww} Ali^{asws} Bin Abu Talib^{asws}, and the *Wilayah* of the Imams^{asws}, the Guides, the clean, from his^{asws} sons^{asws}, and the enmity of their^{asws} enemies, and everything what I lose from the word after that is not gravely missed'.

فَأَقْبَلْتُ عَلَى صَلَاتِي فَجَاءَ ذُئْبٌ فَأَخَذَ حَمَلًا فَذَهَبَ بِهِ وَ أَنَا أَحْسُ بِهِ إِذْ أَقْبَلَ عَلَى الذُّئْبِ أَسَدٌ فَقَطَعَهُ نِصْفَيْنِ وَ اسْتَنْقَذَ الْحَمْلَ وَ رَدَّهُ إِلَى الْقَطِيعِ ثُمَّ نَادَانِي يَا أَبَا ذَرٍّ أَقْبِلْ عَلَى صَلَاتِكَ فَإِنَّ اللَّهَ قَدْ وَكَّلَنِي بِغَنَمِكَ إِلَى أَنْ تُصَلِّيَ

I^{as} returned to my^{as} *Salat*, and the wolf came and seized a lamb and went with it, and I was aware of it, when a lion attacked upon the wolf cutting it into two halves, and recovered the lamb, and it returned to the flock. Then it called out to me, 'O Abu Zarr^{as}! Return to your^{as} *Salat*, for Allah^{azwj} the Exalted has Allocated me with your^{as} sheep until you^{as} have prayed'.

فَأَقْبَلْتُ عَلَى صَلَاتِي وَ قَدْ غَشِيَنِي مِنَ التَّعَجُّبِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى حَتَّى فَرَعْتُ مِنْهَا فَجَاءَنِي الْأَسَدُ وَ قَالَ لِي انْضِ إِلَى مُحَمَّدٍ فَأَخْبِرْهُ أَنَّ اللَّهَ تَعَالَى قَدْ أَكْرَمَ صَاحِبَكَ الْحَافِظَ لِشَرِيعَتِكَ وَ وَكَّلَ أَسَدًا بِغَنَمِهِ يَحْفَظُهَا

I returned to my^{as} *Salat*, and the astonishment had overwhelmed me such that no one knows it except Allah^{azwj} the Exalted – until I^{as} was free from it. So the lion came over to me^{as} and said to me, 'Go to Muhammad^{saww} and inform him^{saww} that Allah^{azwj} the Exalted has Honoured your^{saww} companion, the preserver of your^{saww} Law, and Allocated a lion with his^{as} sheep to protect them'.

فَعَجِبَ مَنْ حَوْلَ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص صَدَقْتَ يَا أَبَا ذَرٍّ وَ لَقَدْ آمَنْتُ بِهِ أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ

They were astonished, the ones who were around Rasool-Allah^{saww}. So Rasool-Allah^{saww} said: 'O Abu Zarr^{as}, and they^{asws} have believed in it, I^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}.'

فَقَالَ بَعْضُ الْمُنَافِقِينَ هَذَا لِمُوَاطَاةِ بَيْنِ مُحَمَّدٍ وَ أَبِي ذَرٍّ يُرِيدُ أَنْ يَخْدَعَنَا بِغُرُورِهِ وَ اتَّفَقَ مِنْهُمْ عَشْرُونَ رَجُلًا وَ قَالُوا نَذْهَبُ إِلَى غَنَمِهِ وَ نَنْظُرُ إِلَيْهَا وَ نَنْظُرُ إِلَيْهِ إِذَا صَلَّى هَلْ يَأْتِي الْأَسَدُ فَيَحْفَظُ غَنَمَهُ فَيَتَبَيَّنُ بِذَلِكَ كَذِبُهُ

But some of the hypocrites said, 'This is a collusion between Muhammad^{saww} and Abu Zarr^{as}, intending to deceive us with his^{saww} ego'; and twenty men from them concurred and they said, 'We should go to his^{as} sheep and look at them, and look at him^{as} when he^{as} prays *Salat*, does the lion come and protect his^{as} sheep, so his^{as} lies would be clarified to us'.

فَذَهَبُوا وَ نَظَرُوا وَ أَبُو ذَرٍّ قَائِمٌ يُصَلِّي وَ الْأَسَدُ يَطُوفُ حَوْلَ غَنَمِهِ وَ يَرْعَاهَا وَ يُرِيدُ إِلَى الْقَطِيعِ مَا شَدَّ عَنْهُ مِنْهَا حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ نَادَاهُ الْأَسَدُ هَاكَ قَطِيعَكَ مُسْلِمًا وَافِرَ الْعَدَدِ سَالِمًا

They went and looked, and Abu Zarr^{as} stood to pray *Salat*, and the lion was circling around his^{as} sheep and herding them and they returned to the flock which was strayed from it, until

when he^{as} was free from his^{as} *Salat*, the lion called out, 'Here, your^{as} flock is safe, and its numbers are safe'.

ثُمَّ نَادَاهُمُ الْأَسَدُ مَعَاشِرَ الْمُنَافِقِينَ أَنْكُرْتُمْ لِرَبِّي مُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا الطَّيِّبِينَ وَ الْمُتَوَسَّلِ إِلَى اللَّهِ بِهِمْ أَنْ يُسَخِّرَ لِي اللَّهُ رَبِّي لِحِفْظِ غَنَمِهِ

Then the lion called out to them, 'O group of hypocrites! Your denial to a friend of Muhammad^{saww} and Ali^{asws} and his^{saww} goodly Progeny^{asws}, and his^{as} beseeching to Allah^{azwj} the Exalted by them^{asws}, that you are mocking me, of Allah^{azwj} my Lord^{azwj} (Allocating me) for protecting his^{as} sheep?

وَالَّذِي أَكْرَمَ مُحَمَّدًا وَآلَهُ الطَّيِّبِينَ الطَّاهِرِينَ لَقَدْ جَعَلَنِي اللَّهُ طَوْعَ يَدِ أَبِي ذَرٍّ حَتَّى لَوْ أَمَرَنِي بِإِفْتِرَاسِكُمْ وَهَلَاكِكُمْ لَأَهْلَكْتُكُمْ وَالَّذِي لَا يُخْلَفُ بِأَعْظَمَ مِنْهُ لَوْ سَأَلَ اللَّهُ مُحَمَّدًا وَآلَهُ الطَّيِّبِينَ أَنْ يُحَوِّلَ الْبَحَارَ دُهْنًا زَنْبَقٍ وَبَانٍ وَ الْجِبَالَ مِسْكَاً وَ عُنْبَرًا وَ كَاثُورًا وَ قُضْبَانَ الْأَشْجَارِ قُضْبًا الزُّمُرُودِ وَ الزَّرْجَدِ لَمَّا مَنَعَهُ اللَّهُ ذَلِكَ

By the One^{azwj} Who Honoured Muhammad^{saww} and his^{saww} goodly Progeny^{asws}! Allah^{azwj} has Made me the fingertips of the hand of Abu Zarr^{as} to the extent that if he^{as} had ordered me with preying upon you and killing you, I would kill you all. By the One^{azwj} Who, no swear is greater than it, if he^{as} were to ask Allah^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} to Transform the ocean into aromatic oil and perfume, and the mountains to be Musk and Amber and camphor, and the branches of the trees as sticks of emeralds and aquamarine, Allah^{azwj} the Exalted would not Forbid him^{as} that'.

فَلَمَّا جَاءَ أَبُو ذَرٍّ إِلَى رَسُولِ اللَّهِ ص قَالَ لَهُ رَسُولُ اللَّهِ ص يَا ذَرٍّ إِنَّكَ أَحْسَنْتَ طَاعَةَ اللَّهِ فَسَخَّرَ اللَّهُ لَكَ مَنْ يُطِيعُكَ فِي كَفِّ الْعَوَادِي عَنْكَ فَأَنْتَ مِنْ أَفَاضِلِ مَنْ مَدَحَهُ اللَّهُ عَزَّ وَ جَلَّ بِأَنَّهُ يُعِيمُ الصَّلَاةَ.

When Abu Zarr^{as} came to Rasool-Allah^{saww}, Rasool-Allah^{saww} said to him^{as}: 'O Abu Zarr^{as}! Your^{as} obedience to Allah^{azwj} is excellent, therefore Allah^{azwj} Made subservient to you the one who would obey you in the wilderness sufficing on your^{as} behalf, for you^{as} are from the most superior of the ones whom Allah^{azwj} Mighty and Majestic has Praised by - **and are establishing the Salat [2:3]**'.⁴⁶⁷

2- جاء المجلس للمنفيد علي بن بلال عن علي بن عبد الله الأصبهاني عن الثَّقَفِيِّ عن مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي جَهْضَمٍ الْأَزْدِيِّ عَنْ أَبِيهِ وَكَانَ مِنْ أَهْلِ الشَّامِ قَالَ: لَمَّا سَرَّ عُثْمَانُ أَبَا ذَرٍّ مِنَ الْمَدِينَةِ إِلَى الشَّامِ كَانَ يَقُصُّ عَلَيْنَا فَيَحْمَدُ اللَّهَ فَيَشْهَدُ شَهَادَةَ الْحَقِّ وَ يُصَلِّي عَلَى النَّبِيِّ ص وَ يَقُولُ أَمَّا بَعْدُ فَإِنَّا كُنَّا فِي جَاهِلِيَّتِنَا قَبْلَ أَنْ يُنْزَلَ عَلَيْنَا الْكِتَابُ وَ يُبْعَثَ فِيْنَا الرَّسُولُ وَ نَحْنُ نُؤْفِي بِالْعَهْدِ وَ نَصْدُقُ الْحَدِيثَ وَ نُحْسِنُ الْجَوَارِ وَ نَقْرِي الصِّيفَ وَ نُؤَاسِي الْفَقِيرَ

(The book) 'Majaalis' of Al Mufeed – Ali Bin Bilal, from Ali Bin Abdullah Al Ashaby, from Al Saqady, from Muhammad Bin Ali, from Al Husayn Bin Sufyan, from his father, from Bu Jahzam Al Azdy, from his father, and he was from the people of Syria, he said,

'When Usman dispatched Abu Zarr^{ra} from Al-Medina to Syria, he^{ra} used to judge upon us. He^{ra} would praise Allah^{azwj} and testify with the truthful testimony, and send Salawat upon the Prophet, and he^{ra} said, 'As for after, we were in our ignorance before the Book was Revealed unto us and the Rasool^{saww} was Sent among us, and we used to be loyal with the

⁴⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 1

pact and ratify the Hadeeth, and be good neighbours, and entertain the guests and help the poor.

فَلَمَّا بَعَثَ اللَّهُ تَعَالَى فِيْنَا رَسُولَ اللَّهِ وَ أَنْزَلَ عَلَيْنَا كِتَابَهُ كَانَتْ تِلْكَ الْأَخْلَاقُ يَرْضَاهَا اللَّهُ وَ رَسُولُهُ وَ كَانَ أَحَقُّ بِهَا أَهْلُ الْإِسْلَامِ وَ أَوَّلَى أَنْ يَحْفَظُوهَا فَلْيُبْثُوا بِذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَلْبُثُوا

When Allah^{azwj} the Exalted Sent Rasool-Allah^{saww} among us and Sent down the Book to us, that was the ethics Allah^{azwj} and His^{azwj} Rasool^{saww} were pleased with, and the people of Islam were rightful with it and foremost that they should preserve it. Then they remained with that for as long as Allah^{azwj} so Desired.

ثُمَّ إِنَّ الْوَلَاةَ قَدْ أَحْدَثُوا أَعْمَالًا قَبَاحًا مَا نَعْرِفُهَا مِنْ سُنَّةٍ تُطْفِئُ وَ بَدْعَةٍ تُخْبِتُ وَ قَائِلٍ بِحَقِّ مُكَذِّبٍ وَ آتِرَةٍ لِغَيْرِ تَقِيٍّ وَ أَمِينٍ مُسْتَأْتِرٍ عَلَيْهِ مِنَ الصَّالِحِينَ اللَّهُمَّ إِنْ كَانَ مَا عِنْدَكَ خَيْرًا لِي فَأَقِضْنِي إِلَيْكَ غَيْرَ مُبَدَّلٍ وَ لَا مُغَيَّرٍ وَ كَانَ يُعِيدُ هَذَا الْكَلَامَ وَ يُبْدِيهِ

Then the rulers innovated works what we recognise from extinguishing the Sunnnah and reviving the innovations, and speaking with the right of the liar and preferring other than the pious ones, and the trustees are influenced upon it from the righteous ones. O Allah^{azwj}! If whatever is with You^{azwj} better for me^{ra}, then Capture me^{ra} to You^{azwj}, without having replaced nor changed'. And he^{ra} used to repeat this speech and manifest it.

فَأَتَى حَبِيبُ بْنُ مَسْلَمَةَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ فَقَالَ إِنَّ أَبَا ذَرٍّ يُفْسِدُ عَلَيْكَ النَّاسَ يَقُولُهُ كَيْتٌ وَ كَيْتٌ فَكَتَبَ مُعَاوِيَةُ إِلَى عُثْمَانَ بِذَلِكَ فَكَتَبَ عُثْمَانُ أَخْرَجْهُ إِلَيَّ فَلَمَّا صَارَ إِلَى الْمَدِينَةِ نَفَاهُ إِلَى الرَّيَّةِ.

Habeeb Bin Maslama came to Muawiya Bin Abu Sufyan and said, 'Abu Zarr^{ra} is spoiling the people against you with his^{ra} words such and such'. So, Muawiya wrote to Usman with that, and Usman wrote, 'Sent him^{ra} out to me'. When he^{ra} came to Al-Medina, he expelled him^{ra} to Al-Rabza".⁴⁶⁸

3- جاء، المجالس للمفيد بهذا الإسناد عن أبي جهم عن أبيه قال: لما أخرج عُثْمَانُ أَبَا ذَرٍّ الْغِفَارِيَّ رَحِمَهُ اللَّهُ مِنَ الْمَدِينَةِ إِلَى الشَّامِ كَانَ يَقُومُ فِي كُلِّ يَوْمٍ فَيُعِظُ النَّاسَ وَ يَأْمُرُهُمْ بِالتَّمَسُّكِ بِطَاعَةِ اللَّهِ وَ يُحَذِّرُهُمْ مِنَ ارتكابِ مَعَاصِيهِ

(The book) 'Al Majaalis' of Al Mufeed – By this chain from Abu Jahzam, from his father who said,

'When Usman expelled Abu Zarr^{ra} Al-Ghafari from Al-Medina to Syria, he^{ra} used to stand during every day preaching to the people and instructing them with adhering to the obedience of Allah^{azwj} and warning them from indulging in disobeying Him^{azwj}.

وَ يَرَوِي عَنْ رَسُولِ اللَّهِ ص مَا سَمِعَهُ مِنْهُ فِي فَصَائِلِ أَهْلِ بَيْتِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ يُحْضِرُهُمْ عَلَى التَّمَسُّكِ بِعِزَّتِهِ فَكَتَبَ مُعَاوِيَةُ إِلَى عُثْمَانَ أَمَا بَعْدُ فَإِنَّ أَبَا ذَرٍّ يُصْبِحُ إِذَا أَصْبَحَ وَ يُمَسِّي إِذَا أَمْسَى وَ جَمَاعَةٌ مِنَ النَّاسِ كَثِيرَةٌ عِنْدَهُ فَيَقُولُ كَيْتٌ وَ كَيْتٌ فَإِنْ كَانَ لَكَ حَاجَةٌ فِي النَّاسِ قَبْلِي فَأَقْدِمْ أَبَا ذَرٍّ إِلَيْكَ فَإِنِّي أَخَافُ أَنْ يُفْسِدَ النَّاسَ عَلَيْكَ وَ السَّلَامُ.

And it is reported from Rasool-Allah^{saww} what is heard from him^{saww} regarding the merits of the People^{asws} of his^{saww} Household and exhorting them upon the adhering with the Firmest

⁴⁶⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 2

Handhold. Muawiya wrote to Usman, 'As for after, Abu Zarr^{ra} comes to the morning when it is morning, and comes to the evening when it is evening and a large group of people are with him^{ra}, and he^{ra} says such and such. So, if there was a need for you regarding the people before me, I will send Abu Zarr^{ra} to you, for I fear that he will spoil the people against you. And the greetings'.

فَكَتَبَ إِلَيْهِ عُثْمَانُ أَمَّا بَعْدُ فَأَشْخَصَ إِلَيَّ أَبَا ذَرٍّ حِينَ تَنْظُرُ فِي كِتَابِي هَذَا وَالسَّلَامُ.

Usman wrote back to him, 'As for after, send Abu Zarr^{ra} back to me, when you look into this letter of mine. And the greetings'.

فَبَعَثَ مُعَاوِيَةُ إِلَى أَبِي ذَرٍّ فَدَعَاَهُ وَ أَقْرَأَهُ كِتَابَ عُثْمَانَ وَ قَالَ لَهُ النَّحَاءُ السَّاعَةَ فَخَرَجَ أَبُو ذَرٍّ إِلَى رَاحِلَتِهِ فَشَدَّهَا بِكُورِهَا وَ أَنْسَاعِهَا فَاجْتَمَعَ إِلَيْهِ النَّاسُ فَقَالُوا لَهُ يَا بَا ذَرٍّ رَجَعَكَ اللَّهُ أَتَيْنَ تُرِيدُ

Muawiya sent a message to Abu Zarr^{ra} and called him^{asws} and read out the letter of Usman to him^{ra} and said to him^{ra}, 'The rescue is now'. Abu Zarr^{ra} went out to his^{ra} ride and tied its saddle and comforted it. The people gathered to him^{ra} and they said, 'O Abu Zarr^{ra}! May Allah^{azwj} have Mercy on you^{ra}! Where are you intending?'

قَالَ أَخْرَجُونِي إِلَيْكُمْ غَضَبًا عَلَيَّ وَ أَخْرَجُونِي مِنْكُمْ إِلَيْهِمْ الْآنَ عَيْبًا بِي وَ لَا يَزَالُ هَذَا الْأَمْرُ فِيمَا أَرَى شَأْنَهُمْ فِيمَا بَيْنِي وَ بَيْنَهُمْ حَتَّى يَسْتَرِيحَ بَرًّا وَ يُسْتَرَاخَ مِنْ فَاجِرٍ وَ مَضَى وَ سَمِعَ النَّاسُ بِمُخْرَجِهِ فَاتَّبَعُوهُ حَتَّى خَرَجَ مِنْ دِمَشْقَ

He^{ra} said, 'He expelled me^{ra} to you all in anger upon me^{ra}, and he is expelling me from you to them now frowning with me^{ra}, and this matter will not cease to be regarding what I^{ra} view of their concern in what is between me^{ra} and them until a righteous one rests and there is rest from an immoral one', and he^{ra} went and the people were heard of his^{ra} exit and they followed him^{ra} until he^{ra} had gone out from Damascus.

فَسَارُوا مَعَهُ حَتَّى انْتَهَى إِلَى دَيْرِ الْمُرَّانِ فَنَزَلَ وَ نَزَلَ مَعَهُ النَّاسُ فَاسْتَقْدَمَ فَصَلَّى بِهِمْ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي مُوصِيكُمْ بِمَا يَنْفَعُكُمْ وَ تَارِكُ الْخُطْبِ وَ الشَّقِيقِ اأَحْمَدُوا اللَّهَ عَزَّ وَ جَلَّ قَالُوا الْحَمْدُ لِلَّهِ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَأَجَابُوهُ بِمِثْلِ مَا قَالَ

They travelled with him^{ra} until he^{ra} ended up to a monastery of Al-Murran. He^{ra} descended and the people descended with him^{ra}. He^{ra} prayed Salat leading them, then said, 'O you people! I^{ra} am bequeathing you with what will benefit you', and he^{ra} left the address and the rifts, Praise Allah^{azwj} Mighty and Majestic'. They said, 'I testify that there is no god except Allah^{azwj} and Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'. Then answered him^{ra} with similar to what he^{ra} had said.

فَقَالَ أَشْهَدُ أَنَّ الْبَعْثَ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ أَنَّ النَّارَ حَقٌّ وَ أُقِرُّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَشْهَدُ عَلَيَّ بِذَلِكَ قَالُوا نَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ قَالَ لِيُبَشِّرْ مَنْ مَاتَ مِنْكُمْ عَلَى هَذِهِ الْخِصَالِ بِرَحْمَةِ اللَّهِ وَ كَرَامَتِهِ مَا لَمْ يَكُنْ لِلْمُجْرِمِينَ ظَهِيرًا وَ لَا لِأَعْمَالِ الظَّالِمَةِ مُصْلِحًا وَ لَا لَهُمْ مُعِينًا

He^{ra} said, 'I^{ra} testify that the Resurrection is true, and the Paradise is true, and the Fire is true, and I^{ra} acknowledge with whatever has come from the Presence of Allah^{azwj}, and testify to me^{ra} with that'. They said, 'We are upon that, from the testifiers'. He^{ra} said, 'Let him receive glad tidings, the one from you who dies upon these characteristics, with the Mercy

of Allah^{azwj} and His^{azwj} Honour for as long as he does not happen to be a backer of the criminals nor unjust of the deeds, a reconciler, and not a supporter to them.

أَيُّهَا النَّاسُ اجْمَعُوا مَعَ صَلَاتِكُمْ وَصَوْمِكُمْ غَضَباً لِلَّهِ عَزَّ وَجَلَّ إِذَا غُصِي فِي الْأَرْضِ وَلَا تُزْضُوا أَيْمَنَتَكُمْ بِسَخَطِ اللَّهِ وَ إِنْ أَخَذْتُمْ مَا لَا تَعْرِفُونَ فَخَانِيَهُمْ وَ ارْزُقُوا عَلَيْهِمْ وَ إِنْ عُدُّبْتُمْ وَ حُرِمْتُمْ وَ سُرِّبْتُمْ حَتَّى يَرْضَى اللَّهُ عَزَّ وَجَلَّ فَإِنَّ اللَّهَ أَعْلَى وَ أَجَلُ لَا يَنْبَغِي أَنْ يُسَخَطَ بِرِضَا الْمَخْلُوقِينَ عَفَرَ اللَّهُ لِي وَ لَكُمْ أَسْتَوْدِعُكُمْ اللَّهَ وَ أَقْرَأُ عَلَيْكُمُ السَّلَامَ وَ رَحْمَةَ اللَّهِ

O you people! Unite upon your Salats and Fasts being angry for Allah^{azwj} Mighty and Majestic when He^{azwj} is disobeyed in the earth, and do not please your leaders by Angering Allah^{azwj}, and if they innovate what you do not recognise then shun them and back each other against them, and even if they punish you and deprive you and expel you, until Allah^{azwj} Mighty and Majestic is Please, for Allah^{azwj} is more Exalted and more Majestic than to be angered by pleasing the creatures. May Allah^{azwj} Forgive me^{ra} and you. I^{ra} bid you all farewell and convey the greetings upon you and Mercy of Allah^{azwj}.

فَنَادَاهُ النَّاسُ أَنْ سَلِّمَ اللَّهُ عَلَيْكَ وَ رَحِمَكَ يَا ذَرَّ يَا صَاحِبَ رَسُولِ اللَّهِ أَلَا نَرُدُّكَ إِنْ كَانَ هَؤُلَاءِ الْقَوْمُ أَخْرَجُوكَ أَلَا نَمْنَعُكَ فَقَالَ هُمْ ارْجِعُوا رَحِمَكُمْ اللَّهُ فَإِنِّي أَصْبِرُ مِنْكُمْ عَلَى الْبُلُوَى وَ إِيَّاكُمْ وَ الْفُرْقَةَ وَ الْإِخْتِلَافَ

The people called out at him^{asws}, 'May the safety of Allah^{azwj} be on you^{ra} and Mercy of Allah^{azwj}, O Abu Zarr^{ra}, O companion of Rasool-Allah^{azwj}! Can we not return you even though these people have expelled you^{ra}, can we not prevent it?' He^{ra} said to them, 'Return, may Allah^{azwj} have Mercy on you, for I^{ra} am more patient upon the afflictions than you are, and beware of sectarianism and the differing'.

فَمَضَى حَتَّى قَدِمَ عَلَى عُثْمَانَ فَلَمَّا دَخَلَ عَلَيْهِ قَالَ لَهُ لَا قَرَّبَ اللَّهُ بِعَمْرٍو عَيْنًا فَقَالَ أَبُو ذَرَّ وَ اللَّهُ مَا سَمَّيْتُ أَبَوَايَ عَمْرًا وَ لَكِنْ لَا قَرَّبَ اللَّهُ مَنْ عَصَاهُ وَ خَالَفَ أَمْرَهُ وَ ارْتَكَبَ هَوَاهُ

He^{ra} went until he^{ra} arrived to Usman. When he^{ra} entered to see him, he said to him^{ra}, 'May Allah^{azwj} not Draw Amro closer'. Abu Zarr^{ra} said, 'My parents did not name me^{ra} as 'Amr', but may Allah^{azwj} not Draw closer one who disobeys Him^{azwj} and opposes His^{azwj} Commands, and rides his owns whims'.

فَقَامَ إِلَيْهِ كَعْبُ الْأَخْبَارِ فَقَالَ لَهُ أَلَا تَتَّقِي اللَّهَ يَا شَيْخُ نَجَبَهُ أَمِيرَ الْمُؤْمِنِينَ هَذَا الْكَلَامَ فَرَفَعَ أَبُو ذَرَّ عَصَا كَانَتْ فِي يَدِهِ فَضْرَبَ بِهَا رَأْسَ كَعْبٍ ثُمَّ قَالَ لَهُ يَا ابْنَ الْيَهُودِيِّينَ مَا كَلَامُكَ مَعَ الْمُسْلِمِينَ فَوَ اللَّهُ مَا خَرَجْتَ الْيَهُودِيَّةَ مِنْ قَلْبِكَ بَعْدُ

Ka'ad Al-Ahbar stood up to him^{ra} and said to him^{ra}, 'Do you^{ra} not fear Allah^{azwj}, O sheikh? You^{ra} are answering to the commander of the faithful with this speech?' Abu Zarr^{ra} raised his^{ra} staff which was in his^{ra} hand and struck the head of Ka'ab with it, then said to him, 'O son of two Jews! What is your speech with the Muslims? By Allah^{azwj}, the Judaism has not gone away from your heart afterwards'.

فَقَالَ عُثْمَانُ وَ اللَّهُ لَا جَمْعَنِي وَ إِيَّاكَ دَارَ قَدْ خَرِفْتَ وَ دَهَبَ عَقْلُكَ أَخْرِجْهُ مِنْ بَيْنِ يَدَيَّ حَتَّى تُرَكِّبُوهُ قَتَبَ نَاقِيَهُ بِعَيْرٍ وَطَاءٍ ثُمَّ انْجَوَا بِهِ النَّاقَةَ وَ تَعَبُوهُ حَتَّى تُوَصِّلُوهُ الرِّبْدَةَ فَنَزَلُوهُ بِهَا مِنْ غَيْرِ أُنَيْسٍ حَتَّى يَقْضِيَ اللَّهُ فِيهِ مَا هُوَ قَاضٍ فَأَخْرَجُوهُ مُتَعَتِّعًا مَلْهُوزًا بِالْعِصِيِّ وَ تَقَدَّمَ أَلَّا يُشَيِّعَهُ أَحَدٌ مِنَ النَّاسِ

Usman said, 'By Allah^{azwj}! You^{ra} and I will not gather in one house. You^{ra} have become senile and your mind has gone. Expel him^{ra} from in front of me! Make him^{ra} ride upon his^{ra} camel without a saddle! Then tie him^{ra} with the camel and go with him^{ra} until he arrives to Al-Rabza and descend him^{ra} at it from without there being any comforter until Allah^{azwj} Causes him^{ra} to pass away in it, this is what has been decreed. Take him^{ra} out in humiliation with the notoriety, and go ahead. No one from the people should escort him^{ra}'.

فَبَلَغَ ذَلِكَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَ فَبَكَى حَتَّى بَلَ جَنَّتُهُ بِدُمُوعِهِ ثُمَّ قَالَ أَ هَكَذَا يُصْنَعُ بِصَاحِبِ رَسُولِ اللَّهِ ص إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ ثُمَّ نَهَضَ وَمَعَهُ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ وَ الْفَضْلُ وَ قُتَيْبُ بْنُ عَبْدِ اللَّهِ حَتَّى لَحِقُوا أَبَا ذَرٍّ فَشَيَّعُوهُ

That reached Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. He^{asws} cried until his^{asws} beard was moist, then said: 'Is it like this one deals with a companion of Rasool-Allah^{saww}? We are for Allah^{azwj} and we are returning to Him^{azwj}'. Then he^{asws} got up and with him^{asws} were Al-Hassan^{asws} and Al-Husayn^{asws} and Abdullah Bin Al-Abbas, and Al-Fazl, and Fusam, and Ubeydullah, until they came across Abu Zarr^{ra}, and they escorted him^{ra}.

فَلَمَّا بَصُرَ بِهِمْ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ حَنَّ إِلَيْهِمْ وَ بَكَى عَلَيْهِمْ وَ قَالَ بِأَيِّ وَجْهٍ إِذَا رَأَيْتُهَا ذَكَرْتُ بِهَا رَسُولَ اللَّهِ ص وَ تَمَلَّكَنِي الْبُرُؤِيَّتُهَا ثُمَّ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنِّي أَحِبُّهُمْ وَ لَوْ قُطِعَتْ إِرْبَا إِرْبَا فِي مَحَبَّتِهِمْ مَا زِلْتُ عَنْهَا ابْتِغَاءَ وَجْهِكَ وَ الدَّارِ الْآخِرَةِ فَارْجِعُوا رَحِمَكُمُ اللَّهُ وَ اللَّهُ أَسْأَلُ أَنْ يُخْلِفَنِي فِيكُمْ أَحْسَنَ الْخِلَافَةِ

When Abu Zarr^{ra} saw them, yearned to them and cried upon them and said, 'By my^{ra} father! (These are such) faces, whenever I^{ra} see them, I^{ra} remember Rasool-Allah^{saww} and the Blessings cover me^{ra} due to seeing these'. Then he^{ra} raised his^{ra} hand towards the sky and said, 'O Allah^{azwj}! I^{ra} love them, and even if I^{ra} were to be cut into pieces and pieces in their love, I^{ra} would not move from it, seeking Your^{azwj} Face and the house of the Hereafter'. Return, may Allah^{azwj} have Mercy on you all! By Allah^{azwj}! I^{ra} will ask Allah^{azwj} to Replace me^{ra} among you all a better replacement'.

فَوَدَّعَهُ الْقَوْمُ وَ رَجَعُوا وَ هُمْ يَبْكُونَ عَلَى فِرَاقِهِ.

He^{ra} bade farewell to the people, and they returned and they were crying upon his^{ra} separation".⁴⁶⁹

4- كش، رجال الكشي مُحَمَّدُ بْنُ سَعْدٍ بْنِ مَرْزُوقٍ وَ مُحَمَّدُ بْنُ أَبِي عَوْفٍ مَعَا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ حَمَّادٍ رَفَعَهُ قَالَ: أَبُو ذَرٍّ الَّذِي قَالَ رَسُولُ اللَّهِ ص فِي شَأْنِهِ مَا أَظَلَّتِ الْخَضِرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ عَلَى ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ يَبْعِشُ وَخَدَهُ وَ يَمُوتُ وَخَدَهُ وَ يُبْعَثُ وَخَدَهُ وَ يَدْخُلُ الْجَنَّةَ وَخَدَهُ وَ هُوَ الْهَاتِفُ بِقَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ وَصِيِّ رَسُولِ اللَّهِ ص وَ اسْتِخْلَافِهِ إِثَاهُ

(The book) 'Rijaal Al Kashy' – Muhammad Bin Sa'ad Bin Mazeed, and Muhammad Bin Abu Awf both together from Muhammad Bin Ahmad Bin Hammad, raising it, said,

'Abu Zarr^{ra} is the one for whom Rasool-Allah^{saww} in his^{ra} glory: 'Neither has the greenery (sky) shaded nor the dust (ground) carried upon one with a tone more truthful than Abu Zarr^{ra}. He^{ra} lives alone, and will die alone, and will be resurrected alone, and enter the

⁴⁶⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 3

Paradise alone'; and he^{ra} was a herald of the merits of Amir Al-Momineen^{asws} successor^{asws} of Rasool-Allah^{saww} and his^{saww} nominating him^{asws} a Caliph.

فَنَفَاهُ الْقَوْمُ عَنْ حَرَمِ اللَّهِ وَ حَرَمِ رَسُولِهِ بَعْدَ حَلِيلِهِمْ إِثَاءَهُ مِنَ الشَّامِ عَلَى قَتَبٍ بِلَا وَطَاءٍ وَ هُوَ يَصِيحُ فِيهِمْ قَدْ خَابَ الْقَطَارُ بِخَبْلِ النَّارِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا اتَّخَذُوا دِينَ اللَّهِ دَخَلًا وَ عِبَادَ اللَّهِ حَوَلًا وَ مَالَ اللَّهِ دُولًا فَفَقُّوهُ فَقَرًا وَ جُوعًا وَ ضَرًا وَ صَبْرًا.

The people denied him^{ra} about the Sanctity of Allah^{azwj} and sanctity of His^{azwj} Rasool^{saww} after their having carried him^{ra} from Al-Syria upon a ride without any saddle, and he^{ra} was yelling among them, the ride having been difficult like carrying the fire, 'I^{ra} heard Rasool-Allah^{saww} saying: 'When the sons of Al-Aas reaches thirty men, they will take the Religion of Allah^{azwj} for an income, and the servants of Allah^{azwj} as (their own) slaves, and wealth of Allah^{azwj} as a government (their own)'. They killed him^{ra} by poverty, hunger, and harm, but (he^{ra} remained) patience".⁴⁷⁰

5- كَش، رجال الكشي جَعْفَرُ بْنُ مَعْرُوفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنِ الْبَطَائِيِّ عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أُرْسِلَ عُثْمَانُ إِلَى أَبِي ذَرٍّ مَوْلِيَيْنِ لَهُ وَ مَعَهُمَا مِائَتَا دِينَارٍ فَقَالَ لَهَا انْطَلِقَا إِلَى أَبِي ذَرٍّ فَقُولَا لَهُ إِنَّ عُثْمَانَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ هَذِهِ مِائَتَا دِينَارٍ فَاسْتَعِينَا بِمَا عَلَى مَا نَابَكَ

(The book) 'Rijaal Al Kashy' – Ja'far Bin Marouf, from Al Hassan Bin Ali Bin Al Numan, from his father, from Al Batainy, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying, 'Usman sent to Abu Zarr^{ra} two slaves of his having two hundred Dinars with them. He said to them, 'Go to Abu Zarr^{ra} and say to him^{ra} that Usman conveys the greetings to you^{ra} and is saying to you^{ra}, 'These here are two hundred Dinars to be assisted by it upon whatever affects you^{ra}'.

فَقَالَ أَبُو ذَرٍّ هَلْ أُعْطِيَ أَحَدًا مِنَ الْمُسْلِمِينَ مِثْلَ مَا أُعْطَانِي قَالَا لَا قَالَ إِنَّمَا أَنَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَسْعَى مَا يَسْعَى الْمُسْلِمِينَ قَالَا لَهُ إِنَّهُ يَقُولُ هَذَا مِنْ صُلْبِ مَا لِي بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا خَالَطَهَا حَزَامٌ وَ لَا بَعَثَ بِهَا إِلَيْكَ إِلَّا مِنْ حَلَالٍ فَقَالَ لَا حَاجَةَ لِي فِيهَا وَ قَدْ أَصْبَحْتُ يَوْمِي هَذَا وَ أَنَا مِنْ أَعْنَى النَّاسِ

Abu Zarr^{ra} said, 'Has anyone from the Muslims been given similar to what I^{ra} am being give?' They said, 'No'. He^{ra} said, 'But rather I^{ra} am a man from the Muslims. It affects me^{ra} what affects the Muslims'. They said to him^{ra}, 'He (Usman) is saying, 'This is from the capital of my wealth, and by Allah^{azwj} Who, there is not god except He^{azwj}, I have not mingled it with any Prohibited (wealth), nor am I send it to you except from Permissible (means)'. He^{ra} said, 'There is no need for me regarding it, and I^{ra} have woken upon in this morning of mine and I^{ra} from the richest of the people'.

فَقَالَا لَهُ عَافَاكَ اللَّهُ وَ أَصْلَحَكَ مَا نَرَى فِي بَيْتِكَ قَلِيلًا وَ لَا كَثِيرًا مِمَّا يُسْتَمْتَعُ بِهِ فَقَالَ بَلَى تَحْتَ هَذَا الْإِكْفَافِ الَّذِي تَرَوْنَ رَغِيْفًا شَعِيرٍ قَدْ أَتَى عَلَيْهِمَا أَتَانٌ فَمَا أَصْنَعُ بِهَذِهِ الدَّنَانِيرِ لَا وَ اللَّهُ حَتَّى يَعْلَمَ اللَّهُ أَنِّي لَا أَقْدِرُ عَلَى قَلِيلٍ وَ لَا كَثِيرٍ وَ قَدْ أَصْبَحْتُ غَنِيًّا بِوَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ عَثَرْتُهُ الْهَادِينَ الْمُهْدِيَيْنَ الرَّاغِبِينَ الْمُرْضِيَيْنَ الَّذِينَ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدُلُونَ

They said to him, 'May Allah^{azwj} Pardon you^{ra} and Keep you^{ra} well! We do not see anything in your^{ra} house, neither little nor more, from what you^{ra} are talking with'. He^{ra} said, 'Yes, under

⁴⁷⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 4

this covering which you see is a barley bread upon which days have come upon. So, what shall I^{ra} do with these Dinars? But, by Allah^{azwj}, until Allah^{azwj} knows that I^{ra} am not able upon the little nor more, and I^{ra} have woken upon this morning, rich with the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} family^{asws}, the guides, the Guided ones, the pleased, the ones Pleased with, those **Guiding with the Truth and by it they are dispensing justice [7:181]**.

وَكَذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فَإِنَّهُ لَيَبْخُجُ بِالسَّيِّخِ أَنْ يَكُونَ كَذَابًا فَرَدَّاهَا عَلَيْهِ وَأَعْلَمَاهُ أَنِّي لَا حَاجَةَ لِي فِيهَا وَلَا فِيمَا عِنْدَهُ حَتَّى أَلْقَى اللَّهَ رَبِّي فَيَكُونَ هُوَ الْحَاكِمُ فِيمَا بَيْنِي وَبَيْنَهُ.

And similar to that, I^{ra} heard Rasool-Allah^{saww} saying: 'It is ugly with the old man that he happens to be a liar, so return it to him and let him know that there is no need for me^{ra} regarding it nor regarding whatever is with him until I^{ra} meet Allah^{azwj} my^{ra} Lord^{azwj}, and He^{azwj} will be the Judge regarding what is between me^{ra} and him'.⁴⁷¹

6- كش، رجال الكشي عُبَيْدُ بْنُ مُحَمَّدٍ النَّخَعِيِّ عَنْ أَبِي أَحْمَدَ الطَّرْسُوسِيِّ عَنْ خَالِدِ بْنِ طُقَيْلٍ الْغِفَارِيِّ عَنْ أَبِيهِ عَنْ خُلَامِ بْنِ [أَبِي] دَل [ذَر] الْغِفَارِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: مَكَتْ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ بِالرَّيْذَةِ حَتَّى مَاتَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لِامْرَأَتِهِ اذْجِئِي شَاءً مِنْ غَنَمِكَ وَاصْنَعِيهَا فَإِذَا نَضِجَتْ فَأَقْعِدِي عَلَى قَارِعَةِ الطَّرِيقِ فَأَقُولُ رَبِّ تَرِنْتُهُمْ قُولِي يَا عِبَادَ اللَّهِ الْمُسْلِمِينَ هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ ص قَدْ قَضَى نَحْبَهُ وَلَقِيَ رَبَّهُ فَأَعِينُونِي عَلَيْهِ وَاجِيبُوهُ فَإِنَّ رَسُولَ اللَّهِ ص أَخْبَرَنِي أَنِّي أَمُوتُ فِي أَرْضٍ غُرَبَةٍ وَأَنَّهُ يَلِي عُسْلِي وَدَفْنِي وَالصَّلَاةَ عَلَيَّ رِجَالٌ مِنْ أُمَّتِي صَالِحُونَ.

(The book) 'Raijal Al Kashy' – Ubeyd Bin Muhammad Al Nakhaie, from Aabu Ahmad al Tarsusy, from Khalid Bin Tufeyl Al Ghifary, from his father, from Hullam son of Abu Zarr Al Ghifary^{ra}, and there was companionship for him, said,

'Abu Zarr^{ra} remained at Al-Rabza until he^{ra} passed away. When the death presented to him^{ra}, he^{ra} said to his^{ra} wife, 'Slaughter a sheep from your flock and cook it'. So, when I^{ra} pass away, then sit upon the middle of the road and say to the first riders you see, 'O Muslim servants of Allah^{azwj}! This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww}! His^{ra} term has expired and he^{ra} has met his^{ra} Lord^{azwj}. Assist me upon him^{ra} and respond to him^{ra}, for Rasool-Allah^{saww} has informed me^{ra} than I^{ra} will be dying in a strange land, and my^{ra} washing, and my^{ra} burial, and the Salat upon me^{ra} will be undertaken by righteous servants of my^{saww} community'.⁴⁷²

7- كش، رجال الكشي مُحَمَّدُ بْنُ عَلْقَمَةَ بْنِ الْأَسْوَدِ النَّخَعِيِّ قَالَ: خَرَجْتُ فِي رَهْطٍ أُرِيدُ الْحَجَّ مِنْهُمْ مَالِكُ بْنُ الْحَارِثِ الْأَشْثَرُ حَتَّى قَدِمْنَا الرَّيْذَةَ فَإِذَا امْرَأَةٌ عَلَى قَارِعَةِ الطَّرِيقِ تَقُولُ يَا عِبَادَ اللَّهِ الْمُسْلِمِينَ هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ ص قَدْ هَلَكَ غَرِيبًا لَيْسَ لِي أَحَدٌ يُعِينُنِي عَلَيْهِ

(The book) 'Rijaal Al Kashy' – Muhammad Bin Alqamah Bin Al Aswad Al Nakhaie who said,

'I went out in a group intending the Hajj, from them was Malik Bin Al-Haris Al-Ashtar, until we arrived at Al-Rabza, and over there was a woman upon the middle of the road saying, 'O Muslim servants of Allah^{azwj}! This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww} who has passed away in alienation. There isn't anyone for me to assist me upon him^{ra}'.

⁴⁷¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 5

⁴⁷² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 6

قَالَ فَنَظَرُ بَعْضُنَا إِلَى بَعْضٍ وَحَمَدْنَا اللَّهَ عَلَى مَا سَاقَ إِلَيْنَا وَاسْتَرْجَعْنَا عَلَى عَظِيمِ الْمُصِيبَةِ ثُمَّ أَقْبَلْنَا مَعَهَا فَحَجَّزْنَاهُ وَتَنَافَسْنَا فِي كَفِّهِ حَتَّى خَرَجَ مِنْ بَيْنِنَا بِالسَّوَاءِ ثُمَّ تَعَاوَنَّا عَلَى غُسْلِهِ حَتَّى فَرَّغْنَا مِنْهُ ثُمَّ قَدَمْنَا مَالِكَ الْأَشْتَرِ فَصَلَّى بِنَا عَلَيْهِ ثُمَّ دَفَّنَاهُ

He (the narrator) said, 'We looked at each other and we praised Allah^{azwj} upon what had been ushered to us, and we said, 'We are from Allah^{azwj} and to Him^{azwj} we are returning', upon the great calamity. Then we went with her and prepared him^{ra}, and we competed in enshrouding him^{ra} the equality came out from between us. Then we assisted each other upon washing him^{ra} until we were free from it. Then Malik Al-Ashtar went ahead and led the Salat with us upon him^{ra}, then we buried him^{ra}.

فَقَامَ الْأَشْتَرُ عَلَى قَبْرِهِ ثُمَّ قَالَ اللَّهُمَّ هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ ص عَبْدِكَ فِي الْعَابِدِينَ وَ جَاهِدَ فِيكَ الْمُشْرِكِينَ لَمْ يُعَيَّرْ وَ لَمْ يُبَدَّلْ لَكِنَّهُ رَأَى مُنْكَرًا فَعَيَّرَهُ بِلِسَانِهِ وَ قَلْبِهِ حَتَّى جُفِيَ وَ نُفِيَ وَ حُرِّمَ وَ اخْتَفِرَ ثُمَّ مَاتَ وَحِيدًا غَرِيبًا اللَّهُمَّ فَاقْصِمْ مِنْ حَزْمِهِ وَ نَفَاهُ مِنْ مُهَاجِرِهِ وَ حَزْمِ رَسُولِكَ ص

Al-Ashtar stood upon his^{ra} grave, then said, 'O Allah^{azwj}! This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww}, Your^{azwj} servant among the worshippers, and the fighter for Your^{azwj} Sake against the Polytheists. He^{ra} did not change nor did he^{ra} replace, but he^{ra} saw evil and altered it by his^{ra} tongue and his^{ra} heart until he^{ra} was deprived, and exiled, and prevented and despised. Then he^{ra} died in a strange land. O Allah^{azwj}! Break the ones who deprived him^{ra}, and exiled him^{ra} from his^{ra} emigration, and deprived Your^{azwj} Rasool^{saww}.

قَالَ فَرَفَعْنَا أَيْدِيَنَا جَمِيعًا وَ قُلْنَا آمِينَ ثُمَّ قَدَمْتُ الشَّاةَ الَّتِي صَنَعْتُ فَقَالَتْ إِنَّهُ قَدْ أَقْسَمَ عَلَيْكُمْ أَلَّا تَبْرَحُوا حَتَّى تَتَعَدَّوْا فِتَعَدَّيْنَا وَ انْتَحَلْنَا.

He (the narrator) said, 'All of us raised our hands and said, 'Ameen!' Then she brought forward the sheep which she had cooked, and said, 'He^{ra} had sworn upon you that you will not depart until you have lunch'. So, we had lunch and we departed".⁴⁷³

8- روضة الواعظين قيل له عند الموت يا ذا ذرٍّ ما مالك قال عملي قالوا إنما نسألك عن الذَّهَبِ وَ الْفِضَّةِ قَالَ مَا أَصْبَحَ وَ لَا أُمْسِي وَ مَا أُمْسِي وَ لَا أَصْبَحَ لَنَا كُنْدُوحٌ فِيهِ خُرٌّ مَتَاعِنَا سَمِعْتُ خَلِيلِي رَسُولَ اللَّهِ ص يَقُولُ كُنْدُوحُ الْمَرْءِ قَبْرُهُ.

(The book) 'Rowzat Al-Waizeen' – It was said to him^{ra} at the time of death, 'O Abu Zarr^{ra}! What do you^{ra} own?' He^{ra} said, 'My^{ra} deeds'. They said, 'But rather we are asking you^{ra} about the gold, and the silver'. He^{ra} said, 'I^{ra} do not come to any morning nor evening, nor to any evening nor morning, and there is any treasure hoard during it. Our goods are free. I^{ra} head my^{ra} friend Rasool-Allah^{saww} saying: 'Treasure hoard of the man is his grave".⁴⁷⁴

9- كا، الكافي علي عن أبيه عن ابن محبوب عن محمد بن يحيى الخثعمي عن أبي عبد الله ع قال: إِنَّ أَبَا ذَرٍّ أَتَى رَسُولَ اللَّهِ ص وَ مَعَهُ جَبْرِئِيلُ فِي صُورَةِ دَحْيَةَ الْكَلْبِيِّ وَ قَدِ اسْتَخْلَاهُ رَسُولُ اللَّهِ ص فَلَمَّا رَأَاهُمَا انْصَرَفَ عَنْهُمَا وَ لَمْ يَقْطَعْ كَلَامَهُمَا فَقَالَ جَبْرِئِيلُ يَا مُحَمَّدُ هَذَا أَبُو ذَرٍّ قَدْ مَرَّ بِنَا وَ لَمْ يُسَلِّمْ عَلَيْنَا أَمَا لَوْ سَلَّمَ لَرَدَدْنَا عَلَيْهِ يَا مُحَمَّدُ إِنَّ لَهُ دُعَاءً يَدْعُو بِهِ مَعْرُوفًا عِنْدَ أَهْلِ السَّمَاءِ فَاسْأَلْهُ عَنْهُ إِذَا عَرِجْتَ إِلَى السَّمَاءِ

Al Kafi – Ali, from his father, from Ibn Mahboub, from Muhammad Bin Yahya Al Khas'amy,

'From Abu Abdullah^{asws} having said: 'Abu Zarr^{ra} came over to the Prophet^{saww}, and with him^{saww} was Jibraeel^{as} in the image of Dihyat Al-Kalby, and Rasool-Allah^{saww} had isolated with

⁴⁷³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 7

⁴⁷⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 8

him^{as}. When he (Abu Zarr^{ra}) saw them^{as}, he^{ra} turned away from the two of them^{as}, and did not cut off their^{asws} conversation. Jibraeel^{as} said: 'O Muhammad^{saww}! This is Abu Zarr^{ra} who has passed by us^{asws} and did not greet upon us^{as}. But, had he^{ra} greeted, we^{asws} would have returned the greeting upon him^{ra}. O Muhammad^{saww}! For him^{ra} there is a supplication he^{ra} tends to supplicate with which is well-known among the inhabitants of the sky, therefore ask him^{ra} about it, when I^{ra} ascend to the sky'.

فَلَمَّا ارْتَفَعَ جِبْرِئِيلُ عَ جَاءَ أَبُو ذَرٍّ إِلَى النَّبِيِّ ص فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا مَنَعَكَ يَا أَبَا ذَرٍّ أَنْ تَكُونَ سَلَمْتَ عَلَيْنَا حِينَ مَرَرْتَ بِنَا فَقَالَ طُنْتُ يَا رَسُولَ اللَّهِ أَنْ الَّذِي مَعَكَ دِخْيَةُ الْكَلْبِيِّ قَدْ اسْتَخْلَيْتُهُ لِيُعْضِي شَأْنَكَ فَقَالَ ذَلِكَ جِبْرِئِيلُ ع وَ قَدْ قَالَ أَمَا لَوْ سَلَّمْ عَلَيْنَا لَرَدَدْنَا عَلَيْهِ

When Jibraeel^{as} ascended, Abu Zarr^{ra} came over to the Prophet^{saww}. Rasool-Allah^{saww} said to him^{as}: 'What prevented you^{ra}, O Abu Zarr^{ra}, from greeting upon us^{asws} when you^{ra} passed by us^{asws}?'. He^{ra} said: 'I^{ra} thought, O Rasool-Allah^{saww}, that who was with you^{saww}, Dihyat Al-Kalby, you^{saww} had isolated with him for one of your^{saww} matters'. He^{saww} said: 'That was Jibraeel^{as}, O Abu Zarr^{ra}, and he^{as} said: 'But, had he^{ra} greeted, we^{asws} would have returned the greeting upon him^{ra}'.

فَلَمَّا عَلِمَ أَبُو ذَرٍّ أَنَّهُ كَانَ جِبْرِئِيلُ ع دَخَلَهُ مِنَ النَّدَامَةِ حَيْثُ لَمْ يُسَلِّمْ عَلَيْهِ مَا شَاءَ اللَّهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا هَذَا الدُّعَاءُ الَّذِي تَدْعُو بِهِ فَقَدْ أَخْبَرَنِي جِبْرِئِيلُ ع أَنَّ لَكَ دُعَاءً تَدْعُو بِهِ مَعْرُوفًا فِي السَّمَاءِ

When Abu Zarr^{ra} came to know that it was Jibraeel^{as}, regret entered upon him^{ra} why he^{ra} did not greet upon him^{as}, for as long as Allah^{azwj} so Desired. Rasool-Allah^{saww} said to him: 'What is this supplication which you^{ra} tend to supplicate with, for Jibraeel^{as} informed me^{saww} that there is a supplication with you^{ra}, which you^{as} tend to supplicate with which is well-known in the sky?'

فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ أَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْأَمْنَ وَ الْإِيمَانَ وَ التَّصَدِيقَ بِنَبِيِّكَ وَ الْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَ الْغِنَى عَنْ شِرَارِ النَّاسِ.

He^{ra} said: 'Yes, O Rasool-Allah^{saww}! I^{ra} say, 'O Allah^{azwj}! I^{as} ask You^{azwj} for the safety and the Eman in You^{azwj}, and the ratification with Your^{azwj} Prophet^{saww}, and the well-being from the entirety of the affliction, and the gratefulness upon the well-being, and the needlessness from the evil people'.

لِي، الْأَمَالِي لِلصَّدُوقِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ مِثْلَهُ إِلَّا أَنَّ فِيهِ أَسْأَلُكَ الْإِيمَانَ بِكَ وَ التَّصَدِيقَ.

(The book) 'Al Amaali' of Al Sadouq – Ahmad Bin Ali Bin Ibrahim Bin Hashim, from his father – similar to it, except that in is, 'I^{ra} ask You^{azwj} for the faith in You^{azwj} and the ratification'.⁴⁷⁵

10- كذا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ قَالَ أَبُو ذَرٍّ رَجَمَهُ اللَّهُ جَزَى اللَّهُ الدُّنْيَا عَنِّي مَذْمُومَةً بَعْدَ رَغِيفَتَيْنِ مِنَ الشَّعِيرِ أَتَعَادَى بِأَحَدِهِمَا وَ أَتَعَشَّى بِالْآخَرِ وَ بَعْدَ شَمْلَتَيِ الصُّوفِ أَنْزَرَ بِأَحَدَاهُمَا وَ أُرْتَدِي بِالْآخَرِ.

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Musa Bin Bakr,

⁴⁷⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 9

'From Abu Ibrahim^{asws} (7th Imam^{asws}) having said: 'Abu Zarr^{ra} said, 'May Allah^{azwj} Condemn the world on my^{ra} behalf after two loaves of barley, I^{ra} have lunch with one and dinner with the other, and after two clothes of wool I^{ra} trouser with one of them and wear it as a robe with the other''⁴⁷⁶.

11- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُثَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ فِي خُطْبَتِهِ يَا مُبْتَغِي الْعِلْمِ كَأَنَّ شَيْئاً مِنَ الدُّنْيَا لَمْ يَكُنْ شَيْئاً إِلَّا مَا يَنْفَعُ خَيْرُهُ وَ يَضُرُّ شَرُّهُ إِلَّا مَنْ رَحِمَ اللَّهُ

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Al Musanna, from Abu baser,

'From Abu Abdullah^{asws} having said: 'Abu Zarr^{ra} said in his^{ra} address, 'O seeker of the knowledge. It is as if something from the world does not happen to be a thing except whatever it benefitted by its goodness and is harmed by its evil, except for the one Allah^{azwj} is Merciful to.

يَا مُبْتَغِي الْعِلْمِ لَا يَشْغَلُكَ أَهْلٌ وَ لَا مَالٌ عَنْ نَفْسِكَ أَنْتَ يَوْمَ تُفَارِقُهُمْ كَضَيْفٍ بَتَّ فِيهِمْ ثُمَّ عَدَوْتَ عَنْهُمْ إِلَى غَيْرِهِمْ وَ الدُّنْيَا وَ الْآخِرَةُ كَمَنْزِلٍ تَحُولُ مِنْهُ إِلَى غَيْرِهِ وَ مَا بَيْنَ الْمَوْتِ وَ الْبَعْثِ إِلَّا كَنَوْمَةٍ نُمْتَهَا ثُمَّ اسْتَيْقَظْتَ مِنْهَا يَا مُبْتَغِي الْعِلْمِ قَدَّمَ لِمَقَامِكَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّكَ مُثَابَّ بِعَمَلِكَ كَمَا تَدِينُ تُدَانُ يَا مُبْتَغِي الْعِلْمِ.

O seeker of knowledge! Neither should the family nor the wealth pre-occupy you from yourself. You are like a guest today sleeping among them, then you would be going away from them to the others; and the world and the Hereafter are like a house you transfer from one to another; and what is the death and the Resurrection except like a sleep you sleep, then you wake up from it? O seeker of knowledge! Proceed to your place in front of Allah^{azwj} Mighty and Majestic, for you would be Rewarded for your deeds just as you would reap what you have sown, O seeker of knowledge''⁴⁷⁷.

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ فَقَالَ يَا بَا ذَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَ أَخْرَجْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمْرَانٍ إِلَى خَرَابٍ

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Ahmad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'A man came over to Abu Zarr^{ra} and he said, 'O Abu Zarr^{ra}! What is the matter with us that we tend to dislike the death?' He^{ra} said: 'Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins'.

فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْعَائِبِ يَقْدُمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ فَكَالْآبِقِ يَرُدُّ عَلَى مَوْلَاهُ

⁴⁷⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 10

⁴⁷⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 11

He said to him^{ra}, 'How do you^{ra} see our proceeding to Allah^{azwj}? He^{ra} said: 'As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master'.

قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ ارْضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ

He said: 'How do you^{ra} see our state in the Presence of Allah^{azwj}? He^{ra} said: 'Your deeds would be presented upon the Book. Allah^{azwj} is Saying: **Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14].**

قَالَ فَقَالَ الرَّجُلُ فَأَيُّ رَحْمَةٍ لِلَّهِ قَالَ رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

He^{asws} said: 'The man said, 'Where is the Mercy of Allah^{azwj}? He^{ra} said: 'The Mercy of Allah^{azwj} is near to the good doers'.

قَالَ أَبُو عَبْدِ اللَّهِ ع وَكَتَبَ رَجُلٌ إِلَى أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا بَا دَرٍّ أَطْرَفِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنْ الْعِلْمُ كَثِيرٌ وَلَكِنْ إِنْ قَدَرْتَ عَلَى أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ فَقَالَ لَهُ الرَّجُلُ وَهَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ نَعَمْ نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَتَيْتَ إِلَيْهَا.

Abu Abdullah^{asws} said: 'And a man wrote to Abu Zarr^{ra}, may Allah^{azwj} be Pleased with him^{as}, 'O Abu Zarr^{ra}! Present to me something from the knowledge'. He^{ra} wrote to him: 'The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so'. The man said to him^{ra}, 'And have you^{ra} seen anyone who disappoint the one whom he loves?' He^{ra} said to him: 'Yes, your soul is the most beloved of the selves to you. When you disobey Allah^{azwj}, so you would have disappointed it''⁴⁷⁸.

13- كا، الكافي حميد بن زياد عن الحسن بن محمد بن سماعة عن محمد بن أيوب و علي عن أبيه جميعاً عن البرزطي عن أبان بن عثمان عن أبي بصير عن أبي عبد الله ع قال: أتى أبو دَرٍّ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي قَدْ اجْتَوَيْتُ الْمَدِينَةَ أَفْتَأْذَنُ لِي أَنْ أَخْرُجَ أَنَا وَابْنُ أَخِي إِلَى مُرَيْنَةَ فَتَكُونُ بِنَا

Al Kafi – Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Muhammad Bin Ayoub and Ali, from his father, altogether from Al Bazanty, from Aban Bin Usman, from Abu Baseer,

'From Abu Abdullah^{asws} having said: "Abu Zarr^{ra} came to the Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}, I^{ra} have begun disliking Al-Medina. Will you^{saww} permit me^{ra}, and that I^{ra} and the son of my^{ra} brother go out to Muzeyna, and be at it?'

فَقَالَ إِنِّي أَخْشَى أَنْ تُغَيَّرَ عَلَيْكَ خَيْلٌ مِنَ الْعَرَبِ فَيَقْتُلَ ابْنَ أَخِيكَ فَتَأْتِيَنِي شَعْبًا فَتَقْتُومَ بَيْنَ يَدَيَّ مُتَكَبِّراً عَلَى عَصَاكَ فَتَقُولَ قُتِلَ ابْنُ أَخِي وَ أَخَذَ السَّرِيحَ

He^{saww} said: 'I^{saww} fear that you^{ra} might be attacked by Arab horsemen, so they would kill the son of your^{ra} brother and you will come to me^{saww} beaten up, and stand in front of me^{saww} leaning upon your stick and you will say, 'The son of my^{ra} brother has been killed, and the cattle taken away'.

⁴⁷⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 12

فَقَالَ يَا رَسُولَ اللَّهِ بَلْ لَا يَكُونُ إِلَّا خَيْرًا إِنْ شَاءَ اللَّهُ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ص

He^{ra} said, 'O Rasool-Allah^{saww}, but nothing will happen except for the good, Allah^{azwj} Willing'. So the Rasool-Allah^{saww} gave him^{ra} permission.

فَخَرَجَ هُوَ وَ ابْنُ أُخِيهِ وَ امْرَأَتُهُ فَلَمْ يَلْبَثْ هُنَاكَ إِلَّا يَسِيرًا حَتَّى غَارَتْ خَيْلٌ لِبَنِي فَرَازَةَ فِيهَا عُيَيْنَةُ بِنْتُ جِصْنٍ فَأَخَذَ السَّرْحَ وَ قَتَلَ ابْنَ أُخِيهِ وَ أُجِدَّتْ امْرَأَتُهُ مِنْ بَنِي غِفَارٍ

So he^{ra} and the son of his^{ra} brother, and his^{ra} wife went out. But, very soon the horsemen of the Clan of Fazaarat, among whom was Uyaynah Bin Hasan attacked them, took away the cattle, and killed the son of his^{ra} brother, and took his^{ra} wife who was from the clan of Ghaffaar.

وَ أَقْبَلَ أَبُو ذَرٍّ يَشْتَدُّ حَتَّى وَقَفَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص وَ بِهِ طَعْنَةٌ خَائِفَةٌ فَاعْتَمَدَ عَلَى عَصَاهُ وَ قَالَ صَدَقَ اللَّهُ وَ رَسُولُهُ أُجِدَّ السَّرْحُ وَ قُتِلَ ابْنُ أُخِي وَ قُتِمْتُ بَيْنَ يَدَيْكَ عَلَى عَصَاي

And Abu Zarr^{ra} came up in an intensely difficult condition and paused in front of the Rasool^{saww} Allah^{azwj}, badly wounded and leaning upon his stick and said, 'Allah^{azwj} and His Rasool^{saww} were right. The cattle were taken, and the son of my^{ra} brother being killed, and I^{ra} am leaning upon my stick'.

فَصَاحَ رَسُولُ اللَّهِ ص فِي الْمُسْلِمِينَ فَخَرَجُوا فِي الطَّلَبِ فَرَدُّوا السَّرْحَ وَ قَتَلُوا نَفَرًا مِنَ الْمُشْرِكِينَ.

Rasool-Allah^{saww} shouted among the Muslims. So, they went out in the search, and returned the cattle, and killed a number from the Polytheists".⁴⁷⁹

14- كا، الكافي الحسين بن محمد الأشعري عن معلى بن محمد عن علي بن أسباط عن سعدان بن مسلم عن بعض أصحابنا عن أبي عبد الله ع قَالَ: كَانَ رَجُلٌ بِالْمَدِينَةِ يَدْخُلُ مَسْجِدَ الرَّسُولِ ص فَقَالَ اللَّهُمَّ آتِنِي وَحْشَتِي وَ صِلْ وَحْدَتِي وَ ارْزُقْنِي خَلِيسًا صَالِحًا

Al Kafi – Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Ali Bin Asbaat, from Sa'dan Bin Muslim, from our companions,

'From Abu Abdullah^{asws} having said: "There was a man in Al-Medina who entered the Masjid of Rasool^{saww} and he said, 'Grant me comfort in my anxiety, and company for my loneliness, and being Graced a righteous companion'.

فَإِذَا هُوَ بِرَجُلٍ فِي أَقْصَى الْمَسْجِدِ فَسَلَّمَ عَلَيْهِ وَ قَالَ لَهُ مَنْ أَنْتَ يَا عَبْدَ اللَّهِ فَقَالَ أَنَا أَبُو ذَرٍّ فَقَالَ الرَّجُلُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ أَبُو ذَرٍّ وَ لَمْ تُكَبِّرْ يَا عَبْدَ اللَّهِ فَقَالَ إِنِّي دَخَلْتُ الْمَسْجِدَ فَدَعَوْتُ اللَّهَ عَزَّ وَ حَلَّ أَنْ يُؤْنِسَ وَحْشَتِي وَ أَنْ يَصِلَ وَحْدَتِي وَ أَنْ يَرْزُقَنِي خَلِيسًا صَالِحًا

There was a man seated in the corner of the Masjid. He greeted him and said to him, 'Who are you, O servant of Allah^{azwj}?' He^{ra} said: 'I^{ra} am Abu Zarr^{ra}'. The man said, 'Allah^{azwj} is Great! Allah^{azwj} is Great!' Abu Zarr^{ra} said: 'And why did you exclaim that, O servant of Allah^{azwj}?' He said, 'I entered the Masjid, so I supplicated to Allah^{azwj} Mighty and Majestic to Grant me

⁴⁷⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 13

comfort in my anxiety, and company for my loneliness, and being Graced a righteous companion’.

فَقَالَ لَهُ أَبُو ذَرٍّ أَنَا أَحَقُّ بِالتَّكْبِيرِ مِنْكَ إِذْ كُنْتُ ذَلِكَ الْجَلِيسَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَنَا وَ أَنْتُمْ عَلَى ثُرْعَةٍ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرُغَ النَّاسُ مِنَ الْحِسَابِ فَمَنْ يَا بَا عَبْدَ اللَّهِ فَقَدْ نَهَى السُّلْطَانُ عَنْ مُجَالَسَتِي.

Abu Zarr^{ra} said to him, ‘I^{ra} have more right for the exclamation than you are if I^{ra} was that companion, for I^{ra} heard the Rasool-Allah^{saww} saying: ‘I^{saww} and you^{ra} would be upon a canal on the Day of Judgement until the people are free from the Accounting. Arise (and leave) O servant of Allah^{azwj} for the authorities have prohibited for anyone to be seated with me^{ra}’,⁴⁸⁰

15- ماء، الأماالي للشيخ الطوسي بإسناده عن أسعد بن زرارة عن عبد الرحمن بن أبي عمرة الأنصاري قال: لَمَّا قَدِمَ أَبُو ذَرٍّ عَلَى عُثْمَانَ قَالَ أَخْبِرْنِي أَيُّ الْبِلَادِ أَحَبُّ إِلَيْكَ قَالَ مُهَاجِرِي قَالَ لَسْتُ بِمُحَاوِرِي قَالَ فَالْحَقُّ بِحَرَمِ اللَّهِ فَأَكُونُ فِيهِ قَالَ لَا قَالَ فَأَلْكُوفَةُ أَرْضُهَا أَصْحَابُ رَسُولِ اللَّهِ ص قَالَ لَا قَالَ فَلَسْتُ بِمُخْتَارٍ غَيْرُهُنَّ فَأَمَرَهُ بِالْمَسِيرِ إِلَى الرَّبَذَةِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – By his chain, from As’ad Bin Zurara, from Abdul Rahman Bin Abu Amra Al Ansari who said,

‘When Abu Zarr^{ra} arrived to Usman he said, ‘Inform me, which of the cities is most beloved to you^{ra}?’ He^{ra} said, ‘I^{ra} am an immigrant’. He said, ‘You^{ra} are not going to be my neighbour’. He^{ra} said, ‘Then I^{ra} shall join up with the Sanctuary of Allah^{azwj} and be in it’. He said, No’. He^{ra} said, ‘Al-Kufa, a land the companions of Rasool-Allah^{saww} are at it’. He said, ‘No’. Then I^{ra} am not with any choice other than these’. He ordered him to travel to Al-Rabza.

فَقَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِي اسْمَعْ وَ الْمَعُ وَ انْفُذْ حَيْثُ قَادُوكَ وَ لَوْ لِعَبْدٍ حَبَشِيٍّ مُجَدِّعٍ فَخَرَجَ إِلَى الرَّبَذَةِ وَ أَقَامَ مُدَّةً ثُمَّ أَتَى الْمَدِينَةَ فَدَخَلَ عَلَى عُثْمَانَ وَ النَّاسُ عِنْدَهُ سَاطِئِينَ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ أَخْرَجْتَنِي مِنْ أَرْضِي إِلَى أَرْضٍ لَيْسَ بِهَا زَرْعٌ وَ لَا ضَرْعٌ إِلَّا شَوْبَهَاتٌ وَ لَيْسَ لِي خَادِمٌ إِلَّا مُحَرَّرَةٌ وَ لَا ظِلٌّ يُظِلُّنِي إِلَّا ظِلُّ شَجَرَةٍ فَأَعْطِنِي خَادِمًا وَ غَنِيمَاتٍ أَعِيشُ فِيهَا

He^{ra} said, ‘Rasool-Allah^{saww} said to me^{ra}: ‘Listen and shine and implement wherever you^{ra} are led to and even if it be to an Abyssinian slave’. He^{ra} went out to Al-Rabza and stayed for a period, then came to Al-Medina and entered to see Usman, and the people were in his presence, listening. He^{ra} said, ‘O commander of the faithful! You expelled me^{ra} from my^{ra} land to a land there aren’t any plants at it nor udders (animals) except small sheep, and there isn’t any servant for me^{ra} except a free woman (wife), nor any shade to shade me^{ra} except shade of a tree, so give me^{ra} a servant, and a flock of sheep I^{ra} can live in it’.

فَحَوَّلَ وَجْهَهُ عَنْهُ فَتَحَوَّلَ إِلَى السَّمَاطِ الْآخَرِ فَقَالَ مِثْلُ ذَلِكَ فَقَالَ لَهُ حَبِيبُ بْنُ سَلَمَةَ لَكَ عِنْدِي يَا أَبَا ذَرٍّ أَلْفُ دِرْهَمٍ وَ خَادِمٌ وَ خَمْسُمِائَةِ شَاةٍ قَالَ أَبُو ذَرٍّ أَعْطِ خَادِمَكَ وَ أَلْفَكَ وَ شَوْبَهَاتِكَ مَنْ هُوَ أَحْوَجُ إِلَيَّ ذَلِكَ مِنِّي فَإِنِّي إِنَّمَا أَسْأَلُ حَقِّي فِي كِتَابِ اللَّهِ

He turned his face away from him^{ra} and turned towards another direction. He^{ra} said similar to that. Habeen Bin Salama said to him^{ra}, ‘There are a thousand Dirhams with me for you^{ra}, and a servant, and five hundred sheep’. Abu Zarr^{ra} said, ‘Give your servant, and your

⁴⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 14

thousand and your sheep to one who is needier to that than I^{ra} am, for rather I^{ra} am only asking my^{ra} right in the Book of Allah^{azwj}.

فَجَاءَ عَلِيٌّ ع فَقَالَ لَهُ عُثْمَانُ أ لَا تُغْنِي عَنَّا سَفِيهَتَكَ هَذَا قَالَ أَيْ سَفِيهِهِ قَالَ أَبُو ذَرٍّ قَالَ عَلِيٌّ ع لَيْسَ بِسَفِيهِهِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ
الْحُضْرَاءُ وَلَا أَقَلَّتِ الْعَبْرَاءُ أَصْدَقَ هَجَةٍ مِنْ أَبِي ذَرٍّ أَنْزَلَهُ بِمَنْزِلَةِ مُؤْمِنٍ آلِ فِرْعَوْنَ إِنَّ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ.

Ali^{asws} came, and Usman said to him^{asws}, 'Will you^{asws} not avail from us this foolish one of yours^{asws}?' He^{asws} said: 'Which foolish one?' He said, 'Abu Zarr^{ra}'. Ali^{asws} said: 'He^{ra} isn't with foolishness. I^{asws} heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded nor has the dust (earth) carried anyone of a more truthful tone than Abu Zarr^{ra}. His^{ra} status is at the status of Momin of the people of Pharaoh^{la}: ***And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. [40:28]***'⁴⁸¹

16- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل بإسناده عن شقيق البلخي عن أخيه من أهل العلم قال: قيل لأبي ذر رضي الله عنه كيف أصبحت يا صاحب رسول الله قال أصبحت بين نعمتين بين ذنب مستور وثناء من اغتر به فهو مغرور.

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, by his chain from Shaqeeq Al Balkhy, from the one who informed him, from the people of knowledge who said,

'It was said to Abu Zarr^{ra}, 'How have you^{ra} become, O companion of Rasool-Allah^{saww}?' He^{ra} said, 'I^{ra} have become as someone between two Blessings, between a veiled sin and praise of the One^{azwj} Who can excuse it, so he is excused''⁴⁸²

17- ن، عيون أخبار الرضا عليه السلام بإسناده التميمي عن الرضا ع عن آبائه عن علي صلوات الله عليهم قال قال رسول الله ص أبو ذر صدق هذه الأمة.

(The book) 'Uyoon Akhbaar Al-Reza^{asws}, by the chain of Al-Tameemy, from Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Abu Zarr^{ra} is the truthful ones (Siddeeq) of this community''⁴⁸³

18- ما، الأمايلي للشيخ الطوسي المفيد عن الحسين بن علي التمار عن عبد الله بن محمد عن أبي نصر التمار عن حماد بن سلمة عن علي بن زيد عن أبي الدرداء عن أبيه قال قال رسول الله ص ما أظلت الحضراء ولا أقلت العبراء ذا هجة أصدق من أبي ذر.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Husayn bin Ali al Tammar, from Abdullah Bin Muhammad, from Abu Nasr Al Tammar, from Hammad Bin Salama, from Ali Bin Zayd, from Abu Al Darda'a, from his father who said,

'Rasool-Allah^{saww} said: 'Neither has the green (sky) shaded nor the dust (soil) carried anyone with a tone more truthful than Abu Zarr^{ra}''⁴⁸⁴

⁴⁸¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 15

⁴⁸² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 16

⁴⁸³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 17

⁴⁸⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 18

19- مع، معاني الأخبار ع، علل الشرائع مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ عَبْدِ السَّلَامِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ الشَّيْبَانِيِّ عَنْ الْخَضِرِ بْنِ أَبَانَ عَنْ أَبِي هَدِيَّةٍ إِبْرَاهِيمَ بْنِ هَدِيَّةٍ عَنِ النَّبِيِّ ص فِي حَدِيثٍ طَوِيلٍ مِثْلُهُ

(The books) 'Ma'any Al Akhbaar' (and) 'Illal Al Sharaie' – Muhammad Bin Umar Bin Ali Al Basry, from Abdul Salam Bin Muhammad Al Hashimy, from Muhammad Bin Muhammad Bin Uqba Al Shaybani, from Al Khazar Bin Aban, from Abu Hadiya Ibrahim Bin Hadiya,

'From the Prophet^{saww} in a lengthy Hadeeth – similar to it".⁴⁸⁵

20- ما، الأماالي للشيخ الطوسي ابنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ التَّحَوِّيِّ عَنْ بَشْرِ بْنِ مُوسَى بْنِ صَالِحِ الْأَسَدِيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمُقَرِّيِّ عَنْ سَعِيدِ بْنِ أَيُّوبَ عَنْ عُثَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الْفَرَسِيِّ عَنْ سَالِمِ الْجَيْشَانِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ ص قَالَ: يَا بَا ذَرٍّ إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي إِنِّي أَرَاكَ ضَعِيفًا فَلَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلَّيَنَّ مَالَ يَتِيمٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad Bin Abdul Wahid Al Nahwy, from Bishr Bin Musa bin Salih al Asady, from Abu Abdul Rahman Al Muqry, from Saeed bin Ayoub, from Ubeydullah Bin Abu Ja'far Al Qarshy, from Salim Al Jayshani, from his father,

'From Abu Zarr^{ra}, 'The Prophet^{saww} said, 'I^{saww} love for you^{ra} what I^{saww} love for myself^{saww}. I^{saww} see you^{ra} as weak. You^{ra} will neither have command over two nor be in charge over the wealth of the orphans".⁴⁸⁶

21- ع، علل الشرائع الْقَطَّانُ عَنِ السُّكْرِيِّ عَنِ الْجَوْهَرِيِّ عَنْ عُثْمَانَ بْنِ عَمْرَانَ عَنْ عَبْدِ بْنِ صُهَيْبٍ قَالَ: قُلْتُ لِلصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَخْبَرَنِي عَنْ أَبِي ذَرٍّ أَهُوَ أَفْضَلُ أَمْ أَنْتُمْ أَهْلُ الْبَيْتِ

(The book) 'Al Illal Al Sharaie' – Al Qattan, from Al Sukry, from Al Jowhary, from Usman Bin Imran, from Abbad Bin Suheyb who said,

'I said to Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, 'Inform me about Abu Zarr^{ra}, is he^{ra} superior or you^{asws} the People^{asws} of the Household?'

فَقَالَ يَا ابْنَ صُهَيْبٍ كَمْ شُهُورُ السَّنَةِ فَقُلْتُ اثْنَا عَشَرَ شَهْرًا فَقَالَ وَ كَمْ الْحُرْمُ مِنْهَا قُلْتُ أَرْبَعَةٌ أَشْهُرٌ قَالَ فَشَهْرُ رَمَضَانَ مِنْهَا قُلْتُ لَا قَالَ فَشَهْرُ رَمَضَانَ أَفْضَلُ أَمْ الْأَشْهُرُ الْحُرْمُ فَقُلْتُ بَلْ شَهْرُ رَمَضَانَ

He^{asws} said: 'O Ibn Suheyb! How many months are there in a year?' I said, 'Twelve'. He^{asws} said: 'And how many from these are sacred?' I said, 'Four months'. He^{asws} said: 'Is the Month of Ramazan from these?' I said, 'No'. He^{asws} said, 'So, is the Month of Ramazan superior of the sacred months?' I said, 'But, the Month of Ramazan'.

قَالَ فَكَذَلِكَ نَحْنُ أَهْلُ الْبَيْتِ لَا يُقَاسُ بِنَا أَحَدٌ وَإِنَّا أَبَا ذَرٍّ كَانَ فِي قَوْمٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَتَدَاكُرُوا فَضَائِلَ هَذِهِ الْأُمَّةِ فَقَالَ أَبُو ذَرٍّ أَفْضَلُ هَذِهِ الْأُمَّةِ عَلَيَّ بَنِي أَبِي طَالِبٍ وَ هُوَ قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ هُوَ صِدِّيقُ هَذِهِ الْأُمَّةِ وَ قَارُوْهُهَا وَ حُجَّهُ اللَّهِ عَلَيْهَا

He^{asws} said: 'Similar to that are we^{asws}, the People^{asws} of the Household. No one can be compared with us^{asws}, and Abu Zarr^{ra} was among companions of Rasool-Allah^{saww} and they mentioned the merits of this community. Abu Zarr^{ra} said, 'The most superior of this

⁴⁸⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 19

⁴⁸⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 20

community is Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the distributor of the Paradise and the Fire, and he^{asws} is the truthful (Siddique) of this community, and its differentiator (Farouq), and the Divine Authority upon it’.

فَمَا بَقِيَ مِنَ الْقَوْمِ أَحَدٌ إِلَّا أَعْرَضَ عَنْهُ بِوَجْهِهِ وَ أَنْكَرَ عَلَيْهِ قَوْلَهُ وَ كَذَّبَهُ فَذَهَبَ أَبُو أَمَامَةَ الْبَاهِلِيُّ مِنْ بَيْنِهِمْ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِقَوْلِ أَبِي ذَرٍّ وَ إِغْرَاضِهِمْ عَنْهُ وَ تَكْذِيبِهِمْ لَهُ

There did not remain anyone from the group except he turned his face away from him^{ra} and denied his^{ra} words to him^{ra}, and belied him^{ra}. Abu Amama Al-Bahily went from between them to Rasool-Allah^{saww} and informed him^{saww} with the words of Abu Zarr^{ra} and their turning away from him^{ra} and belying him^{ra} for it.

فَقَالَ رَسُولُ اللَّهِ ص مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ يَغْنِي مِنْكُمْ يَا أَبَا أَمَامَةَ مِنْ ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ.

Rasool-Allah^{saww} said: ‘Neither has the green (sky) shaded nor has the dust (ground) carried, meaning from you all, O Abu Amama, anyone of a tongue more truthful than Abu Zarr^{ra}’.⁴⁸⁷

22- مع، معاني الأخبار أبي عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ إِسْمَاعِيلَ الْفَرَّاءِ عَنْ رَجُلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَلَيْسَ قَالَ رَسُولُ اللَّهِ ص فِي أَبِي ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ عَلَى ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ قَالَ بَلَى قَالَ قُلْتُ فَأَتَيْنَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ أَتَيْنَ الْحَسَنَ وَ الْحُسَيْنَ

(The book) ‘Ma’any Al Akhbaar’ – My father, from Muhammad Al Attar, from Al Ashary, from Hamdan Bin Suleyman, from Ayoub Bin Nuh, from Ismail Al Fara’a, from a man who said,

‘I said to Abu Abdullah^{asws}, ‘Hasn’t Rasool-Allah^{saww} said regarding Abu Zarr^{ra} that neither has the green (sky) carried nor has the dust (earth) carried one with a tone more truthful than Abu Zarr^{ra}?’ He^{asws} said: ‘Yes’. I said, ‘So where is Rasool-Allah^{saww}, and Amir Al-Momineen^{asws}, and where are Al-Hassan^{asws} and Al-Husayn^{asws}?’

قَالَ فَقَالَ لِي كَيْمِ السَّنَةِ شَهْرًا قَالَ قُلْتُ اثْنَا عَشَرَ شَهْرًا قَالَ كَمْ مِنْهَا حُرْمٌ قَالَ قُلْتُ أَرْبَعَةُ أَشْهُرٍ قَالَ فَشَهْرُ رَمَضَانَ مِنْهَا قَالَ قُلْتُ لَا قَالَ إِنَّ فِي شَهْرِ رَمَضَانَ لَيْلَةً أَفْضَلَ مِنْ أَلْفِ شَهْرِ إِنَّا أَهْلَ الْبَيْتِ لَا يُقَاسُ بِنَا أَحَدٌ.

He (the narrator) said, ‘He^{asws} said to me: ‘How many months are there in the year?’ I said, ‘Twelve months’. He^{asws} said: ‘How many from these are sacred?’ I said, ‘Four’. He^{asws} said, ‘Is the Month of Ramazan from these?’ I said, ‘No’. He^{asws} said: ‘In the Month of Ramazan there is a night more superior than a thousand months. We^{asws} the People^{asws} of the Household, no one can be compared with us^{asws}’.⁴⁸⁸

23- كش، رجال الكشي أَحْمَدُ بْنُ عَلِيٍّ الشُّلُوبِيِّ عَنِ الْحَسَنِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَكِيمٍ عَنْ أَبِي خَدِيجَةَ الْجُمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ أَبُو ذَرٍّ عَلَى رَسُولِ اللَّهِ ص وَ مَعَهُ جَبْرِئِيلُ فَقَالَ جَبْرِئِيلُ مَنْ هَذَا يَا رَسُولَ اللَّهِ قَالَ أَبُو ذَرٍّ قَالَ أَمَا إِنَّهُ فِي السَّمَاءِ أَعْرِفَ مِنْهُ فِي الْأَرْضِ وَ سَلَهُ عَنْ كَلِمَاتٍ يَقُولُهُنَّ إِذَا أَصْبَحَ

⁴⁸⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 21

⁴⁸⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 22

(The book) 'Rijaal Al Kashy' – Ahmad Bin Ali Al Shalwy, from Al Hassan Bin Hammad, from Abu Abdulla Al Barqy, from Abdul Rahman Bin Muhammad Bin Abu Hakeem, from Abu Khadeeja al Jammal,

'From Abu Abdullah^{asws} having said: 'Abu Zarr^{ra} came to Rasool-Allah^{saww} and Jibraeel^{as} was with him^{saww}. Jibraeel^{as} said: 'Who is this, O Rasool-Allah^{saww}? He^{saww} said: 'Abu Zarr^{ra}'. He^{as} said, 'But he^{ra} is more recognised in the sky than he^{ra} is in the earth, and ask him^{ra} about the phrases he^{ra} says when it is morning'.

قَالَ فَقَالَ يَا أَبَا ذَرٍّ كَلِمَاتٌ تَقُولُهُنَّ إِذَا أَصْبَحْتَ فَمَا هُنَّ قَالَ أَقُولُ يَا رَسُولَ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْإِيمَانَ بِكَ وَالتَّصَدِيقَ بِنَبِيِّكَ وَالْعَافِيَةَ مِنْ جَمِيعِ الْبَلَاءِ وَ الشُّكْرَ عَلَى الْعَافِيَةِ وَالْغِنَى عَنِ النَّاسِ.

He^{saww} said: 'O Abu Zarr^{ra}! The phrases which you^{ra} say in the morning, what are these?' He^{ra} said, 'I^{ra} say, O Rasool-Allah^{saww}, 'O Allah^{azwj}! I^{ra} ask You^{azwj} the faith with You^{azwj}, and the ratification with Your^{azwj} Prophet^{saww}, and the well-being from the entirety of the afflictions, and the gratefulness upon the well-being, and needlessness from the people'⁴⁸⁹.

24- كَش، رجال الكشي حَدَّثُونِي وَ إِبْرَاهِيمُ ابْنَا نُصَيْرٍ عَنْ أُتُوبِ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: بَعَثَنِي أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ مَرْقٍ عُثْمَانُ الْمَصَاحِفَ فَقَالَ لِي ادْعُ أَبَاكَ فَجَاءَ أَبِي إِلَيَّ مُسْرِعًا فَقَالَ يَا أَبَا ذَرٍّ أَتَى الْيَوْمَ فِي الْإِسْلَامِ أَمْرٌ عَظِيمٌ مَرْقٍ كِتَابَ اللَّهِ وَ وَضِعَ فِيهِ الْحَدِيدُ وَ حَقَّ عَلَى اللَّهِ أَنْ يُسَلِّطَ الْحَدِيدَ عَلَى مَنْ مَرْقٍ كِتَابَهُ بِالْحَدِيدِ

(The book) 'Rijaal Al Kashy' – Hamdawiya and Ibrahim two sons of Nuseyr, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humeyd, from Abu Baseer, from Amro Bin Saeed, from Abdul Malik son of Abu Zarr Al Ghifary^{ra} having said,

'Amir Al-Momineen^{asws} sent me^{ra} on the day Usman tore up the Qurans. He said to me, 'Call your father^{ra}'. My father^{ra} came hurriedly to him. He said, 'O Abu Zarr^{ra}! Today a grief matter has come in Islam. The Book of Allah^{azwj} is torn and the iron is placed in it, and it is a right upon Allah^{azwj} that He^{azwj} Causes the iron to overcome upon the one who tears His^{azwj} Book with the iron'.

فَقَالَ أَبُو ذَرٍّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أَهْلَ الْخَبَرَةِ مِنْ بَعْدِ مُوسَى قَاتَلُوا أَهْلَ النَّبُوَّةِ فَظَلَمُوا عَلَيْهِمْ فَقَتَلُوهُمْ زَمَانًا طَوِيلًا ثُمَّ إِنَّ اللَّهَ بَعَثَ فِتْنَةً فَهَاجَرُوا إِلَى غَيْرِ آبَائِهِمْ فَقَاتَلَتْهُمْ فَقَتَلُوهُمْ وَأَنْتَ بِمَنْزِلَتِهِمْ يَا عَلِيُّ فَقَالَ عَلِيُّ ع قَتَلْتَنِي يَا أَبَا ذَرٍّ فَقَالَ أَبُو ذَرٍّ أَمَا وَاللَّهِ لَقَدْ عَلِمْتُ أَنَّهُ سَيِّدٌ بِكَ.

Abu Zarr^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'The people of compulsion from after Musa^{as} fought the people of the Prophet-hood and prevailed upon them and they killed them for a long time. Then Allah^{azwj} Sent strife and they emigrated to other than their fathers and fought them, and killed them, and you are at their status, O Ali^{asws}. Ali^{asws} said: 'You^{ra} are killing me^{asws}, O Abu Zarr^{ra}!' Abu Zarr^{ra} said, 'By Allah^{azwj}! I^{ra} have come to know that he will begin with you^{asws}'⁴⁹⁰.

25- كَش، رجال الكشي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي عُمَرَ عَنْ حَدِيقَةَ بْنِ أَسِيدٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ وَ هُوَ مُتَعَلِّقٌ بِخَلْقَةِ بَابِ الْكَعْبَةِ أَنَا جُنْدَبْتُ لِمَنْ عَرَفَنِي وَأَنَا أَبُو ذَرٍّ بِنُ جُنَادَةَ لِمَنْ لَمْ يَعْرِفَنِي

⁴⁸⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 23

⁴⁹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 24

(The book) 'Rijaal Al Kashy' – By the preceding chain, from Aasim Bin Humeyd, from Fuzeyl Al Rasan, from Abu Umar, from Huzeyfa Bin Aseyd who said,

'I heard Abu Zarr^{ra} saying and he^{ra} hanging by the knocker of the door of the Kabah, 'I^{ra} am Jundab^{ra} to the one who recognises me^{ra}, and I^{ra} am Abu Zarr^{ra} son of Junada to the one who does not know me^{ra}.

إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص وَهُوَ يَقُولُ مَنْ قَاتَلَنِي فِي الْأُولَى وَ فِي الثَّانِيَةِ فَهُوَ فِي الثَّالِثَةِ مِنْ شِيعَةِ الدَّجَالِ إِنَّمَا مَثَلُ أَهْلِ بَيْتِي فِي هَذِهِ الْأُمَّةِ مَثَلُ سَفِينَةِ نُوحٍ فِي لُحَّةِ الْبَحْرِ مَنْ رَكِبَهَا نَجَا وَ مَنْ تَخَلَّفَ عَنْهَا غَرِقَ إِلَّا هَلْ بَلَغْتُ.

I^{ra} heard Rasool-Allah^{saww} and he^{saww} said: 'One who fights me^{saww} regarding the first, and regarding the second, so he was be from the adherents of Al-Dajjal^{la} regarding the third. But rather, an example of the People^{asws} of my^{saww} Household in this community is an example of the ship of Noah^{as} in the turbulence of the sea, one who rides it would be saved, and one who stays behind from it would drown. Indeed! Have I^{saww} delivered?'⁴⁹¹

26- أَقُولُ قَالَ السَّيِّدُ الْمُرْتَضَى رَضِيَ اللَّهُ عَنْهُ فِي كِتَابِ الْفُصُولِ قَالَ الشَّيْخُ رَحِمَهُ اللَّهُ قَالَ أَبُو مُحَمَّدٍ وَ أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ نَوْفَلٍ عَنْ أَبِي سَعِيدٍ الْمُغِيرِيِّ قَالَ: لَمَّا انْصَرَفَ عَلِيٌّ ع مِنْ تَشْيِيعِ أَبِي ذَرٍّ اسْتَقْبَلَهُ النَّاسُ فَقَالُوا يَا أَبَا الْحَسَنِ غَضِبَ عَلَيْكَ عُثْمَانُ لِتَشْيِيعِكَ أَبَا ذَرٍّ فَقَالَ عَلِيٌّ ع غَضِبَ الْحَيْلُ عَلَى صَمِّ اللَّحْمِ.

I (Majlisi) am saying, 'Al Seyyid Al Murtaza said in the book 'Al Fusool', 'The sheykh said, 'Abu Mikhnaf said and Abdul Malik Bin Nowfal informed me from Abu Saeed Al Mugheyri who said,

'When Ali^{asws} turned back from escorting Abu Zarr^{ra}, the people met him^{asws} and they said, 'O Abu Al-Hassan^{asws}! Usman is angry upon you^{asws} for escorting Abu Zarr^{ra}'. Ali^{asws} said: 'The horse is angry upon the silence of the bridle (strap).

قال و حدثني الصلت عن زيد بن كثير عن أبي أمامة قال كتب أبو ذر إلى حذيفة بن اليمان يشكو إليه ما صنع به عثمان بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد يا أخي فخفف الله مخافة يكثر منها بكاء عينيك و حرر قلبك و سهر ليلك و انصب بدنك في طاعة ربك

He said, 'And Al-Salt narrated to me from Zayd Bin Kaseer, from Abu Amama who said, 'Abu Zarr^{ra} wrote to Huzeyfa Bin Al-Yaman complaining to him of what Usman had done with him^{ra} – In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, O my^{ra} brother, fear Allah^{azwj} fearing mostly with the crying your eyes out, and heat of your heart, and stay awake your night and install your body in obedience to your Lord^{azwj}.

فحق لمن علم أن النار ماثية من سخط الله عليه أن يطول بكأؤه و نصبه و سهر ليله حتى يعلم أنه قد رضي الله عنه و حق لمن علم أن الجنة ماثية من رضي الله عنه أن يستقبل الحق كي يفوز بها و يستصغر في ذات الله الخروج من أهله و ماله و قيام ليله و صيام نهاره و جهاد الظالمين الملحدين بيده و لسانه حتى يعلم أن الله أوجبها له و ليس بعالم ذلك دون لقاء ربه

It is right for the ones who knows that the Fire is a lodgement from the Wrath of Allah^{azwj} upon him that he should prolong his crying and install it, and stays awake at nights until he knows that Allah^{azwj} is Pleased from him, and it is right for the one who knows that the Paradise is a lodgement of the one Allah^{azwj} is Pleased from him, that he should accept the

⁴⁹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 25

Truth so that he would win with it, and belittle for the Sake of the Self of Allah^{azwj}, the exiting from his family, and his wealth, and stand his night (in Salat), and Fast his day, and fight the unjust ones, the atheists, by his hands and his tongue until he knows that Allah^{azwj} has Obligate it (Paradise) for him, and he wouldn't know that without meeting his Lord^{azwj}.

و كذلك ينبغي لكل من رغب في جوار الله و مرافقة أنبيائه أن يكون يا أخي أنت ممن أستريح إلى الضريح إليه بتي و حزني و أشكو إليه تظاهر الظالمين علي إني رأيت الجور يعمل به بعيني و سمعته يقال فردته

And like that, it is befitting for every one desirous regarding the vicinity of Allah^{azwj} and the friendship of His^{azwj} Prophets^{as}, that O my^{ra} brother, he becomes from the ones who are at rest beseeching to Him^{azwj} with something. My^{ra} grief and complaint to Him^{azwj} is the prevailing of the oppressors upon me^{ra}. I^{ra} see the tyranny being worked with exactly, and I^{ra} heard it being said, 'Repel him^{ra}'.

فحرمت العطاء و سيرت إلى البلاد و غربت عن العشيرة و الإخوان و حرم الرسول ص و أعوذ بربي العظيم أن يكون هذا مني له شكوى أن ركب مني ما ركب

So, I^{ra} was deprived of the awards, and made to travel to the cry and alienation from the clan and the brothers, and sanctity of the Rasool^{saww}, and I^{ra} seek Refuge with my^{ra} Magnificent Lord^{azwj}, that this become my^{ra} complaint to Him^{azwj}, of what has happen of me^{ra} what happened.

بل أنبأتك أني قد رضيت ما أحب لي ربي و قضاه علي و أفضيت ذلك إليك لتدعو الله لي و لعامة المسلمين بالروح و الفرج و بما هو أعم نفعاً و خير مَعَبَّةً و عتي و السلام.

But, I^{ra} inform you that I^{ra} am pleased with whatever my^{ra} Lord^{azwj} Loves for me^{ra} and His^{azwj} decree upon me^{ra}, and I^{ra} expose that to you for you to supplicate to Allah^{azwj} for me^{ra}, and for the generality of the Muslims with the rest and the relief, and what is of general benefit, and what is good for the future and my^{ra} future. And the greetings'.

فكتب إليه حذيفة بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أما بعد يا أخي فقد بلغني كتابك تخوفي به و تحذيري فيه منقلي و تحثي فيه علي حظ نفسي فقديماً يا أخي كنت بي و بالمؤمنين حفيلاً لطيفاً و عليهم حدياً شقيقاً و لهم بالمعروف أمراً و عن المنكرات ناهياً و ليس يهدي إلى رضوان الله إلا هو لا إله إلا هو و لا يتناهى من سخطه إلا بفضل رحمته و عظيم منه

Huzeyfa wrote to him^{ra}, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. As for after, O my brother^{ra}! Your^{ra} letter has reached me scaring me with it, and cautioning me in it of my resort, and urging me in it upon preserving myself. O my brother^{ra}! For a long time I have been soft, subtle with myself and with the Momineen, and compassionate upon them, and enjoining them with the good and forbidding them from the evil, and no one guides me to the Pleasure of Allah^{azwj} except He^{azwj}, there is no god except He^{azwj}, not any prevented from His^{azwj} Wrath except by the Grace of His^{azwj} Mercy and Greatness of His^{azwj} Conferment.

فنسأل الله ربنا لأنفسنا و خاصتنا و عامتنا و جماعة أمتنا مغفرة عامة و رحمة واسعة و قد فهمت ما ذكرت من تسييرك يا أخي و تغريبك و تطريدك فجز و الله علي يا أخي ما وصل إليك من مكروه و لو كان يفتدى ذلك بمال لأعطيت فيه مالي طيبة بذلك نفسي

We ask Allah^{azwj} our Lord^{azwj}, for ourselves and our special ones and our general ones and a group of our community, general Forgiveness and Vast Mercy, and I have understood what you^{ra} mentioned from you^{ra} being made to travel, O my brother^{ra}, and your^{ra} change, and your^{ra} exile. O my brother^{ra}, by Allah^{azwj}, it is dear to me what has arrived to you^{ra} from its abhorrence, and if that could be ransomed with wealth, I would give my wealth regarding it, to make my self feel good with that.

يصرف الله عنك بذلك المكروه و الله لو سألت لك المواساة ثم أعطيتها لأحببت احتمال شطر ما نزل بك و مواساتك في الفقر و الأذى و الضرر لكنه ليس لأنفسنا إلا ما شاء ربنا يا أخي فافزع بنا إلى ربنا و لنجعل إليه رغبتنا

May Allah^{azwj} Turn away from you^{ra} its abhorrence with that. By Allah^{azwj}! If you^{ra} has asked for the consolation to you^{ra}, then I would have given it. I would love to bear part of has befallen you^{ra}, and console you in the poverty, and the hurt and the harm. But it isn't for us except what our Lord^{azwj} so Desires. O my brother^{ra}! So, let us both panic to our Lord^{azwj} and make our desires to Him^{azwj}.

فإننا قد استحصدنا و اقترب الصرام فكأنني و إياك قد دعينا فأجبننا و عرضنا على أعمالنا فاحتجنا إلى ما أسلفنا يا أخي و لا تأس على ما فاتك و لا تحزن على ما أصابك و احتسب فيه الخير و ارتقب فيه من الله أسنى الثواب

We are about to reap and the (time of) harvest has drawn closer. It is as if I and you^{ra} have been called and we have responded and our deeds are presented we are being argued to what we had done previously. O my brother^{ra}! And do not despair upon what you^{ra} lose nor grieve upon what afflicts you^{ra}, and reckon the good to be in it and anticipate in it from Allah^{azwj} for the most rewarding of the Rewards.

يا أخي لا أرى الموت لي و لك إلا خيرا من البقاء فإنه قد أظلمت فتن يتلو بعضها بعضا كقطع الليل المظلم قد ابتعثت من مركبها و وطئت في حطامها تشهر فيها السيوف و ينزل فيها الحتوف فيها يقتل من اطلع لها و التبس بها و ركض فيها و لا تبقى قبيلة من قبائل العرب من الوب و المدر إلا دخلت عليهم

O my brother^{ra}! I do not see the death, neither for me nor for you^{ra}, except as better than the remaining alive, for the Fitna (strife) has shaded us, emerging part with part, like a piece of the dark night having been sent from its ride, and stepped into its wreckage, during it the swords have been brandished and the doom would descend during it. He would be killed in it one who is notified to it, and wears with it, and runs in it, and there is not remain any tribe from the tribes of the Arabs, from the towns and the villages, except it would enter upon them.

فأعز أهل ذلك الزمان أشدهم عتوا و أذلهم أتقاهم فأعاذنا الله و إياك من زمان هذه حال أهله فيه لن أدع الدعاء لك في القيام و القعود و الليل و النهار و قد قال الله و لا خليف لموعوده اذعوني أستجب لكم إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

The dearest of the people of that time would be the severest of them in transgression, and their most humiliated one would be their most pious ones. Allah^{azwj} has Helped us, and beware of this state of its people during it. Never leave your^{ra} supplication during the standing and the sitting and the night and the day, and Allah^{azwj} has Said, and there is no

breaking of His^{azwj} Promise: ***“Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].***

فنستجير بالله من التكبر عن عبادته و الاستنكاف عن طاعته جعل الله لنا و لك فرجا و مخرجا عاجلا برحمته و السلام عليك.

We seek Refuge with Allah^{azwj} from the arrogance of His^{azwj} servants, and the disapproval of obeying Him^{azwj}. May Allah^{azwj} make for us and for you^{ra} a relief and a way out through His^{azwj} Mercy. And the greetings be upon you^{ra}.⁴⁹²

27- ين، كتاب حسين بن سعيد و النوادر حنان بن سدير عن أبيه عن أبي جعفر ع قال قال: أتى أبا ذر رجل يبشّره بعنم له قد ولدت فقال يا أبا ذر أبشّر فقد ولدت عنمك و كثرت

The book of Husayn Bin Saeed, and (the book) ‘Al Nawadir’ – Hanan Bin Sadeyr, from his father,

‘From Abu Ja’far^{asws} having said: ‘A man came to Abu Zarr^{ra} to give him^{ra} the good news of a sheep of his^{ra} which had given birth. He said, ‘O Abu Zarr^{ra}! Receive good news, for your^{ra} sheep has given birth and have multiplied’.

فقال ما يسرني كثرتها و ما أحب ذلك فما قل و كفى أحب إلي مما كثرت و ألهي إلي سمعت رسول الله ص يقول على حافتي الصراط يوم القيامة الرحمة و الأمانة فإذا مرّ عليه الوصول للرحمة المؤدي للأمانة لم يتكفأ به في النار.

He^{ra} said, ‘Its multiplying does not cheer me^{asws} and I^{ra} do not like that, as whatever is little and suffices is more beloved to me^{ra} than what is more. By My God^{azwj}! I^{ra} heard Rasool-Allah^{saww} saying: ‘Upon the edges of the Bridge on the Day of Qiyamah would be the womb relationship and the entrustment. So, when the helping to the relatives passes upon it, and the payer of the entrustments, both sufficing with it regarding the Fire’.⁴⁹³

28- ين، كتاب حسين بن سعيد و النوادر ابن محبوب عن الثماللي عن أبي جعفر و أبي عبد الله ع قال: إن أبا ذر عير رجلا على عهد النبي ص بأمة فقال له يا ابن السؤداء و كانت أمة سؤداء فقال له رسول الله ص تعيرة بأمة يا أبا ذر قال فلم يزل أبو ذر يمزج وجهه في الثراب و رأسه حتى رضي رسول الله ص عنه.

The book of Husayn Bin Saeed and (the book) ‘Al Nawadir’ – Ibn Mahboub, from Al Sumaly,

‘From Abu Ja’far^{asws}, and Abu Abdullah^{asws} having said: ‘Abu Zarr^{ra} faulted a man upon the covenant of the Prophet^{saww} with his mother. He^{ra} said to him, ‘O Ibn Sawdah O son of a black man)! – and his mother was (called) Sawdah. Rasool-Allah^{saww} said to him: ‘Change it with his mother, O Abu Zarr^{ra}. Abu Zarr^{ra} did not cease wallowing his^{ra} face and his^{ra} head in the dust until Rasool-Allah^{saww} was pleased from him^{ra}’.⁴⁹⁴

29- كش، رجال الكشي محمد بن مسعود و محمد بن الحسن البرباني [البراني] عن إبراهيم بن محمد بن فارس عن ابن أبي الخطاب عن محمد بن سنان عن الحسين بن المختار عن زيد الشحام قال سمعت أبا عبد الله ع يقول طلب أبو ذر رسول الله ص فقيل إنه في حائط كذا و كذا فتوجه في طلبه فوجده نائما فأعظمه أن يبشّره فأراد أن يستترئ نومه من يقظته فتناول عسيبا يابساً فكسره ليسمعه صوته ليستترئ نومه

⁴⁹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 26

⁴⁹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 27

⁴⁹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 28

(The book) 'Rijaal Al Kashy' – Muhammad Bin Masoud and Muhammad Bin Al Hassan Al Baryani, from Ibrahim Bin Muhammad Bin Faris, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Husayn Bin Al Mukhtar, from Zayd Al Shaham who said,

'I heard Abu Abdullah^{asws} saying: 'Abu Zarr^{ra} sought Rasool-Allah^{saww}. It was said, 'He^{saww} is in such and such orchard'. He^{ra} headed towards it in searching for him^{saww} and found him^{saww} sleeping, so it was grievous upon him^{ra} to awaken him^{saww}, and he^{ra} wanted to free his^{saww} sleep from his^{saww} wakefulness. He^{ra} grabbed a dried out branch and broke it to him^{saww} to hear its sound, so he^{saww} would be free from his^{saww} sleep.

فَسَمِعَهُ رَسُولُ اللَّهِ ص فَرَفَعَ رَأْسَهُ فَقَالَ يَا بَا ذَرَّ تَخَدَّعِي أَمَا عَلِمْتَ أَنِّي أَرَى أَعْمَالَكُمْ فِي مَنَامِي كَمَا أَرَأَكُمْ فِي بَقْطِي إِنَّ عَيْنِي تَنَامَانِي وَلَا يَنَامُ قَلْبِي.

Rasool-Allah^{saww} heard it raised his^{saww} head and said: 'O Abu Zarr^{ra}! Are you^{ra} (trying to) deceive me^{saww}? But, do you^{ra} not know that I^{saww} can see in my^{saww} sleep just as I^{saww} you all during my^{saww} wakefulness. My^{saww} eyes sleep but my^{saww} heart does not sleep".⁴⁹⁵

30- نَحْجُ، نَحْجُ، نَحْجُ الْبَلَاغَةِ وَ مِنْ كَلَامِهِ ع لِأَبِي ذَرٍّ لَمَّا أُخْرِجَ إِلَى الرَّيْدَةِ يَا بَا ذَرٍّ إِنَّكَ عَضِبْتَ لِلَّهِ فَارْجُ مِنْ عَضِبْتَ لَهُ إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَ حَفَّتُهُمْ عَلَى دِينِكَ فَأَثَرُكَ فِي أَيْدِيهِمْ مَا خَافُوكَ عَلَيْهِ وَ اهْرَبْ مِنْهُمْ بِمَا حَفَّتُهُمْ عَلَيْهِ

(The book) 'Nahj Al-Balaghah', and from his^{asws} speech to Abu Zarr^{ra} when he^{ra} was expelled to Al-Rabza: 'O Abu Zarr^{ra}! You^{ra} were angered for the Sake of Allah^{azwj}, therefore hope to the One^{azwj} Who you^{ra} were angered for. The people were feared you^{ra} upon their world while you^{ra} feared them upon your^{ra} Religion, so leave it to be in their hands what they are scared of you^{ra} upon it, and flee from them with what you^{ra} feared them upon it.

فَمَا أُخَوِّجُهُمْ إِلَى مَا مَنَعْتُهُمْ وَ أَعْنَاكَ عَمَّا مَنَعُوكَ وَ سَتَعْلَمُ مِنَ الرَّايِخِ عَدَاً وَ الْأَكْثَرُ حَسَدًا

How needy they to what you are dissuading them, and how needless you^{ra} are from what they are preventing you^{ra}, and you^{ra} will soon know who is the gainer tomorrow and more enviable.

وَ لَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا عَلَى عَبْدٍ رَفَعَا ثُمَّ اتَّفَقَى اللَّهُ لَجَعَلَ اللَّهُ لَهُ مِنْهُمَا مَخْرَجًا لَا يُؤْنِسُكَ إِلَّا الْحَقُّ وَ لَا يُوحِشُكَ إِلَّا الْبَاطِلُ فَلَوْ قِيلَتْ دُنْيَاهُمْ لِأَخْبُوكَ وَ لَوْ قَرَضْتَ مِنْهَا لَأَمْنُوكَ.

And even if the skies and the earth were to be closed to a servant, then he fears Allah^{azwj}, Allah^{azwj} would Make a way out for him from them. Do not let anything comfort you^{ra} except the truth, nor terrify you^{ra} except the falsehood. If you^{ra} had accepted their world, they would love you^{ra}, and if you^{ra} had borrowed from it, they would have secured you^{ra}.

عن عكرمة عن ابن عباس قال لما أخرج أبو ذر إلى الريدة أمر عثمان فنودي في الناس أن لا يكلم أحد أبا ذر ولا يشيعه وأمر مروان بن الحكم أن يخرج به فتحاماه الناس إلا علي بن أبي طالب ع وعقيل أخاه وحسنا وحسينا ع وعمار بن ياسر فإهم خرجوا معه يشيعونه

From Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

⁴⁹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 29

'When Abu Zarr^{ra} was exiled to Al-Rabza, Usman ordered and it was called out among the people: 'No one should speak to Abu Zarr^{ra}, nor escort him^{ra}!', and he ordered Marwan Bin Al-Hakam to go out with him^{ra}. The people challenged him by Ali^{asws} Bin Abu Talib^{asws}, and Aqeel his^{asws} brother, and Hassan^{asws} and Husayn^{asws}, and Ammar Bin Yasser^{ra}, and they went out with him^{ra} escorting him^{ra}.

فجعل الحسن ع يكلم أبا ذر فقال له مروان إيها يا حسن أ لا تعلم أن أمير المؤمنين قد نهي عن كلام ذلك الرجل فإن كنت لا تعلم فاعلم ذلك فحمل علي ع على مروان فضرب بالسوط بين أذني راحلته و قال تنح لحاك الله إلى النار

Al-Hassan^{asws} went on to speak to Abu Zarr^{ra}. Marwan said to him^{asws}, 'O you Husayn^{asws}! Don't you^{asws} know that the commander of the faithful has forbidden from speaking to that man? If you^{asws} don't know, then know that'. Ali^{asws} attacked upon Marwan but he (Marwan) hit with the whip between the ears of his^{asws} ride, and he^{asws} said: 'Away, may Allah^{azwj} Send you to the Fire!'

فرجع مروان مغضبا إلى عثمان فأخبره الخبر فتلظى على علي ع و وقف أبو ذر فودعه القوم و معه ذكوان مولى أم هانئ بنت أبي طالب قال ذكوان فحفظت كلام القوم و كان حافظا

Marwan returned angrily to Usman and informed him the news and inflamed against Ali^{asws}, and Abu Zarr^{ra} paused and bade farewell to the people, and with him^{ra} was Zakwan a slave of Umm Hany daughter of Abu Talib^{as}. Zakwan said, 'I memorised the speech of the people', and he was a memoriser.

فَقَالَ عَلِيُّ ع يَا بَا ذَرِّ إِنَّكَ عَضِبْتَ لِلَّهِ إِنَّ الْقَوْمَ خَافُوكَ عَلَى دِينِهِمْ وَ خَفْتَهُمْ عَلَى دِينِكَ فَأَمْتَحِنُوكَ بِالْقَالَا وَ نَقُوكَ إِلَى الْقَالَا وَ اللَّهُ لَوْ كَانَتْ السَّمَاوَاتُ وَ الْأَرْضُ عَلَى عَبْدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهَ لَجَعَلَ لَهُ مِنْهُمَا مَخْرَجًا يَا بَا ذَرِّ لَا يُؤْنِسُنَا إِلَّا الْحَقُّ وَ لَا يُوحِشُنَا إِلَّا الْبَاطِلُ

Ali^{asws} said: 'O Abu Zarr^{ra}! You got angered for the Sake of Allah^{azwj} and the people feared you^{ra} upon their world, while you^{ra} feared them upon your^{ra} Religion. They tested you^{ra} with the disgust and exiled you^{ra} to the wilderness. By Allah^{azwj}! If the skies and the earth were to close up on a servant, then he fears Allah^{azwj}, He^{azwj} would Make a way out to be for him. O Abu Zarr^{ra}! Do not let anything comfort you^{ra} except the truth, nor terrify you except the falsehood'.

ثُمَّ قَالَ لِأَصْحَابِهِ وَدَّعُوا عَمَّكُمْ وَ قَالَ لِعَقِيلٍ وَدَّعْ أَخَاكَ فَتَكَلَّمْ عَقِيلُ فَقَالَ مَا عَسَى أَنْ نَقُولَ يَا بَا ذَرِّ أَنْتَ تَعْلَمُ أَنَا نَحْبُكَ وَ أَنْتَ تَحْبُنَا فَاتَّقِ اللَّهَ فَإِنَّ التَّقْوَى نَجَاةٌ وَ اصْبِرْ فَإِنَّ الصَّبْرَ كَرَمٌ وَ اعْلَمْ أَنَّ اسْتِثْقَالَكَ الصَّبْرَ مِنَ الْجَزَعِ وَ اسْتِبْطَاءُكَ الْعَافِيَةَ مِنَ الْيَأْسِ فَدَعْ الْيَأْسَ وَ الْجَزَعَ

Then he^{asws} said to his^{asws} companions (and sons^{asws}): 'Bid your uncle farewell', and said to Aqeel: 'Bid your brother^{ra} farewell'. So, Aqeel spoke and said, 'Perhaps we should not say, O Abu Zarr^{ra}, you^{ra} know that we love you^{ra} and you^{ra} love us, therefore fear Allah^{azwj}, for the piety is a salvation and be patient, for the patience is honourable; and know that the patience will make you^{ra} heavy from the panic, and the well-being delays from the despair, so leave the despair and the panic'.

ثُمَّ تَكَلَّمَ الْحَسَنُ ع فَقَالَ يَا عَمَّاهُ لَوْ لَا أَنَّهُ لَا يَنْبَغِي لِلْمُودِعِ أَنْ يَسْكُتَ وَ لِلْمُشْتَعِ أَنْ يَنْصَرِفَ لَقَصُرَ الْكَلَامُ وَ إِنْ طَالَ الْأَسْفُ وَ قَدْ أَتَى الْقَوْمُ إِلَيْكَ مَا تَرَى فَضَعَّ عَنْكَ الدُّنْيَا بِتَدَكُّرِ فِرَاقِهَا وَ شِدَّةِ مَا اشْتَدَّ مِنْهَا بِرِجَاءِ مَا بَعْدَهَا وَ اصْبِرْ حَتَّى تَلْقَى نَبِيَّكَ ص وَ هُوَ عَنْكَ رَاضٍ

Then Al-Hassan^{asws} spoke and said: 'O uncle^{ra}! Had it not been befitting for the one going away to remain silent and for the escort to leave, the speech would be short and even though the (saying) sorry was prolonged, and the people have come to you^{ra} what you^{ra} see. Drop the world away from you^{ra} by remembering its separation and the difficulties of what is difficult from it, with the happiness of what is after it, and be patient until you^{ra} meet your^{ra} Prophet^{saww} and he^{saww} is pleased from you^{ra}'.

ثُمَّ تَكَلَّمَ الْحُسَيْنُ ع فَقَالَ يَا عَمَّاهُ إِنَّ اللَّهَ تَعَالَى قَادِرٌ أَنْ يُعَيِّرَ مَا قَدْ تَرَى وَاللَّهُ كُلُّ يَوْمٍ فِي شَأْنٍ وَ قَدْ مَنَعَكَ الْقَوْمُ دُنْيَاهُمْ وَ مَنَعْتَهُمْ دِينَكَ فَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ وَ أَخَوَهُمْ إِلَى مَا مَنَعْتَهُمْ فَاسْأَلِ اللَّهَ الصَّبْرَ وَ النَّصْرَ وَ اسْتَعِذْ بِهِ مِنَ الْجَشَعِ وَ الْجَزَعِ فَإِنَّ الصَّبْرَ مِنَ الدِّينِ وَ الْكَرَمِ وَ إِنَّ الْجَشَعَ لَا يُقَدِّمُ رِزْقًا وَ الْجَزَعَ لَا يُؤَخِّرُ أَجَلًا

Then Al-Husayn^{asws} spoke and said, 'O uncle^{ra}! Allah^{azwj} the Exalted is Able upon changing what you^{ra} see. By Allah^{azwj}! Every day He^{azwj} is in a State of Glory, and the people have prevented you^{ra} from their world and you^{ra} prevent them from your^{ra} Religion. So, how needless you^{ra} are from what they are depriving you^{ra} of and how needy they are to what you^{ra} are preventing them from. Ask Allah^{azwj} for the patience and seek Assistance with Him^{azwj} from the greed and the panic, for the patience is from the Religion and the honour, and the greed does not bring forward any sustenance and the panic does not delay the death.

ثُمَّ تَكَلَّمَ عِمَارُ رَحِمَهُ اللَّهُ مُغْضِبًا فَقَالَ لَا أَسَى اللَّهَ مِنْ أَوْحَشِكَ وَ لَا أَمِنُ مِنْ أَخَافِكَ أَمَا وَاللَّهِ لَوْ أَرَدْتَ دُنْيَاهُمْ لَأَمْنُوكَ وَ لَوْ رَضِيتَ أَعْمَالَهُمْ لَأَحْبَبُوكَ وَ مَا مَنَعَ النَّاسَ أَنْ يَقُولُوا بِقَوْلِكَ إِلَّا الرِّضَا بِالدُّنْيَا وَ الْجَزَعُ مِنَ الْمَوْتِ وَ مَالُوا إِلَى مَا سُلْطَانُ جَمَاعَتِهِمْ عَلَيْهِ وَ الْمَلِكُ لَمَنْ غَلَبَ فَوَهَبُوا لَهُمْ دِينَهُمْ وَ مَنَحَهُمُ الْقَوْمَ دُنْيَاهُمْ فَخَسِرُوا الدُّنْيَا وَ الْآخِرَةَ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Then Ammar^{ra} spoke angrily. He^{ra} said, 'May Allah^{azwj} not Comfort the one who alienated you^{asws}, nor Grant safety to the one who frightened you^{ra}. But, by Allah^{azwj}! If you^{asws} had wanted their world, they would have secured you^{asws}, and had you^{ra} been pleased of their deeds, they would have loved you^{ra}, and what prevents the people from saying with your^{ra} word except the pleasure with the world and the panic from the death? And they are inclining to what the ruling authority has united them upon, and the kingdom is for the one who overcomes. So, gift them their religion and grant the people their world, so they will lose the world and the Hereafter: **Indeed! That is the manifest loss' [39:15]**'.

فَبَكَى أَبُو ذَرٍّ رَحِمَهُ اللَّهُ وَ كَانَ شَيْخًا كَبِيرًا وَ قَالَ رَحِمَكُمُ اللَّهُ يَا أَهْلَ بَيْتِ الرَّحْمَةِ إِذَا رَأَيْتُمْ بِكُمْ رَسُولَ اللَّهِ ص مَا لِي بِالْمَدِينَةِ سَكَنٌ وَ لَا شَجَنٌ غَيْرَكُمْ إِنِّي ثَقُلْتُ عَلَى عِثْمَانَ بِالْحِجَازِ كَمَا ثَقُلْتُ عَلَى مُعَاوِيَةَ بِالشَّامِ وَ كَرِهْتُ أَنْ أَجَاوِرَ أَخَاهُ وَ ابْنَ خَالِهِ بِالْمَصْرَيْنِ فَأَفْسَدَ النَّاسَ عَلَيْهِمَا فَسِيرَنِي إِلَى بَلَدٍ لَيْسَ لِي بِهِ نَاصِرٌ وَ لَا دَافِعٌ إِلَّا اللَّهُ وَ اللَّهُ مَا أُرِيدُ إِلَّا اللَّهُ صَاحِبًا وَ مَا أَحْشَى مَعَ اللَّهِ وَحْشَةً.

Abu Zarr^{ra} cried, and he^{ra} was an aged old man, and he^{ra} said, 'May Allah^{azwj} have Mercy on you all, of People^{asws} of the Household of the Mercy. Whenever I^{ra} see you^{asws} I^{ra} remember Rasool-Allah^{saww} by you. There is no tranquillity for me^{ra} at Al-Medina nor sadness apart from you. I^{ra} have been heavy upon Usman at Al-Hijaz just as I^{ra} was heavy upon Muawiya at Syria, and he disliked it that I^{ra} should be in the vicinity of his brother and son of his uncle, the Egyptian. I^{ra} spoil the people upon them both, so he^{ra} exiled me^{ra} a place where there isn't for me^{ra} any helper, nor any defender at it except Allah^{azwj}. By Allah^{azwj}! I^{ra} do not want except Allah^{azwj} as a companion, and I^{ra} do not fear loneliness with Allah^{azwj}'.

و رجع القوم إلى المدينة فحاء عليّ ع إلى عثمان فقال له ما حملك على ردّ رسولي و تصغير أمري فقال عليّ ع أما رسولك فأراد أن يردّ وجهي فردّته و أما أمرك فلم أصغره

And the people returned to Al-Medina, and Ali^{asws} came to Usman. He said to him^{asws}, 'What carried you^{asws} upon turning down my messenger and belittling my order?' Ali^{asws} said: 'As for your messenger, he wanted to turn my^{asws} face, so I^{asws} turned him back, and as for your order, I^{asws} did not belittle it'.

قال أ ما بلغك نهبي عن كلام أبي ذرّ قال أ و كلّمّا أمرت بأمر معصية أطعناك فيه قال عثمان أقد مرّوان من نفسك قال ممّ ذا قال من شتمه و جذب راحلته قال أما الرّاحلة فراجلتني بها و أما شتمه إناي فو الله لا يشتمني شتمه إلا شتمتكم لا أكذب عليكم

He said, 'But, did it not reach you, my forbiddance from speaking to Abu Zarr^{ra}?' He^{asws} said: 'Or is it so that every order you order with disobedience (to Allah^{azwj}) I^{asws} should obey you in it?' Usman said, 'You^{asws} restrained Marwan from yourself^{asws}'. He^{asws} said: 'From what?' He said, 'From insulting him and pulling his riding animal'. He^{asws} said: 'As for the riding animal, my^{asws} riding animal was with it, and as for my^{asws} insulting him, by Allah^{azwj}, you will not insult me^{asws} with an insult except I^{asws} will insult you. I^{asws} do not lie to you'.

فعضب عثمان و قال لم لا يشتمكم كأنك خير منه قال عليّ ع إي و الله و منك ثم قام فخرج

Usman was angered and said, 'Why should he not insult you^{asws}? It is as if you^{asws} are better than him'. Ali^{asws} said: 'Yes, by Allah^{azwj}, and (better) than you'. Then he^{asws} stood up and went out.

فأرسل عثمان إلى وجوه المهاجرين و الأنصار و إلى بني أمية يشكّو إليهم عليّ ع فقال القوم أنت الوالي عليه و إصلاحه أجمل قال وددت ذاك فأتوا عليّ ع و قالوا لو اعتذرت إلى مرّوان و أتيتّه فقال كلاً أما مرّوان فلا آتية و لا اعتذر إليه و لكن إن أحبّ عثمان أتيتّه

Usman sent a message to the faces of the Emigrants and the Helpers and to the clan of Umayya complaining to them of Ali^{asws}. The people said, 'You are the ruler upon him^{asws}, and reconciling with him^{asws} is better'. He said, 'I want that, so bring Ali^{asws}'. And they said, 'If you^{asws} could say sorry to Marwan and follow him'. He^{asws} said: 'Never! As for Marwan, I^{asws} will neither go to him nor say sorry to him, but if Usman wants, I^{asws} will go to him'.

فرجعوا إلى عثمان فأخبروه فأرسل إليه فأتاه و معه بنو هاشم فتكلّم عليّ ع فحمد الله و أتى عليه ثم قال أما ما وجدت عليّ فيه من كلام أبي ذرّ و وداعه فو الله ما أردت منّا و لا الخلاف عليكم و لكن أردت به قضاء حقّه

They returned to Usman and informed him (Usman). He sent a message to him^{asws}, and he^{asws} came to him and the clan of Hashim^{as} were with him^{asws}. Ali^{asws} spoke. He^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for what you find upon me^{asws} regarding it from speaking to Abu Zarr^{ra} and bidding him^{ra} farewell, by Allah^{azwj}, I^{asws} neither intended any misunderstanding nor opposition to you, but I^{asws} intended by it fulfilling his^{ra} right.

و أما مرّوان فإنه اعترض يريد ردّي عن قضاء حقّ الله عزّ و حلّ فردّته ردّ مثلي مثله و أما ما كان مني إليك فإنك أعضبتني فأخرج الغضب مني ما لم أردّه.

And as for Marwan, he objected wanting to return me^{asws} from fulfilling a Right of Allah^{azwj} Mighty and Majestic, so I^{asws} repelled him similar to my^{asws} being repelled; and as for what was from me^{asws} to you, so you angered me^{asws} and the anger brought out from me^{asws} what I^{asws} did not want’.

فتكلم عثمان فحمد الله و أننى عليه ثم قال أما ما كان منك إلى فقد وهبته لك و أما ما كان منك إلى مروان فقد عفا الله عنك و أما ما حلفت عليه فأنت البر الصادق فأذن يدك فأخذ يده فضمها إلى صدره.

Usman spoke. He praised Allah^{azwj} and extolled upon Him^{azwj}, then said, ‘As for what was from you^{asws} to me, I have gifted (forgiven) you^{asws}, and as for what was from you^{asws} to Marwan, Allah^{azwj} has Forgiven you^{asws}, and as for what you^{asws} have sworn upon, so you^{asws} are the righteous, the truthful. Bring your^{asws} hand closer’. He grabbed his^{asws} hand and pressed it to his chest’.

فلما خفض قالت قريش و بنو أمية لمروان أنت رجل جبهك علي ف ضرب راحلتك و قد تفانت وائل في ضرع ناقة و ربيان و عبس في لطفة فرس و الأوس و الخزرج في نسعة أ فتحمل لعلي ع ما أتى إليك فقال مروان و الله لو أردت ذلك لما قدرت عليه.

When he^{asws} went, Quraysh and the clan of Umayya said to Marwan, ‘You are a man, Ali^{asws} struck you on the forehead and struck your riding animal, and Wail has devoted regarding the udders of your camel, and the clan of Rabyan, and remaining dispute regarding a mare, and the clans of Al-Aws and Al-Khazraj among a number, so why don’t you attack Ali^{asws} for what has happened to you?’ Marwan said, ‘By Allah^{azwj}! Even if I intend that, I would not be able upon him^{asws}’.

و روى أبو عثمان الجاحظ عن جلام بن جندل الغفاري قال كنت عاملا لمعاوية على قنشرين و العواصم في خلافة عثمان فجئت إليه يوما أسأله عن حال عملي إذ سمعت صارخا على باب داره يقول أتتكم القطار بحمل النار اللهم العن الآمرين بالمعروف التاركين له اللهم العن الناهين عن المنكر المرتكبين له

And it is reported by Abu Usman Al-Jahaz, from Jalam Bin Jandal Al-Ghafari who said, ‘I was an office bearer for Muawiya upon Qasreen and the capitals during the caliphate of Usman. One day I went to him to ask him about the state of my work when I heard a shouter at the door of his house saying, ‘The ride has come to you bearing the fire. O Allah^{azwj}! Curse the rulers who enjoin the goodness (but are) the neglecters of it. O Allah^{azwj}! Curse the forbidders from the evil (but are) the indulgers in it’.

فأبأر معاوية و تغير لونه و قال يا جلام أ تعرف الصارخ فقلت اللهم لا قال مَنْ عَذِيبِي من جندب بن حنادة يأتينا كل يوم فيصرخ على باب قصرنا بما سمعت

Muawiya roared and his colour changes, and he said, ‘O Jalam! Did you recognise the shouter?’ I said, ‘O Allah^{azwj}, no’. He said, ‘Who can excuse me from Jundab Bin Janada (Abu Zarr^{ra})? He^{ra} comes to us every day and shouts at the door of our castle with what you heard’.

ثم قال أدخلوه فجاء بأبي ذر بين قوم يقودونه حتى وقف بين يديه فقال له معاوية يا عدو الله و عدو رسوله تأتينا في كل يوم فتصنع ما تصنع أما إني لو كنت قاتل رجل من أصحاب محمد من غير إذن أمير المؤمنين عثمان لقتلتك و لكني أستاذن فيك

Then he said, 'Enter him in'. So I came with Abu Zarr^{ra} between a group guiding him^{ra} until he^{ra} stood in front of him. Muawiya said to him^{ra}, 'O enemy of Allah^{azwj} and enemy of His^{azwj} Rasool^{saww}! You^{ra} come to us every day do what you^{ra} just did. If I was a killer of a man from the companions of Muhammad^{saww} from without permission of the commander of the faithful Usman, I would kill you^{ra}, but I shall seek permission regarding you^{ra}'.

قال جلام و كنت أحب أن أرى أبا ذر لأنه رجل من قومي فالتفت إليه فإذا رجل أسمر ضرب من الرجال خفيف العارضين في ظهره حناء فأقبل على معاوية و قال ما أنا بعدو لله و لا لرسوله بل أنت و أبوك عدوان لله و لرسوله أظهرتما الإسلام و أبطنتما الكفر و لقد لعنك رسول الله ص و دعا عليك مرات أن لا تشيع

Jalam said, 'And I had loved to see Abu Zarr^{ra} because he^{asws} was a man from my people. I turned towards him^{ra}, and there was a man as brown as can be from the men, light of display, a bend in his^{ra} back. I faced towards Muawiya and said, 'I am not with an enemy of Allah^{azwj} nor (an enemy) to His^{azwj} Rasool^{saww}, but you and your father are enemies of Allah^{azwj} and to His^{azwj} Rasool^{saww}. Both of you manifest Islam and hid the Kufr, and Rasool-Allah^{saww} had Cursed you and supplicated against you more than once that you will not be satiated.

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا وَلِيَ الْأُمَّةَ الْأَعْيُنُ الْوَاسِعُ الْبُلْغُومُ الَّذِي يَأْكُلُ وَ لَا يَشْبَعُ فَلْتَأْخُذِ الْأُمَّةُ حِذْرَهَا مِنْهُ.

I heard Rasool-Allah^{saww} saying: 'When the community is ruled by the wide-eyed one who will eat and not be satiated, so let the community takes it caution from him''.

فقال معاوية ما أنا ذلك الرجل قال أبو ذر بل أنت ذلك الرجل أخبرني بذلك رسول الله ص وَ سَمِعْتُهُ يَقُولُ وَ قَدْ مَرَزْتُ بِهِ اللَّهْمَ الْعَنَهُ وَ لَا تُشْبِعُهُ إِلَّا بِالْأَرْابِ. وَ سَمِعْتُهُ يَقُولُ أُسَيْتُ مُعَاوِيَةَ فِي النَّارِ.

Muawiya said, 'I am not that man'. Abu Zarr^{ra} said, 'But you are that man. Rasool-Allah^{saww} informed me with that, and I^{ra} heard him^{saww} saying, and had been repeating with it: 'O Allah^{azwj}! Curse him and do not Let him be satiated except with the dust!' And I^{ra} heard him^{saww} saying: 'Muawiya will be forgotten (forsaken) in the Fire''.

فضحك معاوية و أمر بحبسه و كتب إلى عثمان فيه فكتب عثمان إلى معاوية أن احمل جنيدبا إلي على أغلظ مركب و أوعره فوجه به من سار به الليل و النهار و حمله على شارف ليس عليها إلا قتب حتى قدم به المدينة

Muawiya laughed and ordered with imprisoning him^{ra} and wrote to Usman regarding him^{ra}. Usman wrote to Muawiya, 'Send Jundab^{ra} to me upon a harsh ride and rugged. Send with him^{ra} ones who with travel with him^{ra} night and day, and load him^{ra} upon a camel not having anything upon it except its hump until they arrive with him^{ra} to Al-Medina'.

و قد سقط لحم فخذه من الجهد فلما قدم بعث إليه عثمان أن الحق بأي أرض شئت قال بمكة قال لا قال ببيت المقدس قال لا قال بأحد المصريين قال لا قال و لكني مسيرك إلى الريدة فسيره إليها فلم يزل بها حتى مات.

And the flesh (of Abu Zarr^{ra}) had fallen off from the exertion. When he^{ra} arrived, Usman sent a message to him, 'Join up with whichever land you^{ra} like to'. He^{ra} said, 'Makkah'. He said, 'No'. He^{ra} said, 'Bayt Al-Maqdis'. He said, 'No'. He^{ra} said, 'One of the two Egyptian cities'. He

said, 'No, but your^{ra} travel is to Al-Rabza'. So, he^{ra} travelled to it and did not cease to be at it until he^{ra} died'.

و في رواية أخرى لا أنعم الله بك عينا يا جنيد فقال أبو ذر أنا جندب و سماني رسول الله ص عبد الله فاخترت اسم رسول الله ص الذي سماني به على اسمي

And in another report, he (Usman said), 'May Allah^{azwj} not Bless your^{ra} eyes, O Jundab'. Abu Zarr^{ra} said, 'I^{ra} am Jundab^{ra}, and Rasool-Allah^{saww} named me as Abdullah, so I^{ra} chose the name Rasool-Allah^{saww} which he^{saww} had named me^{ra} with over my^{ra} name'.

فقال له عثمان أنت الذي تزعم أنا نقول يد الله مغلولة و أن الله فقير و نحن أغنياء فقال أبو ذر لو كنتم لا تقولون هذا لأنفقتم مال الله على عباده و لَكِنِّي أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا بَلَغَ بَنُو أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا جَعَلُوا مَالَ اللَّهِ دُولًا وَ عِبَادَهُ حَوَلًا.

Usman said to him^{ra}, 'You^{ra} are the one who claims that I am saying that the Hand of Allah^{azwj} is Tied up and that Allah^{azwj} is poor and we are rich'. Abu Zarr^{ra} said, 'If you are not saying this, then spend the wealth of Allah^{azwj} upon His^{azwj} servants. But, I^{ra} testify that I^{ra} heard Rasool-Allah^{saww} saying: 'When the sons of Abu Al-Aas reach thirty men, they will make the wealth of Allah^{azwj} as their own wealth and the servants of Allah^{azwj} as their own slaves'.

فقال عثمان لمن حضر أسمعتموها من رسول الله ص قالوا لا قال عثمان ويلك يا أبا ذر أ تكذب على رسول الله ص فقال أبو ذر لمن حضر ما تدرين أني صدقت قالوا لا و الله ما ندرني فقال عثمان ادعوا لي عليا فلما جاء قال عثمان لأبي ذر اقصص عليه حديثك في بني أبي العاص فأعاده

Usman said to the ones present, 'Did you hear it from Rasool-Allah^{saww}? They said, 'No'. Usman said, 'Woe be unto you^{ra}, O Abu Zarr^{ra}! Are you^{ra} belying upon Rasool-Allah^{saww}? Abu Zarr^{ra} said to the ones present, 'Do you not know I^{ra} am truthful?' They said, 'No by Allah^{azwj}, we do not know'. Usman said, 'Call Ali^{asws} for me'. When he^{asws} came, Usman said to Abu Zarr^{ra}, 'Relate your^{ra} Hadeeth to him^{asws} regarding the sons of Abu Al-Aas'. He^{ra} repeated it.

فقال عثمان لعلي ع أ سمعت هذا من رسول الله ص قال لا و صدق أبو ذر فقال كيف عرفت صدقه قَالَ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ الْخُضْرَاءُ وَ لَا أَقَلَّتِ الْعَبْرَاءُ مِنْ ذِي هَجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ فَقَالَ مَنْ حَضَرَ أَمَا هَذَا فَسَمِعْنَاهُ كُلُّنَا مِنْ رَسُولِ اللَّهِ ص.

Usman said to Ali^{asws}, 'Have you^{asws} heard this from Rasool-Allah^{saww}? He^{asws} said: 'No, but Abu Zarr^{ra} speaks the truth'. He said, 'How do you^{asws} know he^{ra} speaks the truth?' He^{asws} said: 'Because I^{asws} heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded nor has the dust (earth) carried one with a tone more truthful than Abu Zarr^{ra}'. The ones present said, 'As for this, all of us have heard it from Rasool-Allah^{saww}'.

فقال أبو ذر أحدثكم أني سمعت هذا من رسول الله ص فتهموني ما كنت أظن أني أعيش حتى أسمع هذا من أصحاب محمد ص.

Abu Zarr^{ra} said, 'I^{ra} narrated to you all that I^{ra} did hear this from Rasool-Allah^{saww}, but you accused me^{ra}. I^{ra} never thought I^{ra} would live until I^{ra} hear this from the companions of Muhammad^{saww}'.

و في خبر آخر بإسناده عن صهبان مولى الأسلميين قال رأيت أبا ذر يوم دخل به على عثمان فقال له أنت الذي فعلت و فعلت فقال أبو ذر نصحتك فاستغششتني و نصحت صاحبك فاستغششتني

And in another Hadeeth, by his chain from Sahban slave of Al-Aslameen, said, 'I saw Abu Zarr^{ra} on the day they came with him^{ra} to Usman. He said to him^{ra}, 'Are you^{ra} the one who does and does?' Abu Zarr^{ra} said, 'I^{ra} advised you but you debased me^{ra}, and I^{ra} advised your companion and he debased me^{ra}'.

قال عثمان كذبت و لكنك تريد الفتنة و تحبها قد أنغلت الشام علينا فقال له أبو ذر اتبع سنة صاحبك لا يكن لأحد عليك كلام فقال عثمان ما لك و ذلك لا أم لك قال أبو ذر ما وجدت لي عذرا إلا الأمر بالمعروف و النهي عن المنكر

Usman said, 'You are lying! But you^{ra} (only) want the Fitna (strife) and you^{ra} would love it to overturn Syria upon us'. Abu Zarr^{ra} said, 'Follow the way of your two companions, there did not happen to be any speech for anyone one (of them) upon you'. Usman said, 'What is it to you^{ra} and that? There is no mother for you^{ra}'. Abu Zarr^{ra} said, 'I^{ra} do not find any excuse for me^{ra} except the enjoining with the good and forbidding from the evil'.

فغضب عثمان و قال أشيروا علي في هذا الشيخ الكذاب إما أن أضربه أو أحبسه أو أقتله فإنه قد فرق جماعة المسلمين أو أنفيه من أرض الإسلام

Usman was angered and said, 'Consult for me regarding this old man, the liar. Either I strike him^{ra}, or imprison him^{ra}, or kill him^{ra}, for he^{ra} has divided the community of the Muslims, or I exile him^{asws} from the land of Islam'.

فَتَكَلَّمَ عَلِيٌّ عَ وَ كَانَ حَاضِرًا فَقَالَ أَشِيرُ عَلَيْكَ بِمَا قَالَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ إِنَّ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَ إِنَّ يَكُ صَادِقًا يُصِيبُكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ فَأَجَابَهُ عُمَانُ بِجَوَابٍ غَلِيظٍ وَ أَجَابَهُ عَلِيٌّ عَ بِمِثْلِهِ.

Ali^{asws} spoke, and he^{asws} was present, and he^{asws} said, 'I^{asws} consult to you with what the Momin of the people of Pharaoh^{la} said: **And if he happens to be a liar, then upon him would be his lie, and if he happens to be truthful, some of that which he promises you will afflict you. Surely Allah does not Guide one who is extravagant, a liar. [40:28]**'. Usman answered him^{asws} with a harsh answer and Ali^{asws} answered him similar to it'.

قال الواقدي ثم إن عثمان حظر على الناس أن يقاعدوا أبا ذر أو يكلموه فمكث كذلك أياما ثم أتى به فوقف بين يديه فقال أبو ذر ويحك يا عثمان أ ما رأيت رسول الله ص و رأيت أبا بكر و عمر هل هديك كهديهم أما إنك لتبسط بي بطش جبار

Al-Waqidy (Wahabi imam) said, 'Then Usman banned the people to sit with Abu Zarr^{ra} to speak to him^{ra}. It remained like that for days. Then they brought him^{ra} and paused him^{ra} in front of him. Abu Zarr^{ra} said, 'Woe be to you, O Usman! Did you not see Rasool-Allah^{saww} and saw Abu Bakr and Umar. Is your guidance like their guidance? But you are oppressing like the oppression of a tyrant'.

فقال عثمان اخرج عنا من بلادنا فقال أبو ذر ما أبغض إلي جوارك فألى أين أخرج قال حيث شئت قال أخرج إلى الشام أرض الجهاد قال إنما جلبتك من الشام لما قد أفسدتها فأردك إليها قال أ فأخرج إلى العراق قال لا إنك إن تخرج إليها تقدم على قوم أولي شبه و طعن على الأئمة و الولاة

Usman said, 'Get out from our city!' Abu Zarr^{ra} said, 'How hateful is being in your neighbourhood to me^{asws}. Where shall I^{ra} go out to?' He said, 'Wherever you^{ra} like'. He^{ra} said, 'I^{ra} shall go out to Syria, the land of Jihad'. He said, 'But rather I brought you^{ra} back from Syria due to what you^{ra} have spoilt, would I return you^{ra} to it?' He^{ra} said, 'Shall I^{ra} go out to Iraq?' He said, 'No, if you^{ra} were to go out to it, you^{ra} will proceed to a people foremost with doubting and accusing upon the leaders and the governors'.

قال أ فأخرج إلى مصر قال لا قال فإلى أين أخرج قال إلى البادية قال أبو ذر أصير بعد الهجرة أعرابيا قال نعم قال أبو ذر فأخرج إلى بادية نجد قال عثمان بل إلى الشرف الأبعد فأقصى امض على وجهك هذا فلا تعدون فخرج إليها.

He^{ra} said, 'Shall I^{ra} go out to Egypt?' He said, 'No'. He^{ra} said, 'So, where should I^{ra} go out to?' He said, 'To Al-Rabza'. Abu Zarr^{ra} said, 'Should I^{ra} become a Bedouin after the Emigration?' He said, 'Yes'. Abu Zarr^{ra} said, 'I^{ra} shall go out to the valley of Najd'. Usman said, 'But to the nobility of the furthest outskirts. Go to this direction of yours^{ra} and do not return!' He^{ra} went to it'.

و روى الواقدي أيضا عن مالك بن أبي الرجا عن موسى بن ميسرة أن أبا الأسود الدؤلي قال كنت أحب لقاء أبي ذر لأسأله عن سبب خروجه إلى الربذة فجننته فقلت له أ لا تخبرني أ خرجت من المدينة طائعا أم أخرجت فقال كنت في ثغر من ثغور المسلمين أغني عنهم فأخرجت إلى المدينة فقلت دار هجري فأخرجت من المدينة إلى ما ترى

And it is reported by Al-Waqidy as well, from Malik Bin Abu Al-Raja, from Musa Bin Maysara that Abu Al-Aswad Al-Dowly said, 'I loved to meet Abu Zarr^{ra} to ask him^{ra} about the reason for his^{ra} expulsion to Al-Rabza. So, I came to him^{ra} and said to him^{asws}, 'Can you^{ra} inform me, did you^{ra} come out from Al-Medina willingly or were you^{ra} expelled?' He^{ra} said, 'I^{ra} was in a border town from the border towns of the Muslims, needless from them, and I^{ra} was expelled to Al-Medina. So I^{ra} said, 'House of my^{ra} emigration'. Then I^{ra} was expelled to what you see'.

ثم قال بينا أنا ذات ليلة نائم في المسجد على عهد رسول الله ص إذ مر بي ص فضرني برجله و قال لا أراك نائما في المسجد فقلت بأبي أنت و أمي غلبني عيني فمت فيه قال فكيف تصنع إذا أخرجوك منه قلت آخذ سيفي فأضربهم به

Then he^{ra} said, 'One night, while I^{ra} was asleep in the Masjid in the era of Rasool-Allah^{saww}, when he^{saww} passed by me^{ra} and nudged me^{ra} with his^{saww} leg and said: 'I^{saww} should not see you^{ra} sleeping in the Masjid'. I^{ra} said, 'May my^{ra} father and my^{ra} mother (be sacrificed) for you^{saww}! My^{ra} eyes overcame me^{ra}, so I^{ra} slept in it'. He^{saww} said: 'So what will you^{ra} do when they expel you^{ra} from it?' I^{ra} said, 'I^{ra} shall take my^{ra} sword and strike them with it'.

فقال أ لا أدلك على خير من ذلك انسق معهم حيث ساقوك و تسمع و تطيع فسمعت و أطعت و أنا أسمع و أطيع و الله ليلقين الله عثمان و هو آثم في جنبي

He^{saww} said: 'Shall I^{saww} point you^{ra} upon (something) better than that? Go with them wherever they usher you^{ra}, and listen and obey'. So I^{ra} listened and obeyed, and I^{ra} more a listener and obedient, by Allah^{azwj}, and he is a sinner in my^{ra} side'.

انتهى كلامه و إنما أوردته بطوله لتعلم أن قبائح أعمال عثمان و طغيانه على أبي ذر و غيره متواتر بين الفريقين.

He^{ra} ended his^{ra} speech, and rather I (Majlisi) will refer to it in its length in order to the ugly deeds of Usman to be known, and his tyranny upon Abu Zarr^{ra} and others, frequently (reported) between the two sects (Shias and non-Shias)’.

قال عبد الحميد بن أبي الحديد في شرح نهج البلاغة روى أبو عمرو بن عبد البر في كتاب الإستيعاب لما حضر أبا ذر الوفاة و هو بالريذة بكت زوجته أم ذر قالت فقال لي ما يبكيك فقلت ما لي لا أبكي و أنت تموت بفلاة من الأرض و ليس عندي ثوب يسعك كفنا و لا بد لي من القيام بجهازك

Abdul Hameed Bin Abu Al-Hadeed in commentary of Nahj Al-Balagah – It is reported by Abu Amro Bin Abdul Birr, in the book ‘Al-Istiyaab’ – When the death presented to Abu Zarr^{ra} and he^{ra} was at Al-Rabza, his^{ra} wife Umm Zarr cried. She said, ‘He^{ra} said to me, ‘What makes you cry?’ I said, ‘Why should I not cry and you^{ra} are dying in the wilderness from the earth and there isn’t anything with me you^{ra} can be enshrouded with nor is there any escape for me from the standing with preparing you^{ra} (for burial)’.

فقال أبشري و لا تبكي فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا يَمُوتُ بَيْنَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ وَلَدَانِ أَوْ ثَلَاثٍ فَيَصْرِيَانِ وَ يَحْتَسِبَانِ النَّارَ أَبَدًا وَ قَدْ مَاتَ لَنَا ثَلَاثَةٌ مِنَ الْوَلَدِ

He^{ra} said, ‘Receive good news and do not cry, for I^{ra} heard Rasool-Allah^{saww} saying: ‘There will not die two children or three between two Muslim (parents) and they observe patience in anticipation, and be shown the Fire, ever, and three children of ours have died.

وَ سَمِعْتُ أَيُّضًا رَسُولَ اللَّهِ ص يَقُولُ لَنَقَرٍ أَنَا فِيهِمْ لَيَمُوتَنَّ أَحَدُكُمْ بِفَلَاةٍ مِنَ الْأَرْضِ يَشْهَدُهُ عَصَابَةٌ مِنَ الْمُؤْمِنِينَ وَ لَيْسَ مِنْ أَوْلَئِكَ الْفَرَادَى إِلَّا وَ قَدْ مَاتَ فِي قَرْيَةٍ وَ جَمَاعَةٍ فَأَنَا لَا أَشْكُ أَنَّ ذَلِكَ الرَّجُلَ وَ اللَّهُ مَا كَذَبْتَ وَ لَا كَذَبْتَ فَانْظُرِي الطَّرِيقَ

And I^{ra} heard as well Rasool-Allah^{saww} saying to a group, and I^{ra} was among them: ‘One of you would be dying in a wilderness from the earth, a group of the Momineen would attend him^{ra}’, and there isn’t anyone else left from that number except and he has died in a town and a community, so I^{ra} have no doubt that I^{ra} am that man. By Allah^{azwj}! Neither did he^{saww} lie nor am I^{ra} lying, so wait at the road’.

قالت أم ذر فقلت أني و قد ذهب الحاج و تقطعت الطرق فقال اذهبي فتبصري قالت فكنت أشتد إلى الكتيب فأصعد فأنظر ثم أرجع إليه فأمرضه فبينما أنا و هو على هذه الحال إذا أنا برجال على ركايبهم كأثمهم الرحم تحب بهم رواحهم فأسرعوا إلي حتى وقفوا علي و قالوا يا أمة الله ما لك

Umm Zarr said, ‘I said, ‘And the pilgrims have gone and cut across the road!’ He^{ra} said, ‘Go and watch out’. She said, ‘I used to keep going to the dune and ascend and look, then I would return to him^{ra}, and he^{ra} fell sick. Which I and him^{ra} were upon this state when I saw some men upon their rides, as if their rides were feeling the heat. They hastened towards me until they paused to me and said, ‘O maid of Allah^{azwj}! What is the matter with you?’

فقلت امرؤ من المسلمين يموت تكفونونه قالوا و من هو قلت أبو ذر قالوا صاحب رسول الله ص قلت نعم ففدوه بأبائهم و أمهاتهم و أسرعوا إليه حتى دخلوا عليه

I said, ‘A man from the Muslims is dying, can you enshroud him?’ They said, ‘And who is he?’ I said, ‘Abu Zarr^{ra}’. They said, ‘Companion of Rasool-Allah^{saww}?’ I said, ‘Yes’. They spoke of

ransoming their fathers and their mothers and hastened to him^{ra} until they entered to see him^{ra}.

فقال لهم أبشروا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِنَفَرٍ أَنَا فِيهِمْ لَيَمُوتَنَّ رَجُلٌ مِنْكُمْ بِغَلَاةٍ مِنَ الْأَرْضِ تَشْهَدُهُ عِصَابَةٌ مِنَ الْمُؤْمِنِينَ وَ لَيْسَ مِنْ أَوْلَئِكَ النَّفَرِ أَحَدٌ إِلَّا وَ قَدْ هَلَكَ فِي قَرْيَةٍ وَ جَمَاعَةٍ

He^{ra} said to them, 'Receive glad tidings, for I^{ra} heard Rasool-Allah^{saww} saying to a number, me^{ra} being among them: 'A man from you would be dying in wilderness from the earth. A group of Muslims would attend him^{asws}, and there isn't anyone left from that number except and he has died in a town and among a community.

وَ اللَّهُ مَا كَذَبْتُ وَ لَا كَذَبْتُ وَ لَوْ كَانَ عِنْدِي ثَوْبٌ يَسْعُنِي كَفْنَا لِي أَوْ لَامَرَأَتِي لَمْ أَكْفُنْ إِلَّا فِي ثَوْبٍ لِي أَوْ لَهَا وَ إِنِّي أَنْشَدَكُمْ اللَّهُ أَنْ يَكْفِيَّ رَجُلٌ مِنْكُمْ كَانَ أَمِيرًا أَوْ عَرِيفًا أَوْ بَرِيدًا أَوْ نَقِيبًا

BY Allah^{azwj}! Neither did he^{saww} lie nor am I^{ra} lying, and if there had been with me^{asws} a piece of cloth to fit me^{ra} as a shroud for me, or for my^{ra} wife, I^{ra} would not enshroud except in a cloth of mine or hers; and I^{ra} adjure you all with Allah^{azwj} that he should enshroud me, a man from you who was an Emir, or a corporal, or a postman, or a captain'.

قَالَتْ وَ لَيْسَ فِي أَوْلَئِكَ النَّفَرِ أَحَدٌ إِلَّا وَ قَدْ قَارَفَ بَعْضُ مَا قَالَ إِلَّا فَقِيَ مِنَ الْأَنْصَارِ قَالَ لَهُ أَنَا أَكْفُنُكَ يَا عَمَّ فِي رِدَائِي هَذَا وَ ثَوْبَيْنِ مَعِيَ فِي عِيَّتِي مِنْ غَزَلِ أُمِّي فَقَالَ أَبُو ذَرٍّ أَنْتَ تَكْفِنُنِي فَمَاتَ فَكَفَنَهُ الْأَنْصَارِيُّ وَ غَسَلَهُ فِي النَّفَرِ الَّذِينَ حَضَرُوهُ وَ قَامُوا عَلَيْهِ وَ دَفَنُوهُ فِي نَفَرٍ كُلِّهِمْ بِمَنْ..

She said, 'And there wasn't anyone among that number except and he had been separated by what he^{ra} said except a youth from the Helpers. He said to him^{ra}, 'I will enshroud you^{ra}, O uncle, in my cloak, and there are two clothes with me in my luggage, from (what have been) woven by my mother'. Abu Zarr^{ra} said, 'You will enshroud me^{ra}'. He^{ra} passed away, and the Helper enshrouded him and the ones who were present washed him^{ra}, and they stood to him^{ra} (for Salat), and buried him^{ra}, among a number, all of them Yemenis'.

سُئِلَ عَلِيُّ ع عَنْ أَبِي ذَرٍّ فَقَالَ ذَلِكَ رَجُلٌ وَعَى عَلِمًا عَجَزَ عَنْهُ النَّاسُ ثُمَّ أَوْكَا عَلَيْهِ وَ لَمْ يُخْرِجْ شَيْئًا مِنْهُ.

Ali^{asws} was asked about Abu Zarr^{ra}, he^{asws} said: 'That is a man who retained knowledge. The people were frustrated from him^{ra}, then they leaned upon him^{ra} and could not extract anything from him^{ra}'.

وَ نُؤَيِّ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: أَبُو ذَرٍّ فِي أُمَّتِي شَبِيهُ عِيسَى ابْنِ مَرْيَمَ فِي زُهْدِهِ.

And it is reported from the Prophet^{saww} having said: 'Abu Zarr^{ra} in my^{saww} community is a resemblance of Isa Ibn Maryam^{as} in his^{as} ascetism'.

وَ بَعْضُهُمْ يَرْوِيهِ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى تَوَاضُعِ عِيسَى ابْنِ مَرْيَمَ فَلْيَنْظُرْ إِلَى أَبِي ذَرٍّ.

And one of them reported it, '(He^{saww} said): 'One it cheers him to look at the humbleness of Isa^{as} Bin Maryam^{as}, then let him look at Abu Zarr^{ra}'.

و عن أبي ذر قال كان قوتي على عهد رسول الله ص صاعاً من تمر فلست بزائد عليه حتى ألقى الله.

And from Abu Zarr^{ra} having said, 'What I^{ra} miss from the era of Rasool-Allah^{saww} is a Sa'a (unit of measurement) of dates, so I^{ra} will not be providing upon it until I^{ra} meet Allah^{azwj}'.⁴⁹⁶

31- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ أَبَا ذَرٍّ الْغِفَارِيَّ رَضِيَ اللَّهُ عَنْهُ تَمَعَكَ فَرَسُهُ ذَاتَ يَوْمٍ فَحَمَحَمَ فِي تَمَعَكِهِ فَقَالَ أَبُو ذَرٍّ هِيَ حَسْبُكَ الْآنَ فَقَدْ اسْتُجِيبَ لَكَ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}: 'Abu Zarr Al-Ghifary^{ra}, one day his^{ra} horse wallowed and neighed during its wallowing (in the dust). Abu Zarr^{ra} said, 'It suffice you now for it has been Answered for you'.

فَاسْتَرْجَعَ الْقَوْمُ وَ قَالُوا خَوْلَطَ أَبُو ذَرٍّ فَقَالَ لِلْقَوْمِ مَا لَكُمْ قَالُوا تُكَلِّمُ بَيْمَةً مِنَ الْبَهَائِمِ فَقَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا تَمَعَكَ الْفَرَسُ دَعَا بِدَعْوَتَيْنِ فَيُسْتَجَابُ لَهُ يَقُولُ اللَّهُمَّ اجْعَلْنِي أَحَبَّ مَالِهِ إِلَيْهِ وَ الدَّعْوَةُ الثَّانِيَةُ اللَّهُمَّ ارْزُقْهُ عَلَى ظَهْرِي الشَّهَادَةَ وَ دَعْوَتَاهُ مُسْتَجَابَتَانِ.

The people said, 'We are for Allah^{azwj} and are returning to Him^{azwj}', and they said, 'Abu Zarr^{ra} is confused'. He^{ra} said to the people, 'What is the matter with you?' They said, 'You^{ra} are speaking to an animal from the animals'. Abu Zarr^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'Whenever the horse wallows, it is supplication with two supplications, and it is Answered for it. It is saying, 'O Allah^{azwj}! Make me to be the most beloved of his wealth to him', and the second supplication is, 'O Allah^{azwj}! Grace him the martyrdom upon my back', and both is supplications are Answered''⁴⁹⁷.

32- لي، الأماالي للصدوق أبي و ابن الوليد و ابن مسرور جميعاً عن ابن عامر عن عمه عن ابن أبي عمير عن مزارم بن حكييم عن أبي بصير قال: قَالَ أَبُو عَبْدِ اللَّهِ ع لِرَجُلٍ مِنْ أَصْحَابِهِ أَلَا أَخْبِرُكَ كَيْفَ كَانَ سَبَبُ إِسْلَامِ سَلْمَانَ وَ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِمَا فَقَالَ الرَّجُلُ وَ أَخْطَأَ أَمَّا إِسْلَامُ سَلْمَانَ فَقَدْ عَلِمْتُ فَأَخْبِرْنِي كَيْفَ كَانَ سَبَبُ إِسْلَامِ أَبِي ذَرٍّ

(The book) 'Al Amaali' of Al Sadouq – My father, from Ibn Al Waleed, and Ibn Masrour altogether from Ibn Aamir, from his uncle, from Ibn Abu Umeir, from Murazim Bin Hukeym,

'From Abu Baseer who said, 'Abu Abdullah^{asws} said to a man from his^{asws} companion, 'Shall I^{asws} inform you how was the cause of the Islam of Salman^{ra} and Abu Zarr^{ra}? The man said and erred, 'As for Islam of Salman^{ra}, I know, so inform me how was the cause of the Islam of Abu Zarr^{ra}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ الصَّادِقُ ع إِنَّ أَبَا ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ كَانَ فِي بَطْنٍ مَرَّ يَرَعَى غَنَمًا لَهُ إِذْ جَاءَ ذَنْبٌ عَنْ يَمِينِ غَنَمِهِ فَهَشَّ أَبُو ذَرٍّ بِعَصَاهُ عَلَيْهِ فَجَاءَ الذَّنْبُ عَنْ يَسَارِ غَنَمِهِ فَهَشَّ أَبُو ذَرٍّ بِعَصَاهُ عَلَيْهِ ثُمَّ قَالَ وَ اللَّهُ مَا رَأَيْتُ ذَنْبًا أَخْبَثَ مِنْكَ وَ لَا شَرًّا

Abu Abdullah Al-Sadiq^{asws} said: 'Abu Zarr^{ra} was in the middle of a pasture tending his^{ra} sheep when a wolf came from the right of his^{ra} flock. So, Abu Zarr^{ra} scared it away with his^{ra} stick.

⁴⁹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 30

⁴⁹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 31

Then the wolf came from the right of his^{ra} flock, and Abu Zarr^{ra} scared it away with his^{ra} stick, then said, 'By Allah^{azwj}! I^{ra} have not seen any wolf more wicked than you, nor eviler'.

فَقَالَ الذِّئْبُ شَرٌّ وَاللَّهُ مَيِّ أَهْلُ مَكَّةَ بَعَثَ اللَّهُ إِلَيْهِمْ نَبِيًّا فَكَذَّبُوهُ وَ شَتَمُوهُ فَوَقَعَ كَلَامُ الذِّئْبِ فِي أُذُنِ أَبِي ذَرٍّ فَقَالَ لِأَخْتِهِ هَلُمِّي مِزْوَدِي وَ إِذَا وَنِي وَ عَصَايَ ثُمَّ خَرَجَ يَرْكُضُ حَتَّى دَخَلَ مَكَّةَ فَإِذَا هُوَ بِخَلْقَةٍ مُجْتَمِعِينَ فَحَلَسَ إِلَيْهِمْ فَإِذَا هُمْ يَشْتُمُونَ النَّبِيَّ ص وَ يَسْتَبُونَهُ كَمَا قَالَ الذِّئْبُ

The wolf said, 'By Allah^{azwj}! Eviler than me are the people of Makkah, Allah^{azwj} Sent a Prophet^{saww} to them, but they belied him^{saww} and reviled him^{saww}'. The speech of the wolf fell into the ears of Abu Zarr^{ra} and he^{ra} said to his^{ra} sister (wife), 'Give me^{ra} my provisions and my^{ra} tools and my^{saww} staff'. Then he^{ra} went out running until he^{ra} entered Makkah, and there he^{ra} was by a circle of gathering. He^{ra} sat to them, and they were reviling the Prophet^{saww} and insulting him^{saww}, just as the wolf had said.

فَقَالَ أَبُو ذَرٍّ هَذَا وَاللَّهِ مَا أَخْبَرَنِي بِهِ الذِّئْبُ فَمَا زَالَتْ هَذِهِ حَالَتُهُمْ حَتَّى إِذَا كَانَ آخِرُ النَّهَارِ وَ أَقْبَلَ أَبُو طَالِبٍ قَالَ بَعْضُهُمْ لِبَعْضٍ كُفُّوا فَقَدْ جَاءَ عَمُّهُ فَلَمَّا دَنَا مِنْهُمْ أَكْرَمُوهُ وَ عَظَّمُوهُ فَلَمْ يَزَلْ أَبُو طَالِبٍ مُتَكَلِّمُهُمْ وَ خَطِيبُهُمْ إِلَى أَنْ تَفَرَّقُوا

Abu Zarr^{ra} said, 'By Allah^{azwj}! This is what the wolf had informed me^{ra} with. This did not cease to be their state until when it was the end of the day, and Abu Talib^{as} came and they said to each other, 'Refrain, for his^{saww} uncle^{as} has come. When he^{as} near to them, they honoured him^{as} and magnified him^{as}, and Abu Talib^{as} did not cease to speak to them and addressing them until they dispersed.

فَلَمَّا قَامَ أَبُو طَالِبٍ تَبِعْتُهُ فَالْتَفَتَ إِلَيَّ فَقَالَ مَا حَاجَتُكَ فَقُلْتُ هَذَا النَّبِيُّ الْمُبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ فَقَالَ لَهُ أَبُو ذَرٍّ أُرِمْ بِهِ وَ أَصَدِّقْهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ

When Abu Talib^{as} stood up, I^{ra} followed him^{as}. He^{as} turned towards me^{ra} and said: 'What is your^{ra} need?' I^{ra} said, 'This Prophet^{saww}, the one Sent among you all'. He^{as} said: 'And what is your^{ra} need to him^{saww}?'. Abu Zarr^{ra} said to him^{as}: 'I^{ra} believe in him^{saww} and ratify him^{saww} and he^{saww} will not order me^{ra} with anything except I^{ra} will obey him^{saww}'.

فَقَالَ أَبُو طَالِبٍ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ إِلَهَهُ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص

Abu Talib^{as} said: 'Do you^{ra} testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is His^{azwj} Rasool^{saww}?'. I^{ra} said, 'Yes, I^{ra} do testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

قَالَ فَقَالَ إِذَا كَانَ غَدًا فِي هَذِهِ السَّاعَةِ فَأَتِنِي

He^{ra} said, 'He^{as} said: 'When it is tomorrow morning, at this time, then come to me^{as}'.

قَالَ فَلَمَّا كَانَ مِنَ الْغَدِ جَاءَ أَبُو ذَرٍّ فَإِذَا الْحُلُقَةُ مُجْتَمِعُونَ وَ إِذَا هُمْ يَسْتَبُونَ النَّبِيَّ ص وَ يَشْتُمُونَهُ كَمَا قَالَ الذِّئْبُ فَحَلَسَ مَعَهُمْ حَتَّى أَقْبَلَ أَبُو طَالِبٍ فَقَالَ بَعْضُهُمْ لِبَعْضٍ كُفُّوا فَقَدْ جَاءَ عَمُّهُ فَكُفُّوا فَجَاءَ أَبُو طَالِبٍ فَحَلَسَ فَمَا زَالَ مُتَكَلِّمُهُمْ وَ خَطِيبُهُمْ إِلَى أَنْ قَامَ فَلَمَّا قَامَ تَبِعَهُ أَبُو ذَرٍّ

He^{asws} said: 'When it was the next morning Abu Zarr^{ra} came and there was the circle having gathered and there they were reviling him^{saww} and insulting him^{saww}, just as the wolf had

said. He^{ra} sat with them until Abu Talib^{as} came, and they said to each other, 'Refrain, for his^{saww} uncle^{as} has come'. They stopped, and Abu Talib^{as} came and sat. He^{as} did not cease speaking to them and addressing them until he^{as} stood. When he^{as} stood up, Abu Zarr^{ra} followed him^{as}.

فَالْتَفَتَ إِلَيْهِ أَبُو طَالِبٍ فَقَالَ مَا حَاجَتُكَ فَقَالَ هَذَا النَّبِيُّ الْمُبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ قَالَ فَقَالَ لَهُ أَؤْمِنُ بِهِ وَ أَصَدِّقُهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ

Abu Talib^{as} turned around to him^{ra} and said: 'What is your^{ra} need?' He^{ra} said, 'This Prophet^{saww}, the one Sent among you all'. He^{as} said: 'And what is your^{ra} need to him^{saww}?', He^{ra} said to him^{as}, 'I^{ra} believe in him^{saww} and ratify him^{saww}, and he^{saww} will not order me^{ra} with anything except I^{ra} will obey him^{saww}'.

فَقَالَ أَبُو طَالِبٍ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ نَعَمْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Abu Talib^{as} said: 'Do you^{ra} testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}?', He^{ra} said, 'Yes, I^{ra} do testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

قَالَ فَرَفَعَنِي إِلَى بَيْتٍ فِيهِ جَفْعَرُ بْنُ أَبِي طَالِبٍ قَالَ فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ قَالَ مَا حَاجَتُكَ قَالَ فَقُلْتُ هَذَا النَّبِيُّ الْمُبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ قُلْتُ أَؤْمِنُ بِهِ وَ أَصَدِّقُهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ

He^{ra} said, 'He^{asws} took me^{ra} to a house in which was Ja'far Bin Abu Talib^{asws}. When I^{ra} entered, I^{ra} greeted, and he^{asws} returned the greetings unto me^{ra}, then said, 'What is your^{ra} need?' I^{ra} said, 'This Prophet^{saww}, the one Sent among you'. He^{asws} said, 'And what is your^{ra} need to him^{saww}?', I^{ra} said, 'I^{ra} believe in him^{saww} and ratify him^{saww}, and he^{saww} will not order me^{ra} with anything except I^{ra} will obey him^{saww}'.

قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He^{asws} said, 'Testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. I^{ra} said, 'I^{ra} do testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

فَرَفَعَنِي إِلَى بَيْتٍ فِيهِ حَزْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ قَالَ مَا حَاجَتُكَ فَقُلْتُ هَذَا النَّبِيُّ الْمُبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجَتُكَ إِلَيْهِ قُلْتُ أَؤْمِنُ بِهِ وَ أَصَدِّقُهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ

He^{asws} took me^{ra} to a house in which was Hamza Bin Abdul Muttalib^{asws}. When I^{ra} entered, I^{ra} greeted. He^{asws} returned the greetings unto me^{ra}, then said, 'What is your^{ra} need?' I^{ra} said, 'This Prophet^{saww}, the one Sent among you'. He^{asws} said, 'And what is your^{ra} need to him^{saww}?', I^{ra} said, 'I^{ra} believe in him^{saww}, and ratify him^{saww} and he^{saww} will not order me^{ra} with anything except I^{ra} will obey him^{saww}'.

قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He^{asws} said, 'Do you^{ra} testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}?' I^{ra} said, 'I^{ra} do testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

قَالَ فَرَفَعَنِي إِلَى بَيْتٍ فِيهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَ فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ قَالَ مَا حَاجُّكَ قُلْتُ هَذَا النَّبِيُّ الْمُبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجُّكَ إِلَيْهِ قُلْتُ أُؤْمِنُ بِهِ وَ أَصَدِّقُهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ

He^{asws} said, 'He^{asws} took me^{ra} to a house in which was Ali Bin Abu Talib^{asws}. When I^{ra} entered, I^{ra} greeted and he^{asws} returned the greeting unto me^{ra}, then said: 'What is your^{ra} need?' I^{ra} said, 'This Prophet^{saww}, the one Sent among you'. He^{asws} said: 'What is your^{ra} need to him^{saww}?' I^{ra} said, 'I^{ra} believe in him^{saww} and ratify him^{saww} and he^{saww} will not order me^{saww} with anything except I^{ra} will obey him^{saww}'.

قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He^{asws} said, 'Do you^{ra} testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}?' I^{ra} said, 'I^{ra} do testify that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

قَالَ فَرَفَعَنِي إِلَى بَيْتٍ فِيهِ رَسُولُ اللَّهِ ص وَ إِذَا هُوَ نُورٌ فِي نُورٍ فَلَمَّا دَخَلْتُ سَلَّمْتُ فَرَدَّ عَلَيَّ السَّلَامَ ثُمَّ قَالَ مَا حَاجُّكَ قُلْتُ هَذَا النَّبِيُّ الْمُبْعُوثُ فِيكُمْ قَالَ وَ مَا حَاجُّكَ إِلَيْهِ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَصَدِّقُهُ وَ لَا يَأْمُرُنِي بِشَيْءٍ إِلَّا أَطَعْتُهُ

He^{ra} said, 'He^{asws} took me to a house in which was Rasool-Allah^{saww}, and there he^{saww} was a Noor (Light) in Noor (Light). When I^{ra} entered, I^{ra} greeted and he^{saww} returned the greeting unto me^{ra}, then said: 'What is your^{ra} need?' I^{ra} said, 'This Prophet^{saww}, the one Sent among you all'. He^{saww} said: 'And what is your^{ra} need to him^{saww}?' I^{ra} said, 'I^{ra} believe in him^{saww} and ratify him^{saww} and he^{saww} will not order me^{ra} with anything except I^{ra} will obey him^{saww}'.

قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He^{saww} said: 'Do you testify that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}?' I^{ra} said, 'I^{ra} do testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'.

فَقَالَ ص أَنَا رَسُولُ اللَّهِ يَا بَا دَرَّ انْطَلِقْ إِلَى بِلَادِكَ فَإِنَّكَ تَجِدُ ابْنَ عَمِّ لَكَ قَدْ مَاتَ فَخُذْ مَالَهُ وَ كُنْ بِهَا حَتَّى يَظْهَرَ أَمْرِي

He^{saww} said: 'I^{saww} am Rasool-Allah^{saww}, O Abu Zarr^{ra}! Go to your^{ra} city and you^{ra} will find a son of your^{ra} uncle of yours^{ra} to have died. Take his wealth and be at it until my^{saww} matter appears'.

قَالَ أَبُو ذَرٍّ فَأَنْطَلَقْتُ إِلَى بِلَادِي فَإِذَا ابْنُ عَمِّ لِي قَدْ مَاتَ وَ خَلَفَ مَالًا كَثِيرًا فِي ذَلِكَ الْوَقْتِ الَّذِي أَخْبَرَنِي فِيهِ رَسُولُ اللَّهِ ص فَاحْتَوَيْتُ عَلَى مَالِهِ وَ بَقِيتُ بِبِلَادِي حَتَّى ظَهَرَ أَمْرُ رَسُولِ اللَّهِ ص فَأَتَيْتُهُ.

Abu Zarr^{ra} said, 'I^{ra} went to my^{ra} city and there a son of my^{ra} uncle had died and left behind a lot of wealth during that time which Rasool-Allah^{saww} had informed me^{ra}. I^{ra} took possession

of his wealth and remained in my city until the matter of Rasool-Allah^{saww} appeared, and I^{ra} followed him^{saww}”.

كَأ، الكافي عَلِيّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ سَلَمَةَ الْأُلُلُؤِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَى قَوْلِهِ هَلُمِّي مِرْوَدِي وَ إِذَاوَتِي وَ عَصَايَ ثُمَّ خَرَجَ عَلَى رَجُلَيْهِ يُرِيدُ مَكَّةَ لِيَعْلَمَ خَبَرَ الدُّبِّ وَ مَا أَتَاهُ بِهِ فَمَشَى حَتَّى بَلَغَ مَكَّةَ فَدَخَلَهَا فِي سَاعَةِ حَارَّةٍ وَ قَدْ تَجَبَّ وَ نَصَبَ فَأَتَى زَمْزَمَ وَ قَدْ عَطِشَ فَأَعْتَرَفَ دَلُومًا فَخَرَجَ لَهُ لَبَنٌ

Al-Kafi – Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abdullah Bin Muhammad, from Salama Al Lului, from a man,

‘From Abu Abdullah^{asws}, similar to it up to his^{ra} words, ‘Give me^{ra} my^{ra} provision, and my tools, and my^{ra} staff, then he^{ra} went upon his^{ra} intending Makkah, in order to know the (truthfulness) of the news of the wolf and what it had come with. He^{ra} walked until he^{ra} reached Makkah, and entered it during a time of heat, and he^{ra} was tired and exhausted, so he^{ra} came to Zamzam and was thirsty. He^{ra} scooped out a bucket, and milk came out to him^{ra}’.

فَقَالَ فِي نَفْسِهِ هَذَا وَ اللَّهُ يَدُلُّنِي عَلَى أَنَّ مَا خَبَّرَنِي بِهِ الدُّبُّ وَ مَا جِئْتُ لَهُ حَقٌّ فَشَرِبَ وَ جَاءَ إِلَى جَانِبٍ مِنْ جَوَانِبِ الْمَسْجِدِ فَإِذَا حَلَقَةٌ مِنْ قُرَيْشٍ فَحَلَسَ إِلَيْهِمْ فَأَرَاهُمْ يَشْتُمُونَ النَّبِيَّ ص كَمَا قَالَ الدُّبُّ.

He^{ra} said within himself^{asws}, ‘By Allah^{azwj}! This evidences me^{ra} upon that whatever the wolf had informed me^{ra} with and I^{ra} have come to is true’, and he^{ra} came to a side from the sides of the Masjid, and over there was a circle (of gathering) of Quraysh. He^{ra} sat to them and saw them insulting the Prophet^{saww} just as the wolf had said”⁴⁹⁸.

33- مع، معاني الأخبار ع، علل الشرائع السنائي و القطان و المكنب و الوراق و الدقاق جميعاً عن ابني زكريا القطان عن ابني حبيب عن ابني بُلُولٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعُبَيْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ص ذَاتَ يَوْمٍ فِي مَسْجِدِ قُبَاءَ وَ عِنْدَهُ نَفَرٌ مِنْ أَصْحَابِهِ فَقَالَ أَوَّلُ مَنْ يَدْخُلُ عَلَيْكُمُ السَّاعَةَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَلَمَّا سَمِعُوا ذَلِكَ قَامَ نَفَرٌ مِنْهُمْ فَخَرَجُوا وَ كُلٌّ وَاحِدٍ مِنْهُمْ يُحِبُّ أَنْ يَغُودَ لِيَكُونَ هُوَ أَوَّلُ دَاخِلٍ فَيَسْتَوْجِبَ الْجَنَّةَ

(The books) ‘Ma’any Al Akhbar’ (and) ‘Illal Al Sharaie’ – Al Sinani, and al Qattan, and Al Mukattib, and Warraq, and Al Daqqaq altogether from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahlool, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran, from Saeed bin Jubeyr, from Ibn Abbas who said,

‘One day the Prophet^{saww} was in Masjid Quba and in his^{saww} presence were a number of his^{saww} companions. He^{saww} said: ‘The first one to entered to you all this moment is a man from the people of the Paradise’. When they heard that, a number of them stood up and went out, and each one of them loved to return for him to become the first one to enter, and the Paradise to be Obligated.

فَعَلِمَ النَّبِيُّ ص ذَلِكَ مِنْهُمْ فَقَالَ لِمَنْ بَقِيَ عِنْدَهُ مِنْ أَصْحَابِهِ سَيَدْخُلُ عَلَيْكُمْ جَمَاعَةٌ يَسْتَقْبِلُونِي فَمَنْ بَشَّرَنِي بِخُرُوجِ آزَارٍ فَلَهُ الْجَنَّةُ

The Prophet^{saww} knew that from them, and he^{saww} said to the ones from his^{saww} companions who had remained with him^{saww}: ‘A group would be entered to you all racing towards

⁴⁹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 32

me^{saww}, so the one who give me^{saww} the glad tidings of the emergence of 'Azar', the Paradise would be for him'.

فَعَادَ الْقَوْمُ وَ دَخَلُوا وَ مَعَهُمْ أَبُو ذَرٍّ فَقَالَ لَهُمْ فِي أَيِّ شَهْرٍ نَحْنُ مِنَ الشُّهُورِ الرُّومِيَّةِ فَقَالَ أَبُو ذَرٍّ قَدْ خَرَجَ آزَارُ يَا رَسُولَ اللَّهِ

The group returned and entered and Abu Zarr^{ra} was with them. He^{saww} said to them: 'In which month are we, from the Roman months?' Abu Zarr^{ra} said, "Azar" (March) O Rasool-Allah^{saww}!

فَقَالَ قَدْ عَلِمْتُ ذَلِكَ يَا ذَرُّ وَ لَكِنْ أَحَبُّتُ أَنْ يَعْلَمَ قَوْمِي أَنَّكَ رَجُلٌ مِنَ الْجَنَّةِ وَ كَيْفَ لَا تَكُونُ كَذَلِكَ وَ أَنْتَ الْمَطْرُودُ عَنْ حَرَمِي بَعْدِي لِمَحَبَّتِكَ لِأَهْلِ بَيْتِي فَتَعِيشُ وَحْدَكَ وَ تَمُوتُ وَحْدَكَ وَ يَسْعُدُ بِكَ قَوْمٌ يَتَوَلَّوْنَ تَحِيَّاتَكَ وَ دَفَنُكَ أَوْلَيْكَ وَفَقَائِي فِي جَنَّةِ الْحُلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ.

He^{saww} said: 'I^{saww} do not know O Abu Zarr^{ra}, but I^{saww} loved it for my^{saww} people to know that you^{ra} are a man from the (inhabitants of) Paradise, and how that you^{ra} not happen to be like that and you^{ra} will be expelled from my^{saww} Sanctuary after me^{saww} due to your^{ra} love for my^{saww} family, so you^{ra} will be living alone, and dying alone, and a group would be fortunate with you^{ra} being in charge of your^{ra} funeral preparations, they are my^{saww} friends in the Paradise: **the eternal Garden which is Promised for the pious [25:15]**'.⁴⁹⁹

34- ما، الأماالي للشيخ الطوسي الجعافي عن ابن عُقْدَةَ عَنْ أَبِي عَوَّانَةَ مُوسَى بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَوْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ فَضِيلِ بْنِ الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى بَنِي هَاشِمٍ عَنْ أَبِي سَحِيلَةَ [سُخَيْلَةَ] قَالَ: حَجَجْتُ أَنَا وَ سَلْمَانَ الْفَارِسِيَّ رَجُلَهُ اللَّهُ فَمَرَرْنَا بِالرَّيْثَةِ وَ جَلَسْنَا إِلَى أَبِي ذَرٍّ الْغَفَّارِيِّ رَجُلَهُ اللَّهُ فَقَالَ لَنَا إِنَّهُ سَيَكُونُ بَعْدِي فِتْنَةٌ فَلَا بُدَّ مِنْهَا فَعَلَيْكُمْ بِكِتَابِ اللَّهِ وَ الشَّيْخِ عَلِيِّ بْنِ أَبِي طَالِبٍ فَالْزُمُوهُمَا

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Jiany, from Ibn Uqda, from abu Awana Musa Bin Yusuf, from Muhammad Bin Yahya Al Awdy, from Ismail Bin Aban, from Fuzeyl Bin Al Zubeyr, from Abu Abdullah a slave of the clan of Hashim^{as}, from Abu Saheyla who said,

'I and Salman Al-Farsi^{ra} went for Hajj and we passed by Al Rabza and we sat to Abu Zarr^{ra} al Ghafari. He^{ra} said to us, 'A Fitna (strife) would occur after me^{ra} and there is no escape from it, so upon you is to be with the Book of Allah^{azwj} and the Sheykh Ali Bin Abu Talib^{asws}, so both of you should necessitate him^{asws}.

فَأَشْهَدُ عَلَى رَسُولِ اللَّهِ ص أَنِّي سَمِعْتُهُ وَ هُوَ يَقُولُ عَلَيَّ أَوَّلُ مَنْ آمَنَ بِي وَ أَوَّلُ مَنْ صَدَّقَنِي وَ أَوَّلُ مَنْ يُصَافِحُنِي يَوْمَ الْقِيَامَةِ وَ هُوَ الصِّدِّيقُ الْأَكْبَرُ وَ هُوَ قَارِئُ هَذِهِ الْأُمَةِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ وَ هُوَ يَعْصُوْبُ الْمُؤْمِنِينَ وَ الْمَالُ يَعْصُوْبُ الْمُنَافِقِينَ.

I^{ra} testify upon Rasool-Allah^{saww}, I^{ra} heard him^{saww} and he^{saww} said: 'Ali^{asws} is the first one to believe in me^{saww}, and the first one to ratify me^{saww}, and the first one to be shaking my^{saww} hand on the Day of Qiyamah, and he^{asws} is the greatest truthful (Siddique Al-Akbar), and he^{asws} is the Differentiator (Farouq) of this community, differentiating between the Truth and the falsehood, and he^{asws} is the leader (Yasoob) of the Momineen, and the wealth is the leader (Yasoob) of the hypocrites'.

كش، رجال الكشي حمَدَوِيهِ وَ إِبْرَاهِيمُ ابْنَا نُصَيْرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ فَضِيلِ الرَّسَّانِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي سَحِيلَةَ [سُخَيْلَةَ] مِثْلَهُ إِلَّا أَنَّ فِيهِ أَنَا وَ سَلْمَانَ بْنَ رَيْبَعَةَ.

⁴⁹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 33

(The book) 'Rijal Al Kashy' – Hamdawiya and Ibrahim two sons of Nuseyr, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Aasim Bin Humejd, from Fuzeyl Al Rassan, from Abu Abdullah, from Saheela – similar to it except that in it (he^{asws} said): 'I^{asws} and Salman Bin Rabie"⁵⁰⁰.

35- مع، معاني الأخبار مُحَمَّدُ بْنُ أَحْمَدَ بْنِ تَمِيمٍ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ الشَّامِيِّ عَنْ هَاشِمِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الْحَرِيرِيِّ عَنْ أَبِي الْعَلَاءِ بْنِ سُوَيْدٍ عَنْ نُعَيْمِ بْنِ قَعْنَبٍ قَالَ: أَتَيْتُ الرَّبَذَةَ أَلْتَمِسُ أَبَا ذَرٍّ فَقَالَتْ لِي امْرَأَةٌ ذَهَبَ يَمْتَهُنُ قَالَ فَإِذَا أَبُو ذَرٍّ قَدْ أَقْبَلَ يَقُودُ بَعِيرَيْنِ قَدْ قَطَرَ أَحَدُهُمَا بِدَنْبِ الْآخَرِ قَدْ عَلِقَ فِي عُنُقِي كُلِّ وَاحِدٍ مِنْهُمَا قِرْنَهُ

(The book) 'Ma'any Al Akhbaar' – Muhammad Bin Ahmad Bin Tameem, from Muhammad Bin Idrees Al Shamy, from Hashim Bin Abdul Aziz, from Abdul Razzaq, from Ma'mar, from Al Hareyri, from Abu Al A'ala Bin Suheyr, from Nueym Bin Qa'nab who said,

'I went to Al-Rabza seeking Abu Zarr^{ra}. A woman said to me, 'He^{ra} has gone to work'. Then Abu Zarr^{ra} came guiding two camels close together, one tied to the tail of the other, a water container hanging in the neck of each one of them.

قَالَ فَقُمْتُ فَسَلَّمْتُ عَلَيْهِ ثُمَّ جَلَسْتُ فَدَخَلَ مَنْزِلُهُ وَكَلَّمَ امْرَأَتَهُ بِشَيْءٍ فَقَالَ أَوْ [أَفِي] مَا تَرِيدِينَ عَلَى مَا قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْمَرْأَةُ كَالصِّلَعِ إِنْ أَقَمْتَهَا كَسَرْتَهَا وَفِيهَا بُلْعَةٌ

He (the narrator) said, 'I stood up and greeted to him^{ra}, then I sat down. He^{ra} went to his^{ra} house and spoke to his^{ra} wife with something. He^{ra} said, 'Uff! Do not increase upon what Rasool-Allah^{saww} has said. But rather the woman is like the rib. If you (try to) straighten it, it would break, and in it is eloquence'.

ثُمَّ جَاءَ بِصَحْفَةٍ فِيهَا مِثْلُ الْقَطَاةِ فَقَالَ كُلْ فَإِنِّي صَائِمٌ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ جَاءَ فَأَكَلَ قَالَ فَقُلْتُ سُبْحَانَ اللَّهِ مَا ظَنَنْتُ أَنْ يَكْذِبَنِي مِنَ النَّاسِ فَلَمْ أَظُنْ أَنَّكَ تُكَذِّبُنِي قَالَ وَ مَا ذَاكَ قُلْتُ إِنَّكَ قُلْتَ لِي أَنَا صَائِمٌ ثُمَّ جِئْتَ فَأَكَلْتَ قَالَ وَ أَنَا الْآنَ أَقُولُهُ إِنِّي صُمْتُ مِنْ هَذَا الشَّهْرِ ثَلَاثًا فَوَجِبَ لِي صَوْمُهُ وَ حَلَّ لِي فِطْرُهُ.

Then he^{ra} came with a tray in which was a (cooked) grouse, and he^{ra} said, 'Eat, for I^{ra} am Fasting'. Then he^{ra} stood and prayed two Cycles Salat, then came and ate. I said, 'Glory be to Allah^{azwj}! What I thought was that someone from the people might lie to me, but I did not think that you^{ra} would lie to me'. He^{ra} said, 'And what is that?' I said, 'You^{ra} said to me, 'I^{ra} am Fasting', then you^{ra} came and ate'. He^{ra} said, 'And I^{ra} am now saying it. I^{ra} Fasted three (days) from this month. Fasting it was Obligated to me^{ra} and it is Permissible for me^{ra} to break it"⁵⁰¹.

36- فس، تفسير القمي وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَ أَنْتُمْ تَشْهَدُونَ الْآيَةَ فَإِنَّهَا نَزَلَتْ فِي أَبِي ذَرٍّ وَ عُثْمَانَ بْنِ عَفَّانَ وَ كَانَ سَبَبَ ذَلِكَ لَمَّا أَمَرَ عُثْمَانُ بِنَقِي أَبِي ذَرٍّ رَحِمَهُ اللَّهُ إِلَى الرَّبَذَةِ دَخَلَ عَلَيْهِ أَبُو ذَرٍّ وَ كَانَ عَلِيًّا مُتَوَكِّبًا عَلَى عَصَاهُ وَ بَيْنَ يَدَيْ عُثْمَانَ مِائَةُ أَلْفٍ رِهْمٍ قَدْ حُمِلَتْ إِلَيْهِ مِنْ بَعْضِ النَّوَاجِي وَ أَصْحَابُهُ حَوْلَهُ يَنْظُرُونَ إِلَيْهِ وَ يَطْمَعُونَ أَنْ يَنْقَسِمَهَا فِيهِمْ

Tafseer Al-Qummi - **And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]** – the Verse. It was Revealed regarding Abu Zarr^{ra} and Usman Bin

⁵⁰⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 34

⁵⁰¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 35

Affan, and the reason for that is when Usman ordered with the exiling of Abu Zarr^{ra} to Al-Rabza, Abu Zarr^{ra} came to him and he^{ra} was sick, reclining upon his^{ra} staff, and in front of Usman were one hundred thousand Dirhams which had been carried to him from one of the regions, and his companions were around him looking at him and coveting its apportionment among them.

فَقَالَ أَبُو ذَرٍّ لِعُثْمَانَ مَا هَذَا الْمَالُ فَقَالَ عُثْمَانُ مِائَةُ أَلْفِ دِرْهَمٍ جُمِلَتْ إِلَيَّ مِنْ بَعْضِ التَّوَاجِي أُرِيدُ أَنْ أَصْنُمَ إِلَيْهَا مِثْلَهَا ثُمَّ أَرَى فِيهَا رَأْيِي فَقَالَ أَبُو ذَرٍّ يَا عُثْمَانُ إِنَّمَا أَكْثَرُ مِائَةُ أَلْفِ دِرْهَمٍ أَوْ أَرْبَعَةُ دِينَارٍ فَقَالَ عُثْمَانُ بَلْ مِائَةُ أَلْفِ دِرْهَمٍ

Abu Zarr^{ra} said to Usman, 'What is this wealth?' Usman said, 'One hundred thousand Dirhams brought to me from one of the regions. I want to join similar to it, then I shall opine and opinion regarding it'. Abu Zarr^{ra} said, 'O Usman! But rather, are on hundred thousand Dirhams more or four Dinars?' Usman said, 'But one hundred thousand Dirhams'.

فَقَالَ أَمَا تَذْكُرُ أَنَا وَ أَنْتَ وَ قَدْ دَخَلْنَا عَلَى رَسُولِ اللَّهِ ص عَشِيئاً فَرَأَيْنَاهُ كَبِيباً حَزِيناً فَسَلَّمْنَا عَلَيْهِ فَلَمْ يَزِدْ عَلَيْنَا السَّلَامَ فَلَمَّا أَصْبَحْنَا أَتَيْنَاهُ فَرَأَيْنَاهُ ضَاحِكاً مُسْتَبْشِراً فَقُلْنَا لَهُ يَا أَبَانَا وَ أُمَهَاتِنَا دَخَلْنَا عَلَيْكَ الْبَارِحَةَ فَرَأَيْنَاكَ كَبِيباً حَزِيناً وَ عُذْنَا إِلَيْكَ الْيَوْمَ فَرَأَيْنَاكَ فَرِحاً مُسْتَبْشِراً

He^{ra} said, 'But, do you remember I^{ra} and you, we hand gone to Rasool-Allah^{saww} one evening and we saw him^{saww} gloomy, grieving. We greeted unto him^{saww} but he^{saww} did not return the greeting unto us. So when it was morning, we came to him^{saww} and saw him laughing, cheerful, so we said to him^{saww}, 'May our fathers and our mother (be sacrificed for you^{saww})! We came to you yesterday and saw you gloomy, grieving, and we returned to you^{saww} today, and we see you^{saww} happy, cheerful'.

فَقَالَ نَعَمْ كَانَ قَدْ بَقِيَ عِنْدِي مِنْ بَيْءِ الْمُسْلِمِينَ أَرْبَعَةُ دِينَارٍ لَمْ أَكُنْ قَسَمْتُهَا وَ خِفْتُ أَنْ يُذَكِّرَنِي الْمَوْتُ وَ هِيَ عِنْدِي وَ قَدْ قَسَمْتُهَا الْيَوْمَ فَاسْتَرَحْتُ مِنْهَا

He^{saww} said: 'Yes, there had remained with me^{saww} the booty of the Muslims, four Dinars I^{saww} could not distribute it and I^{saww} feared that the death might come across me^{saww} and these would still be with me^{saww}, and today I^{saww} distributed it, so I^{saww} am at rest from it'.

فَنَظَرَ عُثْمَانُ إِلَى كَعْبِ الْأَخْبَارِ فَقَالَ لَهُ يَا أَبَا إِسْحَاقَ مَا تَقُولُ فِي رَجُلٍ أَدَّى زَكَاةَ مَالِهِ الْمَقْرُوضَةَ هَلْ يَجِبُ عَلَيْهِ فِيمَا بَعْدَ ذَلِكَ فِيهَا شَيْءٌ قَالَ لَا وَ لَوْ اتَّخَذَ لَبَنَةً مِنْ ذَهَبٍ وَ لَبَنَةً مِنْ فِصَّةٍ مَا وَجِبَ عَلَيْهِ شَيْءٌ

Usman looked Al-Ka'ab Al-Ahbar and said to him, 'O Abu Is'haq! What are you saying regarding a man who gives the Obligatory Zakat of his wealth, would anything still be upon him regarding what is Obligatory?' He said, 'No, and even if he were to take a brick of gold and a brick of silver, nothing would be Obligatory upon him'.

فَرَفَعَ أَبُو ذَرٍّ عَصَاهُ فَضْرَبَ بِهِ رَأْسَ كَعْبٍ ثُمَّ قَالَ لَهُ يَا ابْنَ الْيَهُودِيَّةِ الْكَافِرَةِ مَا أَنْتَ وَ النَّظَرُ فِي أَحْكَامِ الْمُسْلِمِينَ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ حَيْثُ قَالَ الَّذِينَ يَكْفُرُونَ الذَّهَبَ وَ الْفِصَّةَ وَ لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبِشْرُهُمْ يُعَذَابُ أَلِيمٌ يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كَنْزْتُمْ تَكْفُرُونَ

Abu Zarr^{ra} raised his^{ra} stick and hit the head of Ka'ab with it, then said to him, 'O son of a Jewess, the Kafir! What are you and the considering in the rulings of the Muslims. The

Words of Allah^{azwj} are more truthful than your words where He^{azwj} Says: ***and those who are hoarding the gold and the silver and are not spending it in the Way of Allah, announce to them a painful Punishment [9:34] On the Day when these shall be heated in the Fire of Hell, then their foreheads and their sides and their backs shall be branded with it: "This is what you hoarded for yourselves, therefore taste what you were hoarding!" [9:35]***.

فَقَالَ عُثْمَانُ يَا بَا ذَرَّ إِنَّكَ شَيْخٌ خَرِفْتَ وَ ذَهَبَ عَقْلُكَ وَ لَوْ لَا صُحْبَتُكَ لِرَسُولِ اللَّهِ ص لَقَتَلْتُكَ فَقَالَ كَذَبْتَ يَا عُثْمَانُ أَخْبَرَنِي حَبِيبِي رَسُولُ اللَّهِ ص
فَقَالَ لَا يَفْتِنُونَكَ يَا أَبَا ذَرٍّ وَ لَا يَقْتُلُونَكَ

Usman said, 'O Abu Zarr^{ra}! You^{ra} are a senile old man and your mind has gone, and had it not been for your^{ra} companionship for Rasool-Allah^{saww}, I would kill you^{ra}'. He^{ra} said, 'You are lying, O Usman! My^{ra} beloved Rasool-Allah^{saww} informed me^{ra} saying: 'Neither will you^{ra} be tempted nor will you^{ra} be killed'. And as for my^{ra} intellect, so there has remained from it what I^{ra} have memorised a Hadeeth I^{ra} heard from Rasool-Allah^{saww} regarding you and regarding your people'. He said, 'And what have you^{ra} heard from Rasool-Allah^{saww} regarding me and regarding my people?'

وَ أَنَا عَقْلِي فَقَدْ بَقِيَ مِنْهُ مَا أَخْفَظُ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فِيكَ وَ فِي قَوْمِكَ قَالَ وَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص فِيَّ وَ فِي قَوْمِي قَالَ سَمِعْتُهُ
يَقُولُ ص إِذَا بَلَغَ آلُ أَبِي الْعَاصِ ثَلَاثِينَ رَجُلًا صَيَّرُوا مَالَ اللَّهِ دُولًا وَ كِتَابَ اللَّهِ دَعْلًا وَ عِبَادَهُ خَوَلًا وَ الْفَاسِقِينَ جِزْيًا وَ الصَّالِحِينَ حَرْبًا

And as for my^{ra} intellect, so there has remained from it what I^{ra} have memorised a Hadeeth I^{ra} heard from Rasool-Allah^{saww} regarding you and regarding your people'. He said, 'And what have you^{ra} heard from Rasool-Allah^{saww} regarding me and regarding my people?' He^{ra} said, 'I^{ra} heard him^{saww} saying: 'When the family of Abu Al-Aas reach thirty men, the wealth of Allah^{azwj} would become as personal wealth, and the Book of Allah^{azwj} for income, and His^{azwj} servants as slaves, and mischief-makers would be a party and the righteous ones would flee'.

فَقَالَ عُثْمَانُ يَا مَعْشَرَ أَصْحَابِ مُحَمَّدٍ هَلْ سَمِعَ أَحَدٌ مِنْكُمْ هَذَا مِنْ رَسُولِ اللَّهِ فَقَالُوا لَا مَا سَمِعْنَا هَذَا فَقَالَ عُثْمَانُ اذْغُ عَلَيَّ فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ لَهُ
عُثْمَانُ يَا أَبَا الْحُسَيْنِ انْظُرْ مَا يَقُولُ هَذَا الشَّيْخُ الْكَذَّابُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَهْ يَا عُثْمَانُ لَا تَقُلْ كَذَّابٌ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا أَظَلَّتِ
الْخُصْرَاءُ وَ مَا أَقَلَّتِ الْعِزَّاءُ عَلَى ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ

Usman said, 'O community of companions of Muhammad^{saww}! Has anyone of you heard this from Rasool-Allah^{saww}? They said, 'No, we have not heard this'. Usman said, 'Call Ali^{asws}'. So, Amir Al-Momineen^{asws} came. Usman said to him^{asws}, 'O Abu Al-Hassan^{asws}! Look at what this old man, the liar, is saying'. Amir Al-Momineen^{asws} said: 'Shh, O Usman! Do not say 'liar', for I^{asws} heard Rasool-Allah^{saww} saying: 'Neither has the green (sky) shaded upon nor has the dust (earth) carried anyone with a tone more truthful than that of Abu Zarr^{ra}'.

فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص صَدَقَ عَلَيَّ ع فَقَدْ سَمِعْنَا هَذَا مِنْ رَسُولِ اللَّهِ ص فَبَكَى أَبُو ذَرٍّ عِنْدَ ذَلِكَ فَقَالَ وَتِلْكَ كُفْلُكُمْ قَدْ مَدَّ عُقْبَهُ إِلَى هَذَا الْمَالِ
ظَنَنْتُمْ أَنِّي أَكْذَبُ عَلَى رَسُولِ اللَّهِ ص ثُمَّ نَظَرَ إِلَيْهِمْ فَقَالَ مَنْ خَيْرُكُمْ فَقَالَ أَنْتَ تَقُولُ أَنَّكَ خَيْرُنَا قَالَ نَعَمْ خَلَقْتُ حَبِيبِي رَسُولَ اللَّهِ ص فِي هَذِهِ الْجُبَّةِ وَ
هِيَ عَلَيَّ بَعْدُ وَ أَنْتُمْ قَدْ أَخَذْتُمْ أَحَدَانَا كَثِيرَةً- وَ اللَّهُ سَائِلُكُمْ عَنْ ذَلِكَ وَ لَا يَسْأَلُنِي

The companions of Rasool-Allah^{saww} said: 'Ali^{asws} speaks the truth, for we have heard this from Rasool-Allah^{saww}'. Abu Zarr^{ra} cried during that and said, 'Woe be unto you! You had all

extended your necks to this wealth. You thought I^{ra} lied upon Rasool-Allah^{saww}. Then he^{ra} looked at them and said: 'Who is your best one?' He (they) said, 'You^{ra} are saying that you^{ra} are our best one'. He^{ra} said, 'Yes, I^{ra} left my^{saww} beloved Rasool-Allah^{saww} in this robe, and it is (still) upon me^{ra} afterwards, and you have innovated a lot of innovations, and Allah^{azwj} will Question you all about that and will not be Questioning me^{ra}'.

فَقَالَ عُثْمَانُ يَا أَبَا ذَرٍّ أَسْأَلُكَ بِحَقِّ رَسُولِ اللَّهِ ص إِلَّا مَا أَخْبَرْتَنِي عَنْ شَيْءٍ أَسْأَلُكَ عَنْهُ فَقَالَ أَبُو ذَرٍّ وَاللَّهِ لَوْ لَمْ تَسْأَلْنِي بِحَقِّ رَسُولِ اللَّهِ ص أَيْضًا لَأَخْبَرْتُكَ

Usman said, 'O Abu Zarr^{ra}! I ask you by the right of Rasool-Allah^{saww}, will you^{ra} not inform me about something I ask you^{ra} about?' Abu Zarr^{ra} said, 'By Allah^{azwj}! Even if you don't ask me^{ra} by the right of Rasool-Allah^{saww} as well, I^{ra} will still inform you'.

فَقَالَ أَيُّ الْبِلَادِ أَحَبُّ إِلَيْكَ أَنْ تَكُونَ فِيهَا فَقَالَ مَكَّةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ أَعْبَدُ اللَّهَ فِيهَا حَتَّى يَأْتِيَنِي الْمَوْتُ فَقَالَ لَا وَ لَا كِرَامَةَ لَكَ فَقَالَ الْمَدِينَةُ حَرَمُ رَسُولِ اللَّهِ قَالَ لَا وَ لَا كِرَامَةَ لَكَ

He said, 'Which city is most beloved to you^{ra} for you^{ra} to be in it?' He^{ra} said, 'Makkah, Sanctuary of Allah^{azwj} and Sanctuary of His^{azwj} Rasool^{saww}, I^{ra} can worship Allah^{azwj} in it until the death comes to me^{ra}'. He said, 'No, and there will be no such prestige for you^{ra}'. He^{ra} said, 'Al-Medina, sanctuary of Rasool-Allah^{saww}'. He said, 'No, and there will be no such prestige for you^{ra}'.

قَالَ فَسَكَتَ أَبُو ذَرٍّ فَقَالَ عُثْمَانُ أَيُّ الْبِلَادِ أَبْغَضُ إِلَيْكَ أَنْ تَكُونَ فِيهَا قَالَ الرَّبَذَةُ الَّتِي كُنْتُ فِيهَا عَلَى غَيْرِ دِينِ الْإِسْلَامِ فَقَالَ عُثْمَانُ سِرَّ إِلَيْهَا فَقَالَ أَبُو ذَرٍّ قَدْ سَأَلْتَنِي فَصَدَّقْتُكَ وَ أَنَا أَسْأَلُكَ فَاصْذُقْنِي قَالَ نَعَمْ

He (the narrator) said, 'Abu Zarr^{ra} was silent. Usman said, 'Which city is the most hateful to you^{ra} that you^{ra} be in it?' He^{ra} said, 'Al-Rabza which I^{ra} used to be in upon other than the Religion of Islam'. Usman said, 'Travel to it'. Abu Zarr^{ra} said, 'You asked me^{ra} and I^{ra} have been truthful to you, and I^{ra} ask you, so be truthful to me^{ra}'. He said, 'Yes'.

فَقَالَ أَخْبَرْنِي لَوْ بَعَثَنِي فِي بَعْثٍ مِنْ أَصْحَابِكَ إِلَى الْمُشْرِكِينَ فَأَسْرُونِي فَقَالُوا لَا نَفْدِيهِ إِلَّا بِثُلْثِ مَا تَمْلِكُ قَالَ كُنْتُ أَفْدِيكَ قَالَ فَإِنْ قَالُوا لَا نَفْدِيهِ إِلَّا بِنِصْفِ مَا تَمْلِكُ قَالَ كُنْتُ أَفْدِيكَ قَالَ فَإِنْ قَالُوا لَا نَفْدِيهِ إِلَّا بِكُلِّ مَا تَمْلِكُ قَالَ كُنْتُ أَفْدِيكَ

He^{ra} said, 'Inform me^{ra}, if you were to send me^{ra} in a sending from your companions to the Polytheists and they capture me^{ra}, and they say., 'We will not ransom him^{ra} except with a third of what you own'. He said, 'I would pay your^{ra} ransom'. He^{ra} said, 'Supposing they say, 'We will not ransom him^{ra} except with half of what you own'? He said, 'I would pay your^{ra} ransom'. He^{ra} said, 'Supposing they said, 'We will not ransom him^{ra} except with all of what you own'? He said, 'I will pay your^{ra} ransom'.

قَالَ أَبُو ذَرٍّ اللَّهُ أَكْبَرُ قَالَ لِي حَبِيبِي رَسُولُ اللَّهِ ص يَوْمًا يَا بَا ذَرٍّ كَيْفَ أَنْتَ إِذَا قِيلَ لَكَ أَيُّ الْبِلَادِ أَحَبُّ إِلَيْكَ أَنْ تَكُونَ فِيهَا فَتَقُولُ مَكَّةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ أَعْبَدُ اللَّهَ فِيهَا حَتَّى يَأْتِيَنِي الْمَوْتُ فَيُقَالُ لَكَ لَا وَ لَا كِرَامَةَ لَكَ فَتَقُولُ الْمَدِينَةُ حَرَمُ رَسُولِ اللَّهِ فَيُقَالُ لَكَ لَا وَ لَا كِرَامَةَ لَكَ

Abu Zarr^{ra} said, 'Allah^{azwj} is the Greatest! My^{ra} beloved Rasool-Allah^{saww} said to me^{ra} one day: 'O Abu Zarr^{ra}! How will you^{ra} react when it is said to you^{ra}, 'Which city is most beloved to

you^{ra} for you^{ra} to be in it?', and you^{ra} will say, 'Makkah, Sanctuary of Allah^{azwj} and Sanctuary of His^{azwj} Rasool^{saww}, I^{ra} will worship Allah^{azwj} in it until the death comes me^{ra}'. And it will be said to you^{ra}, 'No, and there will be no such prestige for you^{ra}'. So you^{ra} will say, 'Al Medina sanctuary of Rasool-Allah^{saww}'. It would be said to you^{ra}, 'No, and there will be no such prestige for you^{ra}'.

ثُمَّ يُقَالُ لَكَ فَأَيُّ الْبِلَادِ أْبْغَضُ إِلَيْكَ أَنْ تَكُونَ فِيهَا فَتَقُولُ الرَّبْدَةُ الَّتِي كُنْتُ فِيهَا عَلَى غَيْرِ دِينِ الْإِسْلَامِ فَيُقَالُ لَكَ سِرٌّ إِلَيْهَا فَقُلْتُ وَ إِنَّ هَذَا لَكَائِنْ يَا رَسُولَ اللَّهِ فَقَالَ إِي وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَكَائِنْ

Then it would be said to you^{ra}, 'So which city is the most hateful for you^{ra} to be in it?' You^{ra} will say, 'Al Rabza, which I^{ra} used to be in upon other than the Religion of Islam'. It would be said to you^{ra}, 'Travel to it'. I^{ra} said, 'And this will be transpiring, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul, it will be transpiring'.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَ فَلَا أَضْعُ سِنْفِي هَذَا عَلَى عَاتِقِي فَأَضْرِبَ بِهِ قُدَمًا قُدَمًا قَالَ لَا أَسْمَعُ وَ اسْكُتْ وَ لَوْ لَعَدِدَ حَبْشِي وَ قَدْ أَنْزَلَ اللَّهُ فِيكَ وَ فِي عُمَمَانَ آيَةً فَقُلْتُ وَ مَا هِيَ يَا رَسُولَ اللَّهِ

I said, 'O Rasool-Allah^{saww}! So, should I^{ra} place this sword of mine^{ra} upon my^{ra} shoulder and strike with it, going ahead, ahead?' He^{saww} said: 'No. Listen and be silent, and even to an Ethiopian slave, and Allah^{azwj} has Revealed a Verse regarding you and regarding Usman'. I^{ra} said, 'And what is it, O Rasool-Allah^{saww}?'

فَقَالَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَضْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُواكُمْ أُسَارَى تُفَادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ.

He^{saww} said: 'The Words of the Blessed and Exalted: **And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84] Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]**'⁵⁰²

37- فس، تفسير القمي كَانَ أَبُو ذَرٍّ خَلَّفَ عَنْ رَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ ثَلَاثَةَ أَيَّامٍ وَ ذَلِكَ أَنَّ جَمَلَهُ كَانَ أَعْجَفَ فَلَحِقَ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ وَقَفَ عَلَيْهِ جَمَلُهُ فِي بَعْضِ الطَّرِيقِ فَتَرَكَهُ وَ حَمَلَ ثِيَابَهُ عَلَى ظَهْرِهِ

Tafseer Al-Qummi – Abu Zarr^{ra} had stayed behind from Rasool-Allah^{azwj} in the military expedition of Tabuk for three days, and that is because his camel was scrawny and he^{ra}

⁵⁰² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 36

joined up after three days, and his^{ra} camel stopped in one of the roads, so he^{ra} left it and carried his^{ra} clothes upon his^{ra} back.

فَلَمَّا ارْتَفَعَ النَّهَارُ نَظَرَ الْمُسْلِمُونَ إِلَى شَخْصٍ مُقْبِلٍ فَقَالَ رَسُولُ اللَّهِ ص كَأَنَّ أَبَا ذَرٍّ فَقَالُوا هُوَ أَبُو ذَرٍّ فَقَالَ رَسُولُ اللَّهِ ص أَذْرَكُوهُ بِالْمَاءِ فَإِنَّهُ عَطْشَانٌ فَأَذْرَكُوهُ بِالْمَاءِ وَ وَاقَى أَبُو ذَرٍّ رَسُولُ اللَّهِ ص وَ مَعَهُ إِدَاوَةٌ فِيهَا مَاءٌ فَقَالَ رَسُولُ اللَّهِ ص يَا ذَرٍّ مَعَكَ مَاءٌ وَ عَطِشْتَ

When the day rose, the Muslims looked at a person coming. Rasool-Allah^{saww} said: 'It is as if (it is) Abu Zarr^{ra}'. They said, 'It is Abu Zarr^{ra}'. Rasool-Allah^{saww}, 'Receive him^{ra} with the water for he^{ra} is thirsty'. They received him^{ra} with the water, and Abu Zarr^{ra} arrived to Rasool-Allah^{saww} and with him was a container wherein was water. Rasool-Allah^{saww} said: 'O Abu Zarr^{ra}, there is water with you^{ra} and you^{ra} are thirsty?'

فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي انْتَهَيْتُ إِلَى صَخْرَةٍ وَ عَلَيْهَا مَاءُ السَّمَاءِ فَدَفَعْتُهُ فَإِذَا هُوَ عَذْبٌ بَارِدٌ فَقُلْتُ لَا أَشْرَبُهُ حَتَّى يَشْرَبَهُ حَبِيبِي رَسُولُ اللَّهِ ص

He^{ra} said, 'Yes, O Rasool-Allah^{saww}! May my^{ra} father and my^{ra} mother be (sacrificed) for you^{saww}! I^{ra} ended up to a rock and there was rain water upon it. I^{ra} tasted it, and it was fresh, cool. I^{ra} said, 'I^{ra} will not drink it until my^{ra} beloved Rasool-Allah^{saww} drinks it'.

فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا ذَرٍّ رَحِمَكَ اللَّهُ تَعِيشَ وَخَدَكَ وَ تَمُوتَ وَخَدَكَ وَ تُبْعَثَ وَخَدَكَ وَ تَدْخُلُ الْجَنَّةَ وَخَدَكَ يَسْعُدُ بِكَ قَوْمٌ مِنْ أَهْلِ الْعِرَاقِ يَتَوَلَّوْنَ عُسْلَكَ وَ تَجْهِيْزَكَ وَ الصَّلَاةَ عَلَيْكَ وَ دَفْنَكَ

Rasool-Allah^{saww} said: 'O Abu Zarr^{ra}! May Allah^{azwj} have Mercy on you^{ra}! You^{ra} will live alone, and die alone, and be Resurrected alone, and enter the Paradise alone. A group from the people of Al-Iraq would be fortunate with you^{ra} by being in charge of your^{ra} washing, and preparing you^{ra} (for funeral), and the Salat upon you^{ra}, and your^{ra} burial'.

فَلَمَّا سَرَّ بِهِ عُثْمَانُ إِلَى الرَّبَذَةِ فَمَاتَ بِهَا ابْنُهُ ذَرٌّ وَقَفَ عَلَى قَبْرِهِ فَقَالَ رَحِمَكَ اللَّهُ يَا ذَرٍّ لَقَدْ كُنْتُ كَرِيمَ الْخُلُقِ بَارَأً بِالْوَالِدَيْنِ وَ مَا عَلَيَّ فِي مَوْتِكَ مِنْ غَضَاظَةٍ وَ مَا لِي إِلَى غَيْرِ اللَّهِ مِنْ حَاجَةٍ وَ قَدْ شَغَلَنِي الْإِهْتِمَامُ لَكَ عَنِ الْإِهْتِمَامِ بِكَ وَ لَوْ لَا هَؤُلَاءِ الْمُطَّلَعُ لَأَحْبَبْتُ أَنْ أَكُونَ مَكَانَكَ فَلَيْتَ شِعْرِي مَا قَالُوا لَكَ وَ مَا قُلْتُ لَهُمْ

When Usman made him^{ra} travel to Al-Rabza, his^{ra} son Zarr died at it. He^{ra} stood upon his grave and said, 'May Allah^{azwj} have Mercy on you, O Zarr! You have been of honourable manners, being righteous with the parents, and there is no shortcoming upon me^{ra} regarding your death, and there is no need for me^{ra} to anyone other than Allah^{azwj}. Concern for you has pre-occupied me^{ra} from being gloomy with you, and had it not been for the emerging horror I^{ra} would love to be in your place, for I^{ra} am not aware of what they will say to you and what you will say to them'.

ثُمَّ قَالَ اللَّهُمَّ إِنَّكَ فَرَضْتَ لَكَ عَلَيْهِ حُقُوقاً وَ فَرَضْتَ لِي عَلَيْهِ حُقُوقاً فَإِنِّي قَدْ وَهَبْتُ لَهُ مَا فَرَضْتَ عَلَيْهِ مِنْ حُقُوقِي فَهَبْ لَهُ مَا فَرَضْتَ عَلَيْهِ مِنْ حُقُوقِكَ فَإِنَّكَ أَوْلَى بِالْحَقِّ وَ أَكْرَمُ مِنِّي

Then he^{ra} said: 'O Allah^{azwj}! You^{azwj} Have Obligated rights for You^{azwj} upon him and Obligated rights for me^{ra} upon him, I^{ra} hereby gift to You^{azwj} whatever You^{azwj} have Obligated upon him

of my^{ra} rights, so gift to him whatever You^{azwj} have Obligated upon him of Your^{azwj} rights, for You^{azwj} are foremost with the right and are more benevolent than I^{ra} am’.

وَكَاثَ لِأَبِي ذَرٍّ غُنِيَمَاتٌ يَعِيشُ هُوَ وَ عِيَالُهُ مِنْهَا فَأَصَابَهَا دَاءٌ يُقَالُ لَهَا النَّقَابُ فَمَاتَتْ كُلُّهَا فَأَصَابَ أَبَا ذَرٍّ وَ ابْنَتُهُ الْجُوعُ وَ مَاتَتْ أَهْلُهُ فَقَالَتْ ابْنَتُهُ أَصَابَنَا الْجُوعُ وَ بَقِينَا ثَلَاثَةَ أَيَّامٍ لَمْ نَأْكُلْ شَيْئاً

And there were sheep for Abu Zarr^{ra} he^{ra} and his^{ra} dependants used to live from. These were afflicted with a disease called Al-Niqab and they died, all of them. So, Abu Zarr^{ra} and his^{ra} daughter were hit by the hunger and his^{ra} wife died. His^{ra} daughter said, ‘Hunger has afflicted us and we have remained for three days not eating anything’.

فَقَالَ لِي أَبِي يَا بِنْتِي قُومِي بِنَا إِلَى الرَّغْلِ نَطْلُبُ الْمَتَّ وَ هُوَ نَبْتُ لَهُ حَبٌّ فَصَرْنَا إِلَى الرَّغْلِ فَلَمْ نَجِدْ شَيْئاً فَجَمَعَ أَبِي رَمَلاً وَ وَضَعَ رَأْسَهُ عَلَيْهِ وَ رَأَيْتُ عَيْنَيْهِ قَدْ انْقَلَبَتْ فَبَكَيْتُ فَقُلْتُ لَهُ يَا أَبَتِي كَيْفَ أَصْنَعُ بِكَ وَ أَنَا وَجِيدَةٌ

(She said), ‘My father^{ra} said to me, ‘O daughter! Arise and let us go to the sand to seek ‘Al-Qat’, and it is a plan having seed for it’. So, we went to the sand but we could not find anything. My father^{ra} gathered sand and placed his^{ra} head upon it and I saw his^{ra} eyes to be turning over. I cried and said to him^{ra}, ‘O father^{ra}! How will I (be able to) deal with you^{ra} and I am alone?’

فَقَالَ يَا بِنْتِي لَا تَحْزَانِي فَإِنِّي إِذَا مِتُّ جَاءَكَ مِنْ أَهْلِ الْعِرَاقِ مَنْ يُكْفِيكَ أَمْرِي فَإِنِّي أَخْبَرْتَنِي حَبِيبِي رَسُولُ اللَّهِ ص فِي غَزْوَةِ ثُبُوكَ فَقَالَ لِي يَا بَا ذَرٍّ تَعِيشُ وَحْدَكَ وَ تَمُوتُ وَحْدَكَ وَ تُبْعَثُ وَحْدَكَ وَ تَدْخُلُ الْجَنَّةَ وَحْدَكَ يَسْعُدُ بِكَ أَقْوَامٌ مِنْ أَهْلِ الْعِرَاقِ يَتَوَلَّوْنَ غُسْلَكَ وَ يَجْهِنُونَكَ وَ دَفَنَكَ

He^{ra} said, ‘O my^{ra} daughter! Do not fear for when I^{ra} die, there will come to you from the people of Al Iraq, one who will suffice you of my^{ra} matter, for my^{ra} beloved Rasool-Allah^{saww} informed me^{ra} during the military expedition of Tabuk. He^{saww} said to me^{ra}: ‘O Abu Zarr^{ra}! You^{ra} will live alone, and die alone, and Resurrected alone, and enter the Paradise alone. A group from the people of Al Iraq would be fortunate with you^{ra} being in charge of your^{ra} washing and your^{ra} burial’.

فَإِذَا أَنَا مِتُّ فَمُدِّي الْكِسَاءَ عَلَى وَجْهِي ثُمَّ أَفْعُدِي عَلَى طَرِيقِ الْعِرَاقِ فَإِذَا أَقْبَلَ رَكْبٌ فَقُومِي إِلَيْهِمْ وَ قُولِي هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ ص قَدْ تُوُفِّيَ

So when I^{ra} pass away, then extent the blanket upon my^{ra} face then sit upon the road of Al-Iraq. When riders come, then stand to them and say, ‘This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww} who has expired’.

قَالَتْ فَدَخَلَ إِلَيْهِ قَوْمٌ مِنْ أَهْلِ الرَّبَذَةِ فَقَالُوا يَا أَبَا ذَرٍّ مَا تَشْتَكِي قَالَ دُئِبِي قَالُوا فَمَا تَشْتَهِي قَالَ رَحْمَةَ رَبِّي قَالُوا هَلْ لَكَ بِطَبِيبٍ قَالَ الطَّبِيبُ أَمْرَضَنِي

She said, ‘A group from the people of Al-Rabza entered to see him^{ra}, and they said, ‘O Abu Zarr^{ra}! What is your^{ra} complaint?’ He^{ra} said, ‘My^{ra} sins’. They said, ‘So what do you^{ra} desire?’ He^{ra} said, ‘Mercy of my^{ra} Lord^{azwj}’. They said, ‘Is there any doctor for you^{ra}?’ He^{ra} said, ‘The doctor made me^{ra} sick’.

قَالَتْ ابْنَتُهُ فَلَمَّا عَايَنَ سَعْيُهُ يَقُولُ مَرْحَباً بِحَبِيبٍ أَتَى عَلَى فَاقَةٍ لَا أَفْلَحَ مِنْ نَدَمِ اللَّهِ هَمَّ خَفَنِي خِنَاقَكَ فَوَ حَقَّكَ إِنَّكَ لَتَعْلَمُ أَنِّي أَحْبُّ لِقَاءَكَ

His^{ra} daughter said, 'When I observed, I heard him^{ra} saying, 'Welcome to the beloved who comes upon destitution to make succeed the one who regrets. O Allah^{azwj}! Strangle me^{ra} with Your^{azwj} Strangulation, for by Your^{azwj} right, You^{azwj} Know that I^{ra} loved to meet You^{azwj}'.

قَالَتْ ابْنَتُهُ فَلَمَّا مَاتَ مَدَدْتُ الْكِسَاءَ عَلَى وَجْهِهِ ثُمَّ قَعَدْتُ عَلَى طَرِيقِ الْعِرَاقِ فَجَاءَ نَقْرٌ فَقُلْتُ لَهُمْ يَا مَعْشَرَ الْمُسْلِمِينَ هَذَا أَبُو ذَرٍّ صَاحِبُ رَسُولِ اللَّهِ
ص قَدْ تُؤَيِّي فَنَزَلُوا وَ مَشَوْا يَبْكُونَ فَجَاءُوا فَعَسَلُوهُ وَ كَفَّنُوهُ وَ دَفَنُوهُ

His^{ra} daughter said, 'When he^{ra} passed away, I extended the blanket upon his^{ra} face, then I sat upon the road of Al-Iraq. A number came, so I said to them, 'O community of Muslims! This is Abu Zarr^{ra}, companion of Rasool-Allah^{saww}, has expired'. They descended and walked crying. They came and washed him^{ra}, and enshrouded him^{ra} and buried him^{ra}.

وَ كَانَ فِيهِمُ الْأَشْتَرُ فَرَوَى أَنَّهُ قَالَ كَفَّنْتُهُ فِي حُلَّةٍ كَانَتْ مَعِيَ قِيمَتُهَا أَرْبَعَةُ آلَافٍ دِرْهَمٍ

And among them was Al-Ashtar, and it is reported that he said, ' I enshroud him^{ra} in a garment which was with me, its value was four thousand Dirhams.

فَقَالَتْ ابْنَتُهُ فَكُنْتُ أَصَلِّي بِصَلَاتِهِ وَ أَصُومُ بِصِيَامِهِ فَبَيْنَا أَنَا ذَاتَ لَيْلَةٍ نَائِمَةٌ عِنْدَ قَبْرِهِ إِذْ سَمِعْتُهُ يَتَهَجَّدُ بِالْقُرْآنِ فِي نَوْمِي كَمَا كَانَ يَتَهَجَّدُ بِهِ فِي حَيَاتِهِ
فَقُلْتُ يَا أَبَتِي مَاذَا فَعَلَ بِكَ رَبُّكَ قَالَ يَا بَنِي قَدِمْتُ عَلَى رَبِّ كَرِيمٍ رَضِيَ عَنِّي وَ رَضِيَتْ عَنْهُ وَ أَكْرَمَنِي وَ حَيَّانِي فَأَعْمَلِي وَ لَا تَعْتَرِي.

His daughter said, 'I prayed his^{ra} Salat and Fasted his^{ra} Fasts. While I was asleep one night by his^{ra} grave, when I heard him^{ra} reciting the Quran in my sleep just as he^{ra} used to recite it during his^{ra} lifetime. I said, 'O father^{ra}! What has your^{ra} Lord^{azwj} Done with you^{ra}?' He^{ra} said, 'O my^{ra} daughter! I^{ra} arrived to the Benevolent Lord^{azwj} and He^{azwj} is Pleased from me^{ra}, and I^{ra} am pleased from Him^{azwj}, and He^{azwj} Honoured me^{ra} and my^{ra} life and my^{ra} deeds did not deceive me^{ra}'.⁵⁰³

38- فس، تفسير القمي لَقَدْ تَابَ اللَّهُ بِالنَّبِيِّ عَلَى الْمُهَاجِرِينَ وَ الْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ قَالَ الصَّادِقُ ع هَكَذَا نَزَلَتْ وَ هُمْ أَبُو ذَرٍّ وَ
أَبُو خَيْثَمَةَ وَ عَمَرُو بَنِي وَهَبٍ الَّذِينَ تَخَلَّفُوا ثُمَّ حَفُّوا بِرَسُولِ اللَّهِ ص.

Tafseer Al-Qummi - **Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers, those who followed him during the time of difficulty, [9:117].** Al-Sadiq^{asws} said: 'This is how it was Revealed, and they are Abu Zarr^{ra} and Abu Khaysama, and Amro bin Wahab – those who had stayed behind (in the military expedition of Tabuk), then they joined up with Rasool-Allah^{saww}'.⁵⁰⁴

39- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَكْثَرُ عِبَادَةِ أَبِي ذَرٍّ
رَحْمَةُ اللَّهِ عَلَيْهِ التَّفَكُّرُ وَ الْإِغْتِبَارُ.

(The book) 'Al Khisaal' – Ibn al Waleed, from Al Saffar, from Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from the one who reported it,

⁵⁰³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 37

⁵⁰⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 38

‘From Abu Abdullah^{asws} having said: ‘Most of the worship of Abu Zarr^{ra} was the pondering and the learning of lessons’⁵⁰⁵.

40- ل، الخصال أبي عن محمد العطار عن الحسين بن إسحاق التاجري عن علي بن مهزيار عن الحسين بن سعيد عن فضالة عن السكوني عن أبي عبد الله عن أبيه ع قال: بكى أبو ذر رحمه الله عليه من خشية الله عز وجل حتى اشتكى بصره ف قيل له يا أبا ذر لو دعوت الله أن يشفي بصرك فقال إني عنه لمشغول وما هو من أكبر همي قالوا وما يشغلك عنه قال العظيمنتان الجنة والنار.

(The book) ‘Al Khisaal’ – My father, from Muhammad Al Attar, from Al Husayn Bin Is’haq Al Tajir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from fazalat, from Al Sakuni,

‘From Abu Abdullah^{asws} having said: ‘Abu Zarr^{ra} cried from fear of Allah^{azwj} Mighty and Majestic until he^{ra} had complaint of his^{ra} vision. It was said to him^{ra}, ‘O Abu Zarr^{ra}, ‘If you^{ra} could supplicate to Allah^{azwj} to Heal your^{ra} eyes’. He^{ra} said: ‘I^{ra} am too pre-occupied from it, and of what is from my greatest concern’. They said, ‘And what is your^{ra} pre-occupation?’ He^{ra} said, ‘The two great (concerns) – the Paradise and the Fire’⁵⁰⁶.

41- ما، الأماالي للشيخ الطوسي عن موسى بن بكر عن العبد الصالح ع مثله.

(The book) – ‘Al-Amaali’ of the sheykh Al-Tusi – From Musa Bin Bakr, from al Abd Al-Salih (7th Imam^{asws}) – similar to it.

كش، رجال الكشي علي بن محمد القتيبي عن الفضل بن شاذان عن أبيه عن علي بن الحكم عن موسى بن بكر مثله.

(The book) ‘Rijaal Al-Kashy’ – Ali Bin Muhammad Al-Quteybi, from Al-Fazl Bin Shazan, from his father, from Ali Bin Al-Hakam, from Musa Bin Bakr – similar to it’⁵⁰⁷.

42- ص، قصص الأنبياء عليهم السلام الصدوق عن أحمد الحمداي عن علي عن أبيه عن ابن أبي عمير عن أبان بن تغلب عن عكرمة عن ابن عباس في قوله تعالى وإذ أخذنا ميثاقكم لا تسفكون دماءكم ولا تخرجون أنفسكم من دياركم

(The book) ‘Qasas Al Anbiya’ of Al-Sadouq – From Ahmad Al-Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Aban Bin Taghlab, from Ikrimah, from Ibn Abbas – Regarding the Words of the Exalted: **And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. [2:84].**

دخل أبو ذر علياً متوكياً على عصاه على عثمان وعنده مائة ألف درهم حملت إليه من بعض النواحي فقال إني أريد أن أضم إليها مثلها ثم أرى فيها رأيي

Abu Zarr^{ra} entered to see Usman, unwell, leaning upon his^{ra} staff, and with him were one hundred thousand Dirhams carried over to him from one of the regions. He said, ‘I want to add similar to it, then I will opine regarding it with an opinion.

⁵⁰⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 39

⁵⁰⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 40

⁵⁰⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 41

فَقَالَ أَبُو ذَرٍّ أ تَذْكُرُ إِذْ رَأَيْنَا رَسُولَ اللَّهِ ص حَزِينًا عِشَاءً فَقَالَ بَقِيَ عِنْدِي مِنْ فِئَةِ الْمُسْلِمِينَ أَرْبَعَةُ دَرَاهِمٍ لَمْ أَكُنْ فَسَمْتُهَا ثُمَّ فَسَمَهَا فَقَالَ الْآنَ اسْتَخَرْتُ

Abu Zarr^{ra} said, 'Do you remember when we saw Rasool-Allah^{azwj} gloomy one evening and he^{saww} said: 'There remain with me^{saww} from the booty of the Muslims, four Dirhams, I^{saww} have yet to distribute it'. Then he^{saww} distributed them and said, 'Now I^{saww} am at rest'.

فَقَالَ عُثْمَانُ لِكَعْبِ الْأَخْبَارِ مَا تَقُولُ فِي رَجُلٍ أَذَى زَكَاةً مَالِهِ هَلْ يَجِبُ بَعْدَ ذَلِكَ شَيْءٌ قَالَ لَا لَوْ اتَّخَذَ لَبَنَةً مِنْ ذَهَبٍ وَ لَبَنَةً مِنْ فضةٍ فَقَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا ابْنَ الْيَهُودِيَّةِ مَا أَنْتَ وَ النَّظَرُ فِي أَحْكَامِ الْمُسْلِمِينَ فَقَالَ عُثْمَانُ لَوْ لَا صُحْبَتُكَ لَقَتَلْتُكَ ثُمَّ سَيَّرَهُ إِلَى الزَبَدَةِ [الرَّبْدَةِ].

Usman said to Ka'ab Al-Ahbar, 'What are you saying regarding a man who pays the Zakat of his wealth, would anything else be Obligated after that?' He said, 'No, even if he were to take a brick of gold and a brick of silver'. Abu Zarr^{ra} said, 'O son of a Jewess! What are you and the consideration regarding the rulings of the Muslims?' Usman said, 'Had it not been your^{ra} companionship (with the Prophet^{saww}), I would have killed you^{ra}'. Then he exiled him^{ra} to Al-Rabza''⁵⁰⁸.

43- شف، كشف اليقين أحمد بن محمد بن علي بن ربيع عن الحسن بن الحكم الحيري عن سعد بن عثمان الخزاز عن أبي مزيم عن داود بن أبي عوف عن معاوية بن ثعلبة الليثي قال: أ لا أحدثك بحديث لم يحتلط فلت بلى قال مريض أبو ذر فأوصى إلى علي ع فقال بغض من يعود له لو أوصيت إلى أمير المؤمنين عمر كان أجمل لوصيتك من علي

(The book) 'Kashf Al Yaqeen' – Ahmad Bin Mardawiya, from Muhammad Bin Ali Bin Raheem, from Al Hassan Bin Al hakam Al Kahyri, from Sa'ad Bin Usman Al Khazaz, from Abu Maryam, from Dawood Bin Abu Awf, from Muawiya Bin Sa'alba Al Laysi who said,

'Shall I narrated a Hadeeth to you not having been mixed up?' I said, 'Yes'. He said, 'Abu Zarr^{ra} became unwell and bequeathed to Ali^{asws}, so one of the ones who consoled him^{ra} said, 'If only you had bequeathed to the commander of the faithful Umar, it would have been more beautiful for your^{ra} bequest, rather than Ali^{asws}'.

قَالَ وَ اللَّهُ لَقَدْ أَوْصَيْتُ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَقَّ أَمِيرِ الْمُؤْمِنِينَ وَ اللَّهُ إِنَّهُ لِلزَّيغِ الَّذِي يُسْكُنُ إِلَيْهِ وَ لَوْ قَدْ فَارَقَكُمْ لَقَدْ أَنْكَرْتُمُ النَّاسَ وَ أَنْكَرْتُمُ الْأَرْضَ

He^{ra} said, 'By Allah^{azwj}! I^{ra} have bequeathed to the commander of the faithful rightful (of the title) 'Commander of the faithful'. By Allah^{azwj}! He^{asws} is the spring to those who settle to him^{asws}, and if I^{ra} separate from you, you will deny the people and deny the earth'.

قَالَ قُلْتُ يَا أَبَا ذَرٍّ إِنَّا نَعْلَمُ أَنَّ أَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ص أَحَبُّهُمْ إِلَيْكَ قَالَ أَجَلٌ قُلْنَا فَأَيُّهُمْ أَحَبُّ إِلَيْكَ قَالَ هَذَا الشَّيْخُ الْمَظْلُومُ الْمُضْطَهَدُ حَقَّهُ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ.

He (the narrator) said, 'I said, 'O Abu Zarr^{ra}! Let us know the most beloved of them to Rasool-Allah^{saww} and the most beloved of them to you^{ra}'. He^{ra} said, 'Yes'. We said, 'So which

⁵⁰⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 42

of them is the most beloved to you^{ra}?’ He^{ra} said, ‘This Sheykh, the oppressed, the one persecuted for his^{asws} right – meaning Ali^{asws} Bin Abu Talib^{asws}’.⁵⁰⁹

44- شف، كشف اليقين ابنُ مَرْدَوَيْهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَاصِمٍ عَنْ عِمْرَانَ بْنِ عَبْدِ الرَّحِيمِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنْ يَحْيَى بْنِ يَمَانَ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ عَنْ مُعَاوِيَةَ بْنِ تَغْلَبَةَ قَالَ: دَخَلْنَا عَلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ نَعُوذُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقُلْنَا أَوْصِ يَا أَبَا ذَرٍّ قَالَ قَدْ أَوْصَيْتُ قُلْنَا إِلَى مَنْ قَالَ إِلَى أَمِيرِ الْمُؤْمِنِينَ قَالَ قُلْنَا عُثْمَانَ قَالَ لَا وَ لَكِنْ إِلَى أَمِيرِ الْمُؤْمِنِينَ حَقًّا أَمِيرِ الْمُؤْمِنِينَ وَ اللَّهُ إِنَّهُ لَرَبِّي الْأَرْضِ وَ إِنَّهُ لَرَبَّنِي هَذِهِ الْأُمَّةُ وَ لَوْ قَدْ فَقَدْتُمُوهُ لَأَنْكَرْتُمُ الْأَرْضَ وَ مَنْ عَلَيْهَا.

(The book) ‘Kashf Aal Yaqeen’ – Ibn Mardawiyah, from Ahmad Bin Muhammad Bin Aasim, from Imran Bin Abdul Raheem, from Abu Al Salt Al Harwy, from Yahya Bin Yaman, from Sufyan Al Sowry, from Dawood Bin Abu Awf, from Muawiyah Bin Sa’alba who said,

‘We entered to see Abu Zarr^{ra} to console him^{ra} during his^{ra} illness in which he^{ra} passed away. We said, ‘Bequeath, O Abu Zarr^{ra}’. He^{ra} said, ‘I^{ra} have already bequeathed’. We said, ‘To whom?’ He^{ra} said, ‘To the commander of the faithful’. We said, ‘Usman?’ He^{ra} said, ‘No, but to the commander of the faithful rightful (of the title) ‘Commander of the faithful’. By Allah^{azwj}! He^{asws} is the lord of the earth and lord of this community, and if you were to lose him^{asws}, you will deny the earth and the ones upon it’.⁵¹⁰

45- بج، الخرائج و الجرائع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّاسُ فِي غَزَاةِ تَبُوكَ تَخَلَّفَ أَبُو ذَرٍّ فَتَزَلَّ النَّبِيُّ ص فَلَمْ يَبْرَحْ مَكَانَهُ حَتَّى أَصْبَحَ ثُمَّ جَعَلَ يَرْمُقُ الطَّرِيقَ حَتَّى طَلَعَ أَبُو ذَرٍّ يَحْمِلُ أَشْيَاءَهُ عَلَى عَاتِقِهِ

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – From Abu Abdullah^{asws} having said: ‘The people said during the military expedition of Tabuk, ‘Abu Zarr^{ra} has stayed behind’. The Prophet^{saww} descended and did not move from his^{saww} place until morning. Then he^{saww} went on gazing at the road until Abu Zarr^{ra} emerged carrying certain things upon his^{ra} shoulder.

قَالَ وَ قَدْ تَخَلَّفَ عَنْهُ بَعِيرُهُ فَتَلَوَّمَ عَلَيْهِ فَلَمَّا أَبْطَأَ عَلَيْهِ أَخَذَ مَتَاعَهُ وَ مَضَى قَالَ هَذَا أَبُو ذَرٍّ

He^{asws} said: ‘He^{ra} had stayed behind from him^{saww}, his^{ra} camel had lingered. When it was sluggish, he^{ra} took his^{ra} belongings and continued (on foot)’. He^{saww} said: ‘This is Abu Zarr^{ra}’.

ثُمَّ قَالَ النَّبِيُّ ص أَبُو ذَرٍّ يَمْشِي وَحْدَهُ وَ يُحْمِلُ وَحْدَهُ وَ يَمْوُتُ وَحْدَهُ وَ يُبْعَثُ وَحْدَهُ اسْقُوهُ فَإِنَّهُ عَطَشَانُ فَقُلْنَا يَا رَسُولَ اللَّهِ هَذِهِ إِدَاوَةٌ مُعَلَّقَةٌ مَعَهُ بِعَصَا مُلَوَّهٍ مَاءً قَالَ فَالْتَمَسْتُ وَ قَالَ وَ إِنَّاكُمْ أَنْ تَقْتُلُوهُ عَطَشًا اسْقُوهُ فَإِنَّهُ عَطَشَانُ

Then the Prophet^{saww} said: ‘Abu Zarr^{ra} walks alone, and lives alone, and will die alone, and be Resurrected alone. Quench him^{ra} for he^{ra} is thirsty’. We said, ‘O Rasool-Allah^{saww}! This here is a container hanging with his^{ra} staff, it is filled with water’. He^{saww} said: ‘And beware of killing him^{ra} thirsty! Quench him^{ra}, for he^{ra} is thirsty’.

قَالَ أَبُو قَتَادَةَ فَأَخَذْتُ فَدَحِي فَمَلَأْتُهُ ثُمَّ سَعَيْتُ بِهِ نَحْوَهُ حَتَّى لَقِيتُهُ فَبَرَكْتُ عَلَى رُكْبَتَيْهِ ثُمَّ شَرِبْتُ حَتَّى أَتَى عَلَيْهِ فَقُلْتُ رَحِمَكَ اللَّهُ أ بَلَغَ مِنْكَ الْعَطَشُ مَا أَرَى وَ هَذِهِ إِدَاوَةٌ مَعَكَ مُلَوَّهٌ مَاءً قَالَ إِنِّي مَرَرْتُ عَلَى نَضْحَةٍ مِنَ السَّمَاءِ فَأَوْدَعْتُهَا إِدَاوَتِي وَ قُلْتُ أَسْقِيهَا رَسُولَ اللَّهِ ص.

⁵⁰⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 43

⁵¹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 44

Abu Qatada said, 'I grabbed my cup and filled it, then sprinted with it to near him^{asws} until I met him^{ra}. He^{ra} was kneeling upon his^{ra} knees. Then he^{ra} drank until I came to him^{ra} and said, 'May Allah^{azwj} have Mercy on you^{ra}! Has the extent of thirst reached from you^{ra} what I see, and this here is a container full of water?' He^{ra} said, 'I^{ra} passed by rain water and I^{ra} collected it in my^{ra} container, and I^{ra} said, 'I^{ra} shall quench Rasool-Allah^{saww} with it'.⁵¹¹

46- سن، المحاسن ابن فضال عن أبي المغزى عن ابن مسكان عن سليمان بن خالد فيما أظن عن أبي عبد الله ع قال: رأي أبو ذر رضي الله عنه يسقي حمرا له بالترد فقال له بعض الناس أ ما لك يا أبا ذر من يستقي لك هذا الحمار فقال سمعت رسول الله ص يقول ما من ذابة إلا وهي تسأل كل صباح اللهم ارزقني مليكا صالحا يشبعني من العلف ويؤيني من الماء ولا يكلني فوق طاقتي فأنا أحب أن أسقيه بنفسي.

(The book) 'Al Mahasin' – Ibn Fazzal, from Abu Al Mi'zy, from Ibn Muskan, from Suleyman Bin Khalid among what I think,

'From Abu Abdullah^{asws} having said: 'Abu Zarr^{ra} was seen watering a donkey of his^{ra} at Al Rabza. One of the people said to him^{ra}, 'O Abu Zarr^{ra}! Is there no one who can water this donkey for you^{ra}? He^{ra} said, 'I^{ra} heard Rasool-Allah^{saww} saying: 'There is none from an animal except and it asks every morning, 'O Allah^{azwj}! Grace me a righteous owner who will satiate me from the fodder and sustains me from the water and does not encumber me above my strength', therefore I^{ra} love to water it myself^{ra}'.⁵¹²

47- يج، الخرائج و الجرائح زوي عن أبي ذر أنه قال: كنت و عثمان تمشي و رسول الله ص متكى في المسجد فجلسنا إليه ثم قام عثمان و أبو ذر جالس

(The book) – 'Al-Kharaij Wa Al-Jaraih' – It is reported from Abu Zarr^{ra} having said, 'I^{ra} and Usman were walking and Rasool-Allah^{saww} was reclining in the Masjid, so we sat to him^{saww}. Then Usman stood up and Abu Zarr^{ra} (remained) seated.

فقال ص له بأي شيء كنت تناجي عثمان قال كنت أقرأ سورة من القرآن قال أما إنه سيغضبك و تبغضه و الظالم منكما في النار قلت إنا لله و إنا إليه راجعون الظالم مبي و منه في النار فأبينا الظالم فقال يا أبا ذر قل الحق و إن وجدته مرأ تلقني على العهد.

He^{saww} said to him^{ra}: 'With which thing were you^{ra} whispering to Usman?' He^{ra} said, 'I^{ra} was reciting a Chapter from the Quran'. He^{saww} said: 'He will be hating you^{ra} and you^{ra} will hate him, and the unjust one from you two would be in the Fire'. I^{ra} said, 'We are for Allah^{azwj} and to Him^{azwj} we are returning! The unjust one from me^{ra} and him would be in the Fire, so which of us is the unjust one?' He^{saww} said: 'O Abu Zarr^{ra}! Speak the truth and even if you^{ra} find it to be bitter, you^{ra} will meet me^{ra} while being upon the Covenant'.⁵¹³

48- دعوات الراوندي، عن أمير المؤمنين ع قال: وعك أبو ذر رضي الله عنه فأتيت رسول الله ص فقلت يا رسول الله إن أبا ذر قد وعك فقال امضي بنا إليه نعوذه فمضينا إليه جميعاً فلما جلسنا قال رسول الله ص كيف أصبحت يا أبا ذر قال أصبحت وعكاً يا رسول الله

(The book) 'Dawaat' of Al-Rawandy – From Amir Al-Momineen^{asws} having said: 'Abu Zarr^{ra} fainted, so I^{asws} came to Rasool-Allah^{saww} and said: 'O Rasool-Allah^{saww}! Abu Zarr^{ra} has

⁵¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 45

⁵¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 46

⁵¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 47

fainted'. He^{saww} said: 'Come let us^{asws} go to console him^{ra}'. We^{asws} went to him^{ra} altogether. When we^{asws} sat, Rasool-Allah^{saww} said: 'How have you^{ra} become, O Abu Zarr^{ra}?'. He^{ra} said, 'O Rasool-Allah^{saww}! I^{ra} became unconscious'.

فَقَالَ أَصْبَحْتُ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ قَدْ انْعَمَسَتْ فِي مَاءِ الْحَيَوَانِ وَ قَدْ عَفَرَ اللَّهُ لَكَ مَا يَفْدُحُ فِي دِينِكَ فَأُبَشِّرْ يَا أَبَا ذَرٍّ.

He^{saww} said: 'You^{ra} became in a Garden from the Gardens of the Paradise which had been immersed in the water of (river) Al-Haywaan, and Allah^{azwj} has Forgiven for you what was criticised in your^{ra} Religion, so receive glad tidings, O Abu Zarr^{ra}!'⁵¹⁴

49- شف، كشف اليقين من كتاب عتيق في المناقب قال أخبرني محوّل بن إبراهيم عن عبد الرحمن بن أبي رافع عن أبيه عن أبي ذرّ قال: لما سبر عثمّان أبا ذرّ إلى الرّيدة أتته أسلم عليه فقال أبو ذرّ أن اصبر لي ولأناس معي عدّة إنّها ستكون فتنّة و لست أدركها و لعلكم تدركونها فاتّقوا الله و عاكفكم بالشّيخ عليّ بن أبي طالب

(The book) 'Kashf Al Yaqeen' – From the book in 'Al Manaqib', he said, 'I was informed by Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Abu Rafie, from his father,

From Abu Zarr^{ra} having said, 'When Usman exiled Abu Zarr^{ra} to Al-Rabza, I came to greet unto him^{ra}. Abu Zarr^{ra} said, 'Be patient for me^{ra}, and for the people there is a term with me^{ra}. Surely, a Fitna (strife) will be occurring and I^{ra} won't be coming across it and perhaps you will come across it, so fear Allah^{azwj} and it is upon you to be with the sheykh Ali^{asws} Bin Abu Talib^{asws}.

فإني سمعت رسول الله ص و هو يقول أنت أول من آمن بي و أول من يضافحني يوم القيامة و أنت الصديق الأكبر و أنت الفاروق الذي يفرق بين الحق و الباطل و أنت يغسب المؤمنين و المال يغسب الكفرة.

I^{ra} heard Rasool-Allah^{saww} and he^{saww} said: 'You^{ra} are the first one to believe in me^{saww}, and the first one to shake my^{saww} hand on the Day of Qiyamah, and you^{asws} are the greatest truthful (Siddique), and you^{asws} are the differentiator (Farouq) who differentiates between the truth and the falsehood, and you^{asws} are the leader (Yasoob) of the Momineen, and the wealth is the leader of the Kafirs''⁵¹⁵.

50- كا، الكافي عليّ بن إبراهيم رفعه قال: لما مات ذرّ بن أبي ذرّ مسح أبو ذرّ القبر بيده ثم قال رحمك الله يا ذرّ و الله إن كنت بي باراً و لقد قبضت و إني عنك لراضٍ أما و الله ما بي فخذك و ما عليّ من غصاصة و ما لي إلى أحد سوى الله من حاجة و لو لا هول المطلع لستني أن أكون مكانك و لقد شغلني الحزن لك عن الحزن عليك

Al-Kafi – Ali Bin Ibrahim, raising it, said, 'When Zarr son of Abu Zarr died, Abu Zarr^{ra} wiped the grave with his^{ra} hand, then he^{ra} said, 'May Allah^{azwj} have Mercy on you^{ra}, O Abu Zarr^{ra}! You were righteous with me^{ra} and you (your soul) has been captured, and I^{ra} am pleased from you. But, by Allah^{azwj}, your loss is not with me^{ra}, and there is no grief upon me^{ra}, and there is no need for me to anyone besides Allah^{azwj}, and had there not been for the emerging horror, it would have cheered me^{ra} to be in your place, and the grief for you has pre-occupied me^{ra} from grieving upon you.

⁵¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 48

⁵¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 49

وَاللَّهُ مَا بَكَيْتُ لَكَ وَ لَكِنْ بَكَيْتُ عَلَيْكَ فَلَيْتَ شِعْرِي مَا دَا قُلْتُ وَ مَا دَا قِيلَ لَكَ لِمَ قَالَ اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ لَهُ مَا افْتَرَضْتُ عَلَيْهِ مِنْ حَقِّي فَهَبْ لَهُ مَا افْتَرَضْتُ عَلَيْهِ مِنْ حَقِّكَ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي.

By Allah^{azwj}! I^{ra} will not cry for you but I^{ra} shall cry upon you, for I^{ra} am not aware what you will say and what would be said to you'. Then he^{ra} said, 'O Allah^{azwj}! I^{ra} have gifted to him what You^{azwj} Obligated upon him of my^{ra} rights, so Gift to him what You^{azwj} Obligated upon him from Your^{azwj} rights, for You^{azwj} are more rightful with the generosity than I^{ra} am".⁵¹⁶

51- كا، الكافي العدد عن سهل عن محمد بن الحسن عن محمد بن حفص التميمي عن أبي الجعفر الخثعمي قال قال: لَمَّا سَرَّ عُثْمَانُ أَبَا ذَرٍّ إِلَى الرَّبَذَةِ شَيْعَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ عَقِيلٌ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ عَمَّارُ بْنُ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ فَلَمَّا كَانَ عِنْدَ الْوَدَاعِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا بَا ذَرٍّ إِنَّمَا غَضِبْتَ لِلَّهِ عَزَّ وَ جَلَّ فَانْجُ مِنْ غَضَبِهِ لَهُ

Al Kafi – The number, from Sahl, from Muhammad Bin Al Hassan, from Muhammad Bin Hafs Al Tameemi, from Abu Al Ja'far Al Khas'amy who said,

'When Usman exiled Abu Zarr^{ra} to Al-Rabza, Amir Al-Momineen^{asws}, and Aqeel, and Al-Hassan^{asws} and Al-Husayn^{asws}, and Ammar Bin Yasser^{ra} escorted him^{ra}. When it was during the farewell Amir Al-Momineen^{asws} said: 'O Abu Zarr^{ra}! But rather you^{ra} got angry for the Sake of Allah^{azwj} Mighty and Majestic so have hope from the One^{azwj} you^{ra} were angered for.

إِنَّ الْقَوْمَ خَافُوكَ عَلَى دُنْيَاهُمْ وَ حَفَّتْهُمْ عَلَى دِينِكَ فَأَرْحَلُوكَ عَنِ الْفَنَاءِ وَ امْتَحَنُوكَ بِالْبَلَاءِ وَ وَ اللَّهُ لَوْ كَانَتِ السَّمَاوَاتُ وَ الْأَرْضُ عَلَى عَبْدٍ رَتَقًا ثُمَّ اتَّقَى اللَّهُ جَعَلَ لَهُ مِنْهَا مَخْرَجًا فَلَا يُؤْنِسُكَ إِلَّا الْحَقُّ وَ لَا يُوحِشُكَ إِلَّا الْبَاطِلُ

The people are scaring you^{ra} upon their world and you^{ra} are scaring them upon your^{ra} Religion so they exiled you^{ra} from (that which is) doomed and tested you^{ra} by the affliction. And, by Allah^{azwj}, if the skies and the earth are (forced) to closed-up on a servant, then Allah^{azwj} would (surely) Open up a way out for him. Let nothing comfort you^{ra} except for the truth, and let nothing scare you^{ra} except for the falsehood'.

ثُمَّ تَكَلَّمَ عَقِيلٌ فَقَالَ يَا بَا ذَرٍّ أَنْتَ تَعْلَمُ أَنَّا نُحِبُّكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ نُحِبُّنَا وَ أَنْتَ قَدْ خَفِظْتَ فِيْنَا مَا صَبَّحَ النَّاسُ إِلَّا الْقَلِيلَ فَتَوَاتَبَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِذَلِكَ أَخْرَجَكَ الْمُخْرِجُونَ وَ سَيَّرَكَ الْمُسَيِّرُونَ فَتَوَاتَبَكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَاتَّقِ اللَّهَ وَ اعْلَمْ أَنَّ اسْتِغْفَاءَكَ الْبَلَاءِ مِنَ الْجَزَعِ وَ اسْتِيطَاعَكَ الْعَافِيَةِ مِنَ الْيَأْسِ قَدَحَ الْيَأْسِ وَ الْجَزَعِ وَ قُلْ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

Then Aqeel^{ra} spoke saying, 'O Abu Zarr^{ra}! You^{ra} know that we love you^{ra}, and we know that you^{ra} love us, and you^{ra} have preserved with regards to us what the people have wasted except for a few. So your^{ra} Reward is upon Allah^{azwj}, and it is for that that they have thrown you^{ra} out as the castaway and made you^{ra} travel in the exile. Your^{ra} Reward is upon Allah^{azwj} Mighty and Majestic. Fear Allah^{azwj} and know that you^{ra} should resign to the affliction from the anxiety and your^{ra} deterioration of the health from the despair. Leave the resignation and the despair and say, 'Allah^{azwj} is Sufficient for me^{ra} and the best Advocate'.

ثُمَّ تَكَلَّمَ الْحَسَنُ ع فَقَالَ يَا عَمَّاهُ إِنَّ الْقَوْمَ قَدْ أَتَوْا إِلَيْكَ مَا قَدْ تَرَى وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بِالْمَنْظَرِ الْأَعْلَى قَدَحَ عَنْكَ دَجَرَ الدُّنْيَا بِذِكْرِ فِرَاقِهَا وَ شِدَّةِ مَا يَرِدُ عَلَيْكَ لِرِجَاءِ مَا بَعْدَهَا وَ اصْبِرْ حَتَّى تَلْقَى نَبِيَّكَ ص وَ هُوَ عَنْكَ رَاضٍ إِنْ شَاءَ اللَّهُ

⁵¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 50

Then Al-Hassan^{asws} spoke saying: 'O uncle^{ra}! The people have meted out to you^{ra} what you^{ra} have seen, and Allah^{azwj} is Watching from High above. So leave the memories of the world by remembrance of its separation and the difficulties, by what will be coming to you^{ra} of the ease after it, and be patient until you^{ra} meet your^{ra} Prophet^{saww}, and he^{saww} will be pleased with you^{ra}, Allah^{azwj} Willing'.

ثُمَّ تَكَلَّمَ الْحُسَيْنُ ع فَقَالَ يَا عَمَّاهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَادِرٌ أَنْ يُعَيِّرَ مَا تَرَى وَ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ إِنَّ الْقَوْمَ مَنَعُوكَ دُنْيَاهُمْ وَ مَنَعْتَهُمْ دِينَكَ فَمَا أَغْنَاكَ عَمَّا مَنَعُوكَ وَ أَحْوَجَهُمْ إِلَى مَا مَنَعْتَهُمْ فَعَلَيْكَ بِالصَّبْرِ وَ إِنَّ الْحَيَّرَ فِي الصَّبْرِ وَ الصَّبْرَ مِنَ الْكُزْمِ وَ دَعِ الْجَزَعَ فَإِنَّ الْجَزَعَ لَا يُغْنِيكَ

Then Al-Husayn^{asws} spoke saying: 'O uncle^{ra}! Allah^{azwj} Blessed and Exalted has the Power to Change what you^{ra} see, and every day He^{azwj} is in (a State of) Glory. The people have denied you^{ra} their world, and you^{ra} have denied them your^{ra} Religion. So what is your^{ra} need from what they have denied you^{ra}, and they are in greatest need for what you^{ra} have denied them. It is for you^{ra} to observe patience, for the goodness is in the patience, and the patience is from the generosity. And leave the anxiety, for the anxiety does not avail'.

ثُمَّ تَكَلَّمَ عَمَّارٌ رَضِيَ اللَّهُ عَنْهُ فَقَالَ يَا بَا ذَرَّ أَوْحَشَ اللَّهُ مَنْ أَوْحَشَكَ وَ أَخَافَ مَنْ أَخَافَكَ إِنَّهُ وَ اللَّهُ مَا مَنَعَ النَّاسَ أَنْ يَقُولُوا الْحَقَّ إِلَّا الرُّكُوءُ إِلَى الدُّنْيَا وَ الْحُبُّ لَهَا أَلَا إِنَّمَا الطَّاعَةُ مَعَ الْجُمَاعَةِ وَ الْمُلْكُ لِمَنْ غَلَبَ عَلَيْهِ وَ إِنَّ هَؤُلَاءِ الْقَوْمَ دَعَا النَّاسَ إِلَى دُنْيَاهُمْ فَأَجَابُوهُمْ إِلَيْهَا وَ وَهَبُوا لَهُمْ دِينَهُمْ فَخَسِرُوا الدُّنْيَا وَ الْآخِرَةُ وَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ

Then Ammar^{ra} spoke saying, 'O Abu Zarr^{ra}! May Allah^{azwj} Make lonely the one who made you^{ra} to be lonely, and Frighten the one who (tried to) frightened you^{ra}. By Allah^{azwj}! Nothing prevents the people from speaking the truth except their reliance upon the world and the love for it. But rather, the obedience is with the group and the kingdom is for the one who overcomes it, and this group of people have called the people to their world, so they responded to them for it and bestowed their Religion upon them. Thus, they incurred the loss of the world and the Hereafter, and that is the clear loss'.

ثُمَّ تَكَلَّمَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا بِي وَ أُمِّي هَذِهِ الْوُجُوهُ فَلَيْ يَ إِذَا رَأَيْتُكُمْ ذَكَرْتُ رَسُولَ اللَّهِ ص بِكُمْ وَ مَا لِي بِالْمَدِينَةِ شَجْنٌ وَ لَا سَكَنٌ غَيْرَكُمْ وَ إِنَّهُ ثَقُلَ عَلَى عُثْمَانَ جَوَارِي بِالْمَدِينَةِ كَمَا ثَقُلَ عَلَى مُعَاوِيَةَ بِالشَّامِ

Then Abu Zarr^{ra} spoke saying, 'Peace be upon you all, and the Mercy of Allah^{azwj} and His^{azwj} Blessings! May my^{ra} father and my^{ra} mother (be sacrificed for you all). These are the faces, when I^{ra} see them, I^{ra} remember the Rasool-Allah^{saww}. And what is there for me^{ra} in Al-Medina to dwell in apart from you all? And it became heavy upon Usman to let me^{ra} (live) in the neighbourhood of Al-Medina just as it became heavy upon Muawiya in Syria.

قَالَ أَنْ يُسَرِّبَنِي إِلَى بَلَدٍ فَطَلَبْتُ إِلَيْهِ أَنْ يَكُونَ ذَلِكَ إِلَى الْكُوفَةِ فَرَعِمَ أَنَّهُ يَخَافُ أَنْ أَفْسِدَ عَلَى أَحِبِّهِ النَّاسَ بِالْكُوفَةِ وَ آتَى بِاللَّهِ لَيْسَ يَرِينِي إِلَى بَلَدٍ لَا أَرَى فِيهَا أُنْسًا وَ لَا أَسْمَعَ بِهَا حَسِيْسًا وَ إِنِّي وَ اللَّهُ مَا أُرِيدُ إِلَّا اللَّهَ عَزَّ وَ جَلَّ صَاحِبًا وَ مَا لِي مَعَ اللَّهِ وَخَشَةَ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ سَيِّدِنَا وَ آلِهِ الطَّيِّبِينَ.

He (Usman) decided that he would exile me^{ra} to a town, so I^{ra} said it should be Al-Kufa. He feared that I^{ra} would spoil the relationship of his brother with the people in Al-Kufa. By Allah^{azwj} He is sending me^{ra} to a place in which I^{ra} will neither see any human being nor hear a humming sound. By Allah^{azwj}! I^{ra} do not want anyone except Allah^{azwj} as a companion, and

what is the loneliness for me^{ra} when Allah^{azwj} is with me^{ra}. ***Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]***, and greetings of Allah^{azwj} be upon our Chief Muhammad^{saww} and his^{saww} purified Progeny^{asws},⁵¹⁷

⁵¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 12 H 51

CHAPTER 13 – SITUATIONS OF AL-MIQDAD^{ra} WHAT IS SPECIALISES HIM^{ra} FROM THE MERITS, AND IN IT ARE MERITS OF SOME OF THE COMPANIONS

1- مع، معاني الأخبار ن، عيون أخبار الرضا عليه السلام أبي عن القاسم بن محمد بن علي بن إبراهيم التهاوندي عن صالح بن راهويه عن أبي حنبل مولى الرضا عن الرضا ع قال: نزل جبرئيل على النبي ص فقال يا محمد إن ربك يقرئك السلام و يقول إن الأبكار إذا أدركت النساء فلا دواء لهن إلا البعول و إلا لم فإذا أتبع الثمر فلا دواء له إلا اجتناؤه و إلا أفسدته الشمس و غيرته ريح و إن الأبكار إذا أدركت ما تدرى النساء فلا دواء لهن إلا البعول و إلا لم يؤمن عليهن الفتنه

(The books) 'Ma'ani Al Akhbaar' (and) 'Uyoon Akhbaar Al Reza^{asws} – My father, from Al Qasim Bin Muhammad Bin Ali Bin Ibrahim Al Nahawandy, from Salih Bin Rahwaya, from Abu Hayyun,

'A slave of Al-Reza^{asws} said, 'Jibraeel^{as} descended unto the Prophet^{saww} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the greetings to you^{saww} and Says: "The virgins from the women are at the status of the fruit upon the tree, so when the fruit ripens then there is no cure for it except to take it away or else the sun would spoil it and its smell would change; and when the virgins reach what the women tend to reach, then there is no cure for them except the husband, or else there is no safety upon them of the temptation'.

فصعد رسول الله ص المنبر فخطب الناس ثم أعلمهم ما أمرهم الله به فقالوا ممن يا رسول الله فقال الأكفاء فقالوا ومن الأكفاء فقال المؤمنون بعضهم أكفاء بعض

Rasool-Allah^{saww} ascended the pulpit and addressed the people, then let them know of what Allah^{azwj} had Commanded him^{saww} with. They said, '(Get them married) to who, O Rasool-Allah^{saww}? He^{saww} said: 'The matches'. They said, 'And who are the matches?' He^{saww} said: 'The Momineen are a match for each other'.

ثم لم ينزل حتى روج ضباعة المقداد بن الأسود ثم قال أيها الناس إنما زوجت ابنة عمي المقداد ليتضع النكاح.

Then he^{saww} did not descend until he^{saww} got Suba'a married to Al-Miqdad Bin Al-Aswad^{ra}, then said: 'O you people! But rather I^{saww} got a daughter of my^{saww} uncle married to Al-Miqdad^{ra} in order to place the Marriage"⁵¹⁸.

2- كا، الكافي علي عن أبيه عن ابن فضال عن ثعلبة عن عمر بن أبي بكار عن أبي بكر الحضرمي عن أبي عبد الله ع قال: إن رسول الله ص روج المقداد بن الأسود ضباعة ابنة الزبير بن عبد المطلب و إنما روجه ليتضع المنكح و ليتأسوا برسول الله ص و يعلموا أن أكثرهم عند الله أنفاهم.

Al Kafi – Ali, from his father, from Ibn Fazzal, from Sa'alba, from Umar Bin Abu Bakkar, from Abu Bakr Al Hazrami,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} got Al-Miqdad Bin Al-Aswad^{ra} married to Suba'a, a daughter of Al-Zubeyr Bin Abdul Muttalib^{asws}, and rather he^{saww} got him^{ra}

⁵¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 13 H 1

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people with their nobility and their uniting upon snatching away the authority of Rasool-Allah^{saww} away from their^{asws} hands’.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ وَيْحَكَ وَاللَّهِ لَقَدْ اجْتَهَدْتُ نَفْسِي لَكُمْ قَالَ لَهُ الْمِقْدَادُ وَاللَّهِ لَقَدْ تَرَكْتُ رَجُلًا مِنَ الَّذِينَ يَأْمُرُونَ بِالْحَقِّ وَ بِهِ يَغْدُلُونَ أَمَا وَاللَّهِ لَوْ أَنَّ لِي عَلَى قُرَيْشٍ أَعْوَانًا لَفَاتَلْتُهُمْ قِتَالِي إِيَّاهُمْ يَوْمَ بَدْرٍ وَأُحُدٍ

Abdul Rahman said to him^{ra}, ‘Woe be unto you^{ra}! I have exerted myself for you all’. Al Miqdad^{ra} said to him, ‘You have neglected a man from those whom are instructing **with the Truth and by it they are dispensing justice [7:181]**. But by Allah^{azwj}! There are supporters for me^{ra} against Quraysh to fight against them my^{ra} fighting them on the days of Badr and Ohad’.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ تَكَلَّمْتَ أَتَمَّكَ يَا مِقْدَادُ لَا يَسْمَعَنَّ هَذَا الْكَلَامَ مِنْكَ النَّاسُ أَمْ [أَمَا] وَاللَّهِ إِنِّي لَخَائِفٌ أَنْ تَكُونَ صَاحِبَ فُرْقَةٍ وَ فِتْنَةٍ

Abdul Rahman said to him^{ra}, ‘May your^{ra} mother be bereft of you^{ra}, O Miqdad^{ra}! Do not let the people hear this speech from you^{ra}, or by Allah^{azwj}, I fear that you will become one of alienation and strife’.

قَالَ جُنْدَبٌ فَأَتَيْتُهُ بَعْدَ مَا انْصَرَفَ مِنْ مَقَامِهِ فَقُلْتُ لَهُ يَا مِقْدَادُ أَنَا مِنْ أَعْوَانِكَ فَقَالَ رَحِمَكَ اللَّهُ إِنَّ الَّذِي تُرِيدُ لَا يُعْنِي فِيهِ الرَّجُلَانِ وَالْثَلَاثَةُ فَخَرَجْتُ مِنْ عِنْدِهِ فَأَتَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَذَكَرْتُ لَهُ مَا قَالَ وَ مَا قُلْتُ قَالَ فَدَعَا لَنَا بِخَيْرٍ .

Jundab^{ra} said, ‘I^{ra} came to him^{ra} after he had left from his^{ra} place and said to him^{ra}, ‘O Miqdad^{ra}, I^{ra} am from your^{ra} supporters’. He^{ra} said, ‘May Allah^{azwj} have Mercy on you^{ra}, that which we^{ra} want cannot be availed by two men and three’. So I^{ra} went out from him^{ra} and came to Ali^{asws} Bin Abu Talib^{asws} and mentioned to him^{asws} what he^{ra} had said and what I^{ra} had said. He^{asws} supplicated to us^{ra} with goodness” .⁵²²

6- حَتَّى، الإختصاص أَهْمُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ مُحَسِّنٍ عَنْ سَعْدٍ عَنِ الْأَشْعَرِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْقَاسِمِ الْإِيَادِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا مَنَزَلَةُ الْمِقْدَادِ بْنِ الْأَسْوَدِ فِي هَذِهِ الْأُمَّةِ كَمَنَزَلَةِ أَلِفٍ فِي الْقُرْآنِ لَا يَلْزُقُ بِهَا شَيْءٌ.

(The book) ‘Al Ikhtisas’ – Ahmad Bin Muhammad, and Muhammad Bin Musin, from Sa’ad, from Al Ash’ari, from one of our companions, from Abu Al Qasim Al Iyadi, from Hisham Bin Salim who said,

‘But rather the status of Al-Miqdad Bin Al-Aswad^{ra} in this community is like the status of (the letter) ‘Alif’ in the Quran, not gets attached with it” .⁵²³

7- كَش، رجال الكشي حَدَّثُونِي عَنْ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدٍ بْنِ مَسْعُودٍ عَنْ جَبْرِئِيلَ بْنِ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدٍ بْنِ بَشِيرٍ عَنْ حَدَّثَهُ قَالَ: مَا بَقِيَ أَحَدٌ إِلَّا وَ قَدْ جَالَ حَوْلَهُ إِلَّا الْمِقْدَادُ بْنُ الْأَسْوَدِ فَإِنَّ قَلْبَهُ كَانَ مِثْلَ زُبُرِ الْحَدِيدِ.

(The book) ‘Rijal Al Kashy’ – Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, and Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Muhammad Bin Isa, from Al Nazr Bin Suweyd, from Muhammad Bin Bashir, from the one who narrated it, said,

⁵²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 13 H 5

⁵²³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 13 H 6

‘There did not remain anyone except and he had turned a turning except Al Miqdad Bin Al Aswad^{ra}, for his^{ra} heard was like a sheet of iron”.⁵²⁴ (Not a Hadeeth)

8- كش، رجال الكشي طاهر بن عيسى الزرقاني رفعه إلى محمد بن سفيان عن محمد بن سليمان الديلمي عن علي بن أبي حمزة قال سمعت أبا عبد الله ع يقول قال رسول الله ص يا سلمان لو عرض علمك على مقيّد لكَفَر يا مقيّد لو عرض علمك على سلمان لكَفَر.

(The book) ‘Rijal Al Kashy’ – Tahir Bin Isa Al Warraq, raising it to Muhammad Bin Sufyan, from Muhammad Bin Suleyman Al Daylami, from Ali Bin Abu Hamza who said,

‘I heard Abu Abdullah^{asws} saying: ‘O Salman^{ra}! If your^{ra} knowledge were to be presented to Miqdad^{ra}, he^{ra} would disbelieve. O Miqdad^{ra}! If your^{ra} knowledge were to be presented to Salman^{ra}, he^{ra} would disbelieve’.⁵²⁵

9- كش، رجال الكشي علي بن الحكم عن سيف بن عميرة عن أبي بكر الحضرمي قال قال أبو جعفر ع ارتد الناس إلا ثلاثة نفر سلمان و أبو ذر و المقيّد

(The book) ‘Rijal Al Kashy – Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazrami who said,

‘Abu Ja’far^{asws} said: ‘The people reneged except three persons – Salman^{ra}, and Abu Zarr^{ra} and Al-Miqdad^{ra}’.

قال قلت فعما قال قد كان جاضاً جِيضَةً ثُمَّ رَجَعَ ثُمَّ قَالَ إِنَّ أَرَدْتُ الَّذِي لَمْ يَشْكُ وَ لَمْ يَدْخُلْهُ شَيْءٌ فَالْمِقْدَادُ

He (the narrator) said, ‘So, (what about Ammar^{ra})?’ He^{asws} said: ‘He^{ra} was delayed with a delay, then returned’. Then he^{asws} said, ‘I^{asws} intended those who did not doubt (at all) and nothing entered in him, so it is Al-Miqdad^{ra}’.

فَأَمَّا سَلْمَانُ فَإِنَّهُ عَرَضَ فِي قَلْبِهِ أَنَّ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ ع اسْمَ اللَّهِ الْأَعْظَمَ لَوْ تَكَلَّمَ بِهِ لَأَخَذَتْهُمْ الْأَرْضُ وَ هُوَ هَكَذَا فَلَبَّ وَ وَجِئَتْ عَنْقُهُ حَتَّى تُرِكَتْ كَالسَّلْعَةِ فَمَرَّ بِهِ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا بَا عَبْدِ اللَّهِ هَذَا مِنْ ذَاكَ بَايَعُ فَبَايَعَ

As for Salman^{ra}, it presented in his^{ra} heart that with Amir Al-Momineen^{asws} is the Magnificent name of Allah^{azwj}. If he^{asws} were to speak with it, the ground would seize them, and he^{asws} is like that. So he^{ra} was (hit by a) belt and hurt his^{ra} neck until he^{ra} was left like an article’. Amir Al-Momineen^{asws} passed by him^{ra} and said to him^{ra}: ‘O servant of Allah^{azwj}! This is from that allegiance’. He^{ra} pledged allegiance.

وَ أَمَّا أَبُو ذَرٍّ فَأَمَرَهُ أَمِيرُ الْمُؤْمِنِينَ ع بِالسُّكُوتِ وَ لَمْ يَأْخُذْهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ فَأَبَى إِلَّا أَنْ يَتَكَلَّمَ فَمَرَّ بِهِ عُثْمَانُ فَأَمَرَ بِهِ

And as for Abu Zarr^{ra}, Amir Al-Momineen^{asws} ordered him^{ra} with the silence, and he^{ra} would not take for the Sake of Allah^{azwj} any blame of a blamer. He^{ra} refused except that he^{ra} would speak. Usman passed by him^{ra} and ordered with him^{ra} (with the exiling).

⁵²⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 13 H 7

⁵²⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 13 H 8

ثُمَّ أَتَابَ النَّاسُ بَعْدَهُ وَكَانَ أَوَّلَ مَنْ أَتَابَ أَبُو سَاسَانَ الْأَنْصَارِيُّ وَ أَبُو عَمْرَةَ وَ شُتَيْرَةُ فَكَانُوا سَبْعَةً وَ لَمْ يَكُنْ يَعْرِفُ حَقَّ أَمِيرِ الْمُؤْمِنِينَ إِلَّا هَؤُلَاءِ السَّبْعَةُ.

Then the people repented after it, and the first one to repent was Abu Sasan Al-Ansari, and Abu Amr, and Shuteyra, and they were seven, and did not happen to recognise the right of Amir Al-Momineen^{asws} except these seven”.⁵²⁶

⁵²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 13 H 9

باب 14 فضائل أئمة ص و ما أخبر بوقوعه فيهم و نوادر أحوالهم

CHAPTER 14 – MERITS OF HIS^{saww} COMMUNITY AND WHAT HE^{saww} INFORMED WITH OCCURENCES REGARDING THEM, AND MISCELLANEOUS OF THEIR SITUATIONS

الآيات البقرة وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

The Verses – (Surah) Al Baqarah: ***And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. [2:143]***

آل عمران كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تُنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ

(Surah) Aal-e-Imran: ***You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah; [3:110]***

الحج هُوَ اجْتِبَاءُكُمْ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ وَ اعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَ نِعْمَ النَّصِيرُ

(Surah) Al Hajj: ***He Chose you and did not Make any hardship upon you in the Religion, being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. Therefore, establish the Salat and give the Zakat, and adhere with Allah, He is your Master. So, Excellent is the Master, and Excellent is the Helper! [22:78].***

وَ رَوَى بُرَيْدُ الْعَجْلِيُّ عَنِ الْبَاقِرِ ع قَالَ: نَحْنُ الْأُمَّةُ الْوَسْطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

And it is reported by Bureyd Al-Ijaly, from Al-Baqir^{asws} having said: ‘We (Imams^{asws}) are the intermediary community, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures and His^{azwj} Divine authorities in His^{azwj} earth’.

وَ فِي رِوَايَةٍ أُخْرَى إِنَّمَا يَرْجِعُ الْعَالِي وَ بِنَا يَلْحَقُ الْمَقْصَرُ.

And in another report – ‘To us^{asws} the exaggerator will return, and with us the reducer will join up’.

وَ رَوَى الْحَسَنُكَابِيُّ فِي شَوَاهِدِ التَّنْزِيلِ بِإِسْنَادِهِ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ عَلِيِّ ع أَنَّ اللَّهَ تَعَالَى إِنَّمَا عَنَى بِقَوْلِهِ لِيَكُونُوا شُهَدَاءَ عَلَى النَّاسِ: فَرَسُولُ اللَّهِ ص شَاهِدٌ عَلَيْنَا وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ وَ نَحْنُ الَّذِينَ قَالَ اللَّهُ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا.

And it is reported by Al-Haskani in (the book) Shawahid Al-Tanzeel, by his chain from Suley Bin Qays, from Ali^{asws}: ‘Allah^{azwj} Meant us^{asws} by His^{azwj} Words: ***in order for you (Imams) to***

become witnesses upon the people [2:143]. So, Rasool-Allah^{saww} is a witness upon us^{asws}, and we (Imams^{asws}) are witnesses of Allah^{azwj} upon His^{azwj} creatures and His^{azwj} Divine authorities in His^{azwj} earth, and we^{ra} are those Allah^{azwj} Said: **And like that, We Made you (Imams) as an intermediary community [2:143].**

1- ل، الخصال سلمان بن أحمد اللخمي عن محمد بن عثمان بن أبي شيبة عن منجاب بن الحارث عن أبي خديفة الثعلبي عن زياد بن علاقة عن جابر بن سمره السوائي عن علي بن أبي طالب ع قال إن النبي ص قال: سألت ربي تبارك و تعالى ثلاث خصال فأعطاني اثنتين و منعتني واحدة فقلت يا رب لا تهلك أمتي جوعاً قال لك هذه فقلت يا رب لا تسلط عليهم عدواً من غيرهم يعني من المشركين فيجتأوهم قال لك ذلك فقلت يا رب لا تجعل بأسهم بينهم فمنعني هذه.

(The book) 'Al Khisaal' – Salman^{ra} Bin Ahmad Al Lakhmy, from Muhammad Bin Usman Bin Abu Shayba, from Minjab Bin Al Haris, from Abu Huzeyfa and Sa'alby, from Ziyad Bin Ilaqa, from Jabir Bin Samra Al Sawwani,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'The Prophet^{saww} said: 'I^{saww} asked my^{saww} Lord^{azwj} Blessed and Exalted of three characteristics. He^{azwj} Gave me^{saww} two and Refused me^{saww} one. I^{saww} said: 'O Lord^{azwj}! My^{saww} community should not be destroyed by hunger'. He^{azwj} Said: "This is for you^{saww}". I^{saww} said: 'O Lord^{azwj}! They should not be overcome upon by enemies from others, meaning from the Polytheists, being invaded by them'. He^{azwj} Said: "That is for you^{saww}". I^{saww} said: 'O Lord^{azwj}! Do not Make their suffering to be between them'. He^{azwj} Refused me^{saww} this".⁵²⁷

2- ل، الخصال أبي عن محمد العطار عن الأشعري عن ابن هاشم عن عبد الله بن القاسم عن عبد الله بن سنان عن أبي عبد الله ع قال قال النبي ص لم تعط أمتي أقل من ثلاث الجمال و الصوت الحسن و الحفظ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Ibn Hashim, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'My^{saww} community has not been Given any less (from other communities) from three – the beauty, and the good voice, and the memorisation".⁵²⁸

3- ل، الخصال العطار عن سعد بن ابن يزيد عن حريز عن أبي عبد الله ع قال قال رسول الله ص رفع عن أمتي تسعة الخطأ و السنيان و ما أكرهوا عليه و ما لا يعلمون و ما لا يطيقون و ما اضطروا إليه و الحسد و الطيرة و التفكير في الوسوسة في الخلق ما لم ينطق بشقة.

(The book) 'Al Khisaal' – Al Attar, from Sa'ad, from Ibn Yazeed, from Hareez,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Nine (things) have been Raised from my^{saww} community – (Being Punished for) the mistake, and the forgetfulness, and what it is coerced upon, and what they don't know, and what they cannot endure, and what they are desperate to, and the envy, and the evil omen, and the pondering in the anxiety regarding the people what the lips haven't spoken with".⁵²⁹

⁵²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 1

⁵²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 2

⁵²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 3

4- ب، قرب الإسناد هارون عن ابن زياد عن جعفر عن أبيه عن النبي صلوات الله عليهم قال: **بِمَا أَعْطَى اللَّهُ أُمَّتِي وَفَضَّلَهُمْ بِهِ عَلَى سَائِرِ الْأُمَمِ أَعْطَاهُمْ ثَلَاثَ خِصَالٍ لَمْ يُعْطَهَا إِلَّا أُمَّتِي وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَانَ إِذَا بَعَثَ نَبِيًّا قَالَ لَهُ اجْتَهِدْ فِي دِينِكَ وَلَا خَرَجَ عَلَيْكَ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَعْطَى ذَلِكَ أُمَّتِي حَيْثُ يَقُولُ وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ خَرَجٍ يَقُولُ مِنْ ضَيْقٍ**

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Ziyad,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from the Prophet^{saww} having said: 'From what Allah^{azwj} has Granted my^{saww} community and Merited them with over the rest of the communities, He^{azwj} Granted them three qualities He^{azwj} did not Give it except to my^{saww} community, and that is that Allah^{azwj} Blessed and Exalted, whenever He^{azwj} Sent a Prophet^{saww}, Said to him^{as}: "Struggle in your^{as} Religion and there is no hardship upon you^{as}", and Allah^{azwj} Blessed and Exalted Gave that to my^{saww} community where He^{azwj} Said: **and did not Make any hardship upon you in the Religion [22:78]**, He^{azwj} is Saying, "Straitness!"

وَ كَانَ إِذَا بَعَثَ نَبِيًّا قَالَ لَهُ إِذَا أَحْزَنَكَ أَمْرٌ تَكْرَهُهُ فَادْعُنِي أَسْتَجِبْ لَكَ وَ إِنَّ اللَّهَ تَعَالَى أَعْطَى أُمَّتِي ذَلِكَ حَيْثُ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ

And whenever He^{azwj} Sent a Prophet^{saww}, Said to him^{as}: "When a matter you^{as} dislike grieves you^{as}, then supplicated to Me^{azwj}, I^{azwj} will Answer you^{as}", and Allah^{azwj} the Exalted Gave that to my^{saww} community where He^{azwj} Said: **"Supplicate to Me, I will Answer you" [40:60]**.

وَ كَانَ إِذَا بَعَثَ نَبِيًّا جَعَلَهُ شَهِيداً عَلَى قَوْمِهِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ أُمَّتِي شُهَدَاءَ عَلَى الْخَلْقِ حَيْثُ يَقُولُ لِيَكُونَ الرَّسُولُ شَهِيداً عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ.

And whenever He^{azwj} Sent a Prophet^{as}, Made him^{as} a witness upon his^{as} people, and Allah^{azwj} Blessed and Exalted Made my^{saww} community witnesses upon the people where He^{azwj} Said: **, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. [22:78]"**⁵³⁰

5 **فيه روضة الواعظين** قيل إن الله سبحانه أعطى هذه الأمة مرتبة الخليل و مرتبة الكلیم و مرتبة الحبيب فأما مرتبة الخليل فإن إبراهيم ع سأل ربه خمس حاجات فأعطاه إياه بسؤاله و أعطى ذلك هذه الأمة بلا سؤال سأل الخليل المغفرة بالتعرض فقال في سورة الشعراء **وَالَّذِي أَوْفَّقَنِي لِيَأْتِيَنِي الدِّينَ وَأَعْطَى هَذِهِ الْأُمَّةَ بِلَا سَوَالٍ فَتَقَالَ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعاً** و الثاني سأل الخليل فقال في الشعراء **وَلَا تُؤْخِرْنِي يَوْمَ يُبْعَثُونَ** و قال لهذه الأمة يَوْمَ لَا يُؤْخِرُ اللَّهُ النَّبِيَّ وَ الَّذِينَ آمَنُوا مَعَهُ وَ الثالث سأل الخليل الورثة قال في الشعراء **وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ** و قال لهذه الأمة **أُولَئِكَ هُمُ الْوَارِثُونَ الَّذِينَ يَرِثُونَ الْوَرِثَةَ هُمْ فِيهَا خَالِدُونَ** و الرابع سأل الخليل القبول فقال **رَبِّمَا تَقْبَلُ مِنَّا** و قال لهذه الأمة **وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ الْخَامِسَ سَأَلَ الْخَلِيلَ الْأَعْقَابَ الصَّالِحَةَ فَتَقَالَ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ** و قال لهذه الأمة في سورة الأنعام **هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ** ثم أعطى الخليل ست مراتب بلا سؤال و أعطى جميع هذه الأمة بلا سؤال. الأول قال لل خليل ما كان إبراهيم يهودياً ولا نصرانياً ولا نصراً كان حنيفاً مسلماً و قال لهذه الأمة **هُوَ سَمَّاكُمْ الْمُسْلِمِينَ** و الثاني قال لل خليل يا نازكوني بزداً و سلاماً على إبراهيم و قال لهذه الأمة **وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا** و الثالث قال لل خليل فَبَشِّرْنَا بِعَلَامِ خَلِيمٍ و قال لهذه الأمة **وَبَشِّرِ الْمُؤْمِنِينَ** بأن لهم مِنَ اللَّهِ فَضْلاً كبيراً و الرابع قال لل خليل سلاماً على إبراهيم و قال لهذه الأمة **قُلِ اللَّهُمَّ صَلِّ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى** و الخامس قال لل خليل **وَأَذِّنْ عِبَادَنَا إِبْرَاهِيمَ وَ إِسْحَاقَ** و قال لأمة الحبيب و عِبَادِ الرَّحْمَنِ و السادس قال لل خليل **شَاكِرًا لِأَنْعَامِهِ أَجْتَابًا** و قال لهذه الأمة **هُوَ أَجْتَابَكُمْ** و أما مرتبة الكلیم فإن الله تعالى أعطى الكلیم عشرة مراتب و أعطى أمة محمد عشر أمثالها قال لل كلیم **وَأَنْبِئْنَا مُوسَى** و قال لأمة محمد **كَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ مُؤْمِنِينَ** و الثاني أعطى الكلیم النصرة فقال **إِنِّي مَعَكُمْ أَسْمَعُ وَ أَرَى** و قال لهذه الأمة **إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَ الْخَالِثَ الْقَرِيبَ**

⁵³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 4

قال وَ قَرَّبْنَا بَحْمًا وَ قال لهذه الأمة وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ الرابع الملة قال تعالى وَ لَقَدْ مَنَّا عَلَى مُوسَى وَ هَارُونَ وَ قال لهذه الأمة بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ وَ الخامس الأسم وَ الرضة قال الله تعالى لَا تَحْزَنْ إِنَّكَ أَنْتَ الْأَعْلَى وَ قال لهذه الأمة وَ لَا تَحْزِنُوا وَ لَا تَحْزِنُوا وَ أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ وَ السادس المعرفة وَ الشرح في القلب فقال الكليم رَبِّ اخْرِجْ لِي صَدْرِي فَأَعْطَاهُ ذَلِكَ بِقَوْلِهِ قَدْ أُوتِيَتْ سُؤْلُكَ وَ قال لأمة محمد أَمَّا مَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ وَ السابح التيسير قال وَ يَمُزُّ لِي أَقْرَبِي وَ قال لهذه الأمة يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ وَ الفاسم الإجابة قال الله تعالى قَدْ أُجِيبَتْ دَعْوَتُكُمْ وَ قال لهذه الأمة وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يُرِيدُهُمْ مِنْ فَضْلِهِ وَ الفاسم المعرفة قال الكليم رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَهُ وَ قال لأمة محمد ص يَدْخُلُكُمْ لِيُغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَ العاشر السجاح قال قَدْ أُوتِيَتْ سُؤْلُكَ يَا مُوسَى وَ قال لهذه الأمة وَ أَنْتُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَ في ضمنها وَ مَا لَمْ تَسْأَلُوهُ قَوْلُهُ سِوَاءَ لِلشَّائِلِينَ أَي لِمَنْ سَأَلَ وَ لِمَنْ لَمْ يَسْأَلْ.. وَ أما مرتبة الحبيب فإن الله سبحانه أعطى حبيبته محمداً ص تسع مراتب وَ أعطى أمته مغلها تسعاً الأول العوبة قال للحبيب لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَ قال لأمة وَ اللَّهُ يُرِيدُ أَنْ يُثَوِّبَ عَلَيْكُمْ وَ قال ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا وَ الثاني المغفرة قال الله تعالى لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ قال لأمة إِنَّ اللَّهَ يُغْفِرُ الذُّنُوبَ جَمِيعاً وَ الثالث النعمة قال له وَ يُجِمْ نِعْمَتُهُ عَلَيْكَ وَ قال لأمة وَ أَنْعَمْتُ عَلَيْكُمْ نِعْمَتِي وَ الرابع البصرة قوله تعالى وَ يَنْصُرُكَ اللَّهُ نَصْرًا عَظِيمًا وَ قال لأمة وَ كَانَ عَقَابًا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ وَ الخامس الصلوات قال له إِنَّ اللَّهَ وَ مَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ وَ قال لأمة هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ وَ السادس الصفوة قال للحبيب اللَّهُ يُصَلِّي عَلَيْكَ مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ يعني محمداً وَ قال لأمة ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا السَّابِحَ الْمَدَائِدَةَ قال للحبيب وَ يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا وَ قال لأمة وَ إِنَّ اللَّهَ لَهَادٍ لِلَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ الفاسم السلام قال للحبيب في ليلة المعراج السلام عليك أيها النبي وَ رحمة الله وَ بركاته وَ قال لأمة وَ إِذَا سَاءَ إِلَيْكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَثُلَّ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ وَ الفاسم الرضا قال للحبيب وَ لَنُؤْتِيَكَ بِكَ فَرَضِي وَ قال لأمة لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ يعني الجنة وَ من رحمة الله سبحانه على هذه الأمة وَ تخصيصه بإيهم دون الأمم مَا مَخَصَّ بِهِ شَرِيحَتُهُمْ مِنَ التَّخْفِيفِ وَ التيسير فقال سبحانه يُرِيدُ اللَّهُ أَنْ تَخَفَّتْ عَنْكُمْ وَ قال مَا يُرِيدُ اللَّهُ لِيُعَذِّبَ عَلَيْكُمْ مِنْ حَرْبٍ وَ قال وَ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَ قال يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ وَ قال وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ الْأُكُلَ الَّذِي كَانَتْ عَلَيْهِمْ وَ كان مما أنعم الله تعالى على هذه الأمة أَنْ الْأَسْمَ الْماضية كانوا إذا أصابهم بول أو غائط أو شيء من النجاسات كان تكليفهم قطعه وَ إِيَابَتَهُ مِنْ أَحْسَادِهِمْ وَ خَفَفَ عَنْ هَذِهِ الْأُمَّةَ بَأَن جَمَلَ الْمَاءِ طَهَرُوا لَهَا بِصِيبِ أَبْدَانِهِمْ وَ أَتَوَّجَهُمُ قَالَ اللَّهُ تَعَالَى وَ أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُرًا وَ قال وَ يُزَلُّ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءٌ يُطَهِّرُكُمْ وَ مِنْهَا أَنْعَمَ كَانُوا يَعْتَمِدُونَ الْمَسَاءَ فِي حَالِ الْحَيْضِ فَلَمْ يَكُونُوا يَوَكِّلُونَ وَلَا يَجَالِسُونَ وَ مَا أَصَابَ الْحَائِضَ مِنَ الثِّيَابِ وَ الْفُرَشِ وَ الْأَوَانِي وَ غَيْرِ ذَلِكَ نَحَسَّ حَتَّى لَا يَجُوزَ الْإِنْتِفَاعُ بِهِ وَ أَبَاحَ لَهَا جَمِيعَ ذَلِكَ إِلَّا الْهَامَةَ وَ مِنْهَا أَنْ صَلَاتُهُمْ كَانَتْ خَمْسِينَ وَ صَلَاتُهَا خَمْسَةٌ وَ فِيهَا ثَوَابُ الْخَمْسِينَ وَ رَكَعَتُهُمْ رِيعَ الْمَالِ وَ رَكَعَاتُهَا الْعَشْرَ وَ ثَوَابُهَا ثَوَابُ رِيعَ الْمَالِ وَ مِنْهَا أَنْعَمَ كَانُوا إِذَا فَرَّغُوا مِنَ الطَّعَامِ لَيْلَةَ صِيَامِهِمْ حَرَّمَ عَلَيْهِمُ الطَّعَامَ وَ الشَّرَابَ وَ الْجَمَاعَ إِلَى مَغْلَبِهَا مِنَ الْغَدِ وَ أَحَلَّ اللَّهُ التَّسْمِيرَ وَ الْوَطْءَ فِي لَيَالِي الصَّوْمِ فَقَالَ كُلُوا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ يعني بياض النهار من سواد الليل وَ قال أَلْجَلَّ لَكُمْ لَيْلَةُ الصَّيَّامِ الرَّثْثُ إِلَى نِسَائِكُمْ يعني الجماع وَ مِنْهَا كَانَتْ الْأَسْمُ السَّالِفَةُ تَجْعَلُ قَرَابَتًا عَلَى أَهْلِهَا إِلَى بَيْتِ الْمُقَدَّسِ فَحَسَّ قِيلَتْ ذَلِكَ مِنْهُ أُرْسِلَتْ عَلَيْهِ نَارُ فَأَكَلَتْهُ وَ مِنْ لَمْ يَقْبَلْ مِنْهُ رَجْعَ مَثِيرًا وَ قَدْ جَعَلَ اللَّهُ قَرَابَةَ أُمَّةٍ نَبِيهِ مُحَمَّدٍ ص فِي بَطْنِ قَرَابَتِهَا وَ مَسَاكِينِهَا فَحَسَّ قِيلَ ذَلِكَ مِنْهُ أَضْعَفَ لَهُ أَضْعَافًا مُضَاعَفَةً وَ مِنْ لَمْ يَقْبَلْ مِنْهُ رَفَعَتْ عَنْهُ عَقُوبَاتُ الدُّنْيَا.. وَ مِنْهَا أَنَّ اللَّهَ تَعَالَى كَتَبَ عَلَيْهِمْ فِي الْقُرْآنَةِ الْقَصَاصَ وَ الدِّيَةَ فِي الْقَتْلِ وَ الْجِرَاحَ وَ لَمْ يَرْتَضِ لَهُمْ فِي الْعَفْوِ وَ أَخَذَ الدِّيَةَ وَ لَمْ يَفْرُقْ بَيْنَ الْخَطَا وَ الْعَمْدِ فِي وَجُوبِ الْقَصَاصِ فَقَالَ وَ كَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ثُمَّ خَفَفَ عَنْهَا فِي ذَلِكَ فَخَفِرَ بَيْنَ الْقَصَاصِ وَ الدِّيَةِ وَ الْعَفْوِ وَ فَرَّقَ بَيْنَ الْخَطَا وَ الْعَمْدِ فَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا حُذِّبْ عَلَيْكُمْ الْقِصَاصَ فِي الْقَتْلِ إِلَى قَوْلِهِ فَحَسَّ لِي مِنْ أُخْيَرِهِ شَيْءٌ فَاتَّبَاعٌ بِالْمَعْرُوفِ وَ أَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ وَ مِنْ ذَلِكَ تَخْفِيفُ اللَّهِ عَنْهُمْ فِي أَمْرِ التَّوْبَةِ فَقَالَ لِبَنِي إِسْرَائِيلَ وَ إِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِشَلِ فَنُتُوْا إِلَى بَارِكِكُمْ فَأَتَّخِفُوا أَنْفُسَكُمْ فَكَانَتْ تَوْبَتُهُمْ أَنْ يَقْتُلَ بَعْضُهُمْ الْآبَ ابْنَهُ وَ الْإِخْنَ أَبَاهُ وَ الْأَخَ أَخَاهُ وَ الْأُمَّ وَلَدَهَا وَ مِنْ فَرَمَنِ الْقَتْلِ أَوْ دَفْعٍ عَنْ نَفْسِهِ أَوْ اتَّقَى السَّيْفَ بِيَدِهِ أَوْ أَنْ تَرَحَّمُ عَلَى ذِي رَحْمَةٍ لَمْ يَقْبَلْ تَوْبَتَهُ ثُمَّ أَمَرَهُمُ اللَّهُ بِالْكَفِّ عَنِ الْقَتْلِ بَعْدَ أَنْ قَتَلُوا سَبْعِينَ أَلْفًا فِي مَكَانٍ وَاحِدٍ فَهَذَا تَوْبَتُهُمْ وَ جَعَلَ تَوْبَتَهُمَا الْإِسْتِغْفَارَ بِاللِّسَانِ وَ الدَّمِ بِالْجَنَانِ وَ تَرَكَ الْعُودَ بِالْأَيْدِي فَقَالَ عَزَّ وَ جَلَّ وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَ مَنْ يُغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَ لَمْ يُعْصِرُوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ وَ قال أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَ قال أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَ مِنْ الْأَسْمُ السَّالِفَةِ مَنْ يَنْظُرُ إِلَى امْرَأَةٍ بَرِيَّةٍ فَيُؤَمَّرُ بِتَلْعِ الْحَدَنِ لِيَقْبَلَ عَنْهُ التَّوْبَةَ وَ كَفَّارَتَا فِيهِ فَغَضَ الْبَصَرُ وَ التَّوْبَةُ بِالْقَلْبِ وَ الْحَزْمُ عَلَى تَرْكِ الْعُودِ إِلَيْهِ وَ كَانَ مِنْهُمْ مَنْ يَلْقَى بَدَنَ امْرَأَةٍ حَرَامًا فَيَكُونُ التَّوْبَةُ مِنْهُ بِإِبَانَةِ ذَلِكَ الْعُضْوِ مِنْ نَفْسِهِ وَ تَوْبَتَا فِيهِ الدَّمُ وَ تَرَكَ الْعُودَ عَلَيْهِ وَ مِنْ يَرْتَكِبُ مِنْهُمْ الْخَطِيئَةَ فِي خَفِيَّةٍ وَ خُلُوعَةٍ فَيَخْرُجُ وَ خَطِيئَتُهُ مُصَوَّرَةٌ عَلَى بَابِ دَارِهِ أَلَا إِنْ فَلَانُ بَنَ فَلَانٍ ارْتَكَبَ الْبَارِحَةَ خَطِيئَةً كَذَا وَ كَذَا وَ كَانَ يَبَادِي عَلَيْهِ مِنَ السَّمَاءِ بِذَلِكَ فَيَفْتَضَحُ وَ يَبْتَهِكُ سِتْرَهُ وَ مَنْ يَرْتَكِبُ مِنَ الْخَطِيئَةِ وَ يَخْفِيهَا عَنْ الْأَبْصَارِ فَيُطْلَعُ عَلَيْهِ رَبُّهُ فَيَقُولُ لِلْمَلَائِكَةِ عِبْدِي قَدْ سَتَرَ ذَنْبَهُ عَنْ أَبْنَاءِ جَنَدِهِ لِقَلْبِهِ ثَقَفَهُ بِحَمٍّ وَ التَّجَأَ إِلَى لَعْلِهِ يَتَّبِعُهُ رَحْمَتِي أَشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ لِقَفْتِهِ

برحمي فإذا كان في يوم القيامة و أوقف للعرض و الحساب يقول عبدي أنا الذي سترتها عليك في الدنيا و أنا الذي أسترها عليك اليوم و مما فضل الله به هذه الأمة أن قبض لهم الأكرمين من الملائكة يستغفرون لهم و يسترحمون لهم منه الرحمة فقال سبحانه **الَّذِينَ يَخِشُونَ الْعِزَّ وَ مَنْ حَوْلَهُ يَسْتَخِشُونَ حَمْدَ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَعِينُونَ لِلَّذِينَ آمَنُوا** و منها أنه جعلهم شهداء على الناس في الدنيا و شهداء و شفعاء في الآخرة

قَالَ صَ الْمُؤْمِنُونَ شُهَدَاءُ فِي الْأَرْضِ وَ مَا رَأَوْهُ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ وَ مَا رَأَوْهُ قَبِيحًا فَهُوَ عِنْدَ اللَّهِ قَبِيحٌ.

He^{saww} said: 'The Momineen are witnesses in the earth, and what it reported good so it is good in the Presence of Allah^{azwj}, and what is reported ugly, so it is ugly in the Presence of Allah^{azwj}'.

قَالَ رَسُولُ اللَّهِ صَ يَا لَيْتَنِي قَدْ لَقِيتُ إِخْوَانِي فَقِيلَ يَا رَسُولَ اللَّهِ أَوْ لَسْنَا إِخْوَانَكَ آمَنَّا بِكَ وَ هَاجَرْنَا مَعَكَ وَ اتَّبَعْنَاكَ وَ نَصَرْنَاكَ

Rasool-Allah^{saww} said: 'Alas! If only I^{saww} had met my^{saww} brothers'. It was said, 'O Rasool-Allah^{saww}! Aren't we your^{saww} brothers? We believed in you^{saww}, and we emigrated with you^{saww}, and followed you^{saww}, and helped you^{saww}'.

قَالَ بَلَى وَ لَكِنْ إِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِكُمْ يُؤْمِنُونَ بِإِيمَانِكُمْ وَ يُحِبُّونِي كَحُبِّكُمْ وَ يَنْصُرُونِي كَنَصْرِكُمْ وَ يُصَدِّقُونِي كَتَصْدِيقِكُمْ يَا لَيْتَنِي قَدْ لَقِيتُ إِخْوَانِي.

He^{saww} said: 'Yes, but my^{saww} brothers are those who will be coming from after you. They will believe in me^{saww} just like your beliefs, and they will love me^{saww} just like your love, and they will help me^{saww} like your help, and they will ratify me^{saww} like your ratifications. Alas! If only I^{saww} had met my^{saww} brothers!'⁵³¹

6- ل، الخصال أبي عن علي عن أبيه عن الحسن بن أبي الحسين الفارسي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن جعفر بن محمد عن آبائه عن علي ع قَالَ قَالَ رَسُولُ اللَّهِ صَ أَرْبَعَةٌ لَا تَزَالُ فِي أُمِّي إِلَى يَوْمِ الْقِيَامَةِ الْفَخْرُ بِالْأَحْسَابِ وَ الطَّعْنُ فِي الْأَنْسَابِ وَ الْإِسْتِسْقَاءُ بِالْجُحُومِ وَ النَّيَاحَةُ إِذَا لَمْ تُثْبِتْ قَبْلَ مَوْتِهَا تَعْمُومُ يَوْمَ الْقِيَامَةِ وَ عَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ وَ دَرَجٌ مِنْ حَرَبٍ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Al Hassan Bin Abu Al Husayn Al Farsi, from Suleyman Bin Ja'far Al Basri, from Abdullah Bin Al Husayn Bin Zayd, from his father,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Four (things) will not cease to be in my^{saww} community up to the Day of Qiyamah – the pride with the affiliations, and the contesting regarding the lineages, and the invoking with the stars (astrology), and the (professional) lamenteeress, and the lamenteeress if she does not repent before her death, she will be standing on the Day of Qiyamah and upon her would be a garment of tar, and a covering of scabies''⁵³²

7- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ صَ ثَلَاثٌ أَخَاثُهُنَّ عَلَى أُمِّي مِنْ بَعْدِي الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّتْ الْفِتْنُ وَ شَهَوَةُ الْبَطْنِ وَ الْفَرَجُ.

(The book) 'Uyoon Al-Akhbar Al-Reza^{asws} – By the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Three (matters) I^{saww} fear upon my^{saww}

⁵³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 5

⁵³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 6

community from after me^{saww} – the straying after the understanding, and the deceit of Fitna (strife), and desires of the stomach and the private parts”⁵³³.

8- ن، عيون أخبار الرضا عليه السلام يَحْذِرُ الْأَسَانِيدَ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَخَافُ عَلَيْكُمْ اسْتِخْفَافًا بِالَّذِينَ وَ بَيْعَ الْحُكْمِ وَ قَطِيعَةَ الرَّحِمِ وَ أَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيرَ تُقَدِّمُونَ أَحَدَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

(The book) ‘Uyoon Akhbaar Al-Reza^{asws}, – By these chains from Ali^{asws} having said: ‘Rasool-Allah^{saww} said: ‘I^{saww} fear upon you the taking lightly with the Religion, and selling the judgment, and cutting off the relationships, and that you will be taking the Quran (recitation) as a musical instrument, you will be placing forward one of you and he isn’t your best one in the Religion”⁵³⁴.

9- مع، معاني الأخبار الْقَطَّانُ عَنِ ابْنِ زَكْرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ أَبِيهِ عَنْ حَنْصِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ أَسْعَدُ النَّاسِ بِالدُّنْيَا لُكْعُ بَنٍ لُكْعَ خَيْرِ النَّاسِ يَوْمَئِذٍ مُؤْمِنٌ بَيْنَ كَرِيمَيْنِ.

(The book) ‘Ma’any Al Akhbar’ – Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Hafs,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} said: ‘Rasool-Allah^{saww} said: ‘There will come a time upon the people, the people would be happy with the world, the wicked (slave) son of a wicked (slave) would be regarded as the best of the people, on that day a Momin would be between two honourable (parents)”⁵³⁵.

10- ما، الأمايلي للشيخ الطوسي ابْنُ بُسْرَانَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيٍّ بْنِ بَجْرِ عَنْ قَتَادَةَ بْنِ الْفَضْلِ عَنْ هِشَامِ بْنِ الْغَارِ عَنْ أَبِيهِ عَنْ جَدِّهِ رَبِيعَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَكُونُ فِي أُمَّتِي الْخُسْفُ وَ الْمَسْحُ وَ الْقَذْفُ

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – Ibn Busran, from ismail Bin Muhammad Al Saffar, from Muhammad Bin Ibrahim Bin Abdul Hameed, from Ali Bin Yajr, from Qatadah Al Fazl, from Hisham Bin Al Aar, from his father, from grandfather Rabie who said,

‘There will take place in my^{saww} community, the submergence, and the morphing, and the eruption’.

قَالَ قُلْنَا يَا رَسُولَ اللَّهِ بِمَ قَالَ بِاتِّخَاذِهِمُ الْقَبَائِلَ وَ شُرُجَهُمُ الْحُمُورَ.

He (the narrator) said, ‘We said, ‘O Rasool-Allah^{saww}! Due to what?’ He^{saww} said: ‘By their taking the female singers and drinking the wines”⁵³⁶.

11- جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص يَأْتِي عَلَى النَّاسِ زَمَانٌ وَجُوهُهُمْ وَجُوهُ الْأَدَمِيِّينَ وَ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ كَأَمْثَالِ الذَّنَابِ الصَّوَارِي سَفَاكُونَ لِلدَّمَاءِ لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ إِنْ تَابَعْتَهُمْ ارْتَابُوكَ وَ إِنْ خَدَعْتَهُمْ كَذَبُوكَ وَ إِنْ تَوَارَيْتَ عَنْهُمْ اغْتَابُوكَ

⁵³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 7

⁵³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 8

⁵³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 9

⁵³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 10

(The book) 'Jamie Al-Akhbar' – Rasool-Allah^{saww} said: 'There will come up the people a time, their faces would be the faces of human beings and their hearts would be hearts of Satans^{la}, like examples of the werewolves. They will be spilling the blood and will not be forbidding from the evil. They will do so if you follow them with your suspicions, and if you were to narrate to them they would belie you, and if you turn away from them, they will backbite you.

السُّنَّةُ فِيهِمْ بَدْعَةٌ وَالدُّعَاءُ فِيهِمْ سُنَّةٌ وَالحَلِيمُ بَيْنَهُمْ غَادِرٌ وَالعَادِرُ بَيْنَهُمْ حَلِيمٌ الْمُؤْمِنُ فِيهِمْ مُسْتَضْعَفٌ وَالفَاسِقُ فِيهِمْ مُشْرِفٌ صِبْيَانُهُمْ عَارِمٌ وَنِسَاؤُهُمْ شَاطِرٌ وَ شَيْخُهُمْ لَا يَأْمُرُ بِالْمَعْرُوفِ وَ لَا يَنْهَى عَنِ الْمُنْكَرِ الْإِنِّجَاءُ إِلَيْهِمْ حَزِيٌّ وَ الْإِعْتِدَادُ بِهِمْ ذَلٌّ وَ طَلَبُ مَا فِي أَيْدِيهِمْ فَقْرٌ

The Sunnah would be innovation among them, and the innovation among them would be a Sunnah, and the forbearer among them would be the betrayer, and the betrayers between them the forbearer; the Momin in what is between them would be weakened, and the mischief-maker in what is between them a noble. Their children would be violent and their women cunning, and their elders will not enjoin with the good nor forbid from the evil. Sheltering to them would be a shame and the priding with them would be a disgrace and seeking what is in their hands, poverty.

فَعِنْدَ ذَلِكَ يَحْرِمُهُمُ اللَّهُ قَطْرَ السَّمَاءِ فِي أَوَانِهِ وَ يُنْزِلُهُ فِي غَيْرِ أَوَانِهِ وَ يُسَلِّطُ عَلَيْهِمْ شِرَارَهُمْ فَيَسْؤُمُونَهُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَهُمْ وَ يَسْتَحْيُونَ نِسَاءَهُمْ فَيَدْعُو حَيَازَهُمْ فَلَا يُسْتَجَابُ لَهُمْ.

During that Allah^{azwj} would Deprive them drops of the sky during its season and Send it down in other than its season, and Cause their evil ones to overcome upon them. They will impose evil punishment upon them, slaughtering their sons and letting their women live. Their good people would be supplicating but it would not be Answered for them”.

قَالَ رَسُولُ اللَّهِ ﷺ يَأْتِي عَلَى النَّاسِ زَمَانٌ يُطُونُهُمْ آهَتُهُمْ وَ نِسَاؤُهُمْ قَيْلَتُهُمْ وَ ذَنَابِرُهُمْ دِينُهُمْ وَ شَرَفُهُمْ مَتَاعُهُمْ لَا يَبْقَى مِنَ الْإِيمَانِ إِلَّا اسْمُهُ وَ لَا مِنَ الْإِسْلَامِ إِلَّا رِسْمُهُ وَ لَا مِنَ الْقُرْآنِ إِلَّا دَرْسُهُ مَسَاجِدُهُمْ مَعْمُورَةٌ مِنَ الْبِنَاءِ وَ قُلُوبُهُمْ خَرَابٌ عَنِ الْهُدَى عُلَمَاؤُهُمْ شَرُّ خَلْقِ اللَّهِ عَلَى وَجْهِ الْأَرْضِ

Rasool-Allah^{saww} said: 'There will come a time upon the people, their bellies would be their gods and their women their Qiblah, and their Dinars their religions, and their nobility their belongings. There will not remain from the Eman except is name nor from the Islam except its rituals, nor from the Quran except its reading. Their Masjids will grand in its construction and their hearts would be ruination of the guidance. Their scholars would be the vilest creatures of Allah^{azwj} upon the surface of the earth.

حِينَئِذٍ ابْتَلَاهُمُ اللَّهُ فِي هَذَا الزَّمَانِ بِأَرْبَعٍ حِصَالٍ جَوْرٍ مِنَ السُّلْطَانِ وَ قَحْطٍ مِنَ الزَّمَانِ وَ ظُلْمٍ مِنَ الْوَلَاةِ وَ الْحُكَّامِ

At that time Allah^{azwj} will Plague them with four characteristics – Tyranny from the Satan^{la}, and drought from the times, and injustices from the rulers and the judges.

فَتَعَجَّبَتِ الصَّحَابَةُ فَقَالُوا يَا رَسُولَ اللَّهِ أَ يَعْبُدُونَ الْأَصْنَامَ قَالَ نَعَمْ كُلُّ دِرْهَمٍ عَنْدَهُمْ صَنَمٌ.

The companions were astonished and they said, 'O Rasool-Allah^{saww}! Will they be worshipping the idols?' He^{saww} said: 'Yes, every Dirham with them would be an idol”.

وَقَالَ النَّبِيُّ ﷺ يَأْتِي فِي آخِرِ الزَّمَانِ نَاسٌ مِنْ أُمَّتِي يَأْتُونَ الْمَسَاجِدَ يَقْعُدُونَ فِيهَا حَلَقاً ذِكْرُهُمُ الدُّنْيَا وَحُبُّهُمُ الدُّنْيَا لَا يُجَالِسُوهُمْ فَلَيْسَ لِلَّهِ بِحِمٍّ حَاجَةٌ.

And the Prophet^{saww} said: 'There will come during the end of times, a people from my^{saww} community would be coming to the Masjids sitting in them in a circle, their discussion would be the world, and their love would be the world. Do not sit with them, for there is no need for Allah^{azwj} with them'.

وَقَالَ رَسُولُ اللَّهِ ﷺ سَيَأْتِي زَمَانٌ عَلَى النَّاسِ يَفِرُّونَ مِنَ الْعُلَمَاءِ كَمَا يَفِرُّ الْعَنَمُ مِنَ الذِّئْبِ ابْتِلَاهُمُ اللَّهُ بِثَلَاثَةِ أَشْيَاءٍ الْأَوَّلُ يَرْفَعُ الْبَرَكَهَ مِنْ أَمْوَالِهِمْ وَالثَّانِي سَلْطَ اللَّهُ عَلَيْهِمْ سُلْطَاناً جَائِراً وَالثَّالِثُ يَخْرُجُونَ مِنَ الدُّنْيَا بِلَا إِمَانٍ.

And Rasool-Allah^{saww} said: 'There will be coming a time upon the people, they will be fleeing from the scholars just as the sheep tend to flee from the wolf. Allah^{azwj} will Plague them with three things, the first, the Blessings will be Raised from their wealth, the second, Allah^{azwj} will Cause a tyrannous ruling authority to overcome upon them, and the third, they would be exiting from the world without Eman'.

عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ مِنْهُمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرَةِ.

From Anas (famous Ahadith fabricator), from the Prophet^{saww} having said: 'There will come a time upon the people, the patient from them would be upon his Religion like the one hold on to the ember'.

وَقَالَ ﷺ يَأْتِي عَلَى أُمَّتِي زَمَانٌ أُمَرَاؤُهُمْ يَكُونُونَ عَلَى الْجُورِ وَعُلَمَاؤُهُمْ عَلَى الطَّمَعِ وَعِبَادُهُمْ عَلَى الرِّيَاءِ وَتُجَارُهُمْ عَلَى أَكْلِ الرِّثَا وَنِسَاؤُهُمْ عَلَى زِينَةِ الدُّنْيَا وَغُلَمَانُهُمْ فِي التَّرْوِيجِ فَعِنْدَ ذَلِكَ كَسَادُ أُمَّتِي كَكَسَادِ الْأَسْوَاقِ وَلَيْسَ فِيهَا مُسْتَقِيمٌ الْأَمْوَاتُ آيِسُونَ فِي قُبُورِهِمْ مِنْ خَيْرِهِمْ وَ لَا يُعِيشُونَ الْأَخْيَارَ فِيهِمْ فَعِنْدَ ذَلِكَ الْهَرَبُ خَيْرٌ مِنَ الْقِيَامِ.

And he^{saww} said: 'There will come upon my^{saww} community a time, their rich ones would happen to be upon the tyranny, and their scholars upon the greed, and their worshipper upon the showing off, and their traders upon consuming the interest, and their women upon adornments of the world, and their young boys would be in the marriage. During that the dullness of my^{saww} community would be like the recession of the markets, and there wouldn't be anyone to straighten their deceased ones, they would be despairing in their graves from their good (deeds), and the good ones will not be living among them. During that, the war would be better than the staying'.

قَالَ النَّبِيُّ ﷺ سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي لَا يَعْرِفُونَ الْعُلَمَاءَ إِلَّا بِثَوْبٍ حَسَنٍ وَ لَا يَعْرِفُونَ الْقُرْآنَ إِلَّا بِصَوْتٍ حَسَنٍ وَ لَا يَعْبُدُونَ اللَّهَ إِلَّا فِي شَهْرِ رَمَضَانَ فَإِذَا كَانَ كَذَلِكَ سَلْطَ اللَّهُ عَلَيْهِمْ سُلْطَاناً لَا عِلْمَ لَهُ وَ لَا حِلْمَ لَهُ وَ لَا رَحْمَ لَهُ.

The Prophet^{saww} said: 'There will come a time upon my^{saww} community, they will not be recognising the scholars except with the good clothes, nor would they be recognising the Quran except with the beautiful voice, nor will they be worshipping Allah^{azwj} except during the Month of Ramazan. So when it will be like that, Allah^{azwj} will Cause a ruling authority to

overcome upon them having no knowledge for him nor any forbearance for him nor any mercy for him''.⁵³⁷

⁵³⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 4 Ch 14 H 11

أبواب ما يتعلق بارتحاله إلى عالم البقاء صلى الله عليه ما دامت الأرض و السماء

CHAPTERS ON WHAT RELATES TO HIS^{saww} JOURNEY TO THE WORLD LASTING FOR AS LONG AS THE EARTH AND THE SKY DO

باب 1 وصيته ص عند قرب وفاته و فيه تجهيز جيش أسامة و بعض النوادر

CHAPTER 1 – HIS^{azwj} WILL DURING NEAR TO HIS^{saww} EXPIRY AND IN IT IS PREPARATION OF THE ARMY OF USAMA AND SOME MISCELLANEOUS ISSUES

1- ما، الأماالي للشيخ الطوسي المفيض عن الجعابي عن يوسف بن الحكم عن داود بن رشيد عن سلمة بن صالح عن عبد الملك بن عبد الرحمن عن الأسعد بن طويق قال سمعت الحسين بن العربي يحدث غير مرة عن عبد الله بن مسعود قال: نعى إلينا حسيناً و نبينا ص نفسه فأبى و أمي و نفسي له الفداء قبل موته بشهر

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Al Jiany, from Yusuf Bin Al hakam, from Dawood Bin Rusheyd, from Salama Bin Salih, from Abdul Malik Bin Abdul Rahman, from Al As'ad Bin Taleeq who said, 'I heard Al Husayn Bin Al Araby narrating more than once from Abdullah Bin Masoud who said,

'Our beloved and our Prophet^{saww} announced his^{saww} own death himself^{saww}, may my father, and my mother and my self be sacrificed for him^{saww}, before his^{saww} passing away, by a month.

فلما دنا الفراق جمعنا في بيت فنظر إلينا فدمعت عيناه ثم قال مرحباً بكم حيائكم الله حفظكم الله نصرتم الله نفعكم الله هداكم الله وفقكم الله سلمكم الله فليكنم الله رزقكم الله رفعكم الله

When the separation drew near, he^{saww} gathered us in a house and looked at us, and his^{saww} eyes filled up with tears, then he^{saww} said: 'Welcome to you all. May Allah^{azwj} Keep you alive, may Allah^{azwj} Protect you, may Allah^{azwj} Help you, may Allah^{azwj} Benefit you, may Allah^{azwj} Guide you, may Allah^{azwj} Harmonise you, may Allah^{azwj} Keep you safe, may Allah^{azwj} Accept you, may Allah^{azwj} Grace you, may Allah^{azwj} Raise you!

أوصيكم بتقوى الله و أوصى الله بكم إني لكم نذير مبين أن لا تغلوا على الله في عباده و بلاده فإن الله تعالى قال لي و لكم تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض و لا فساداً و العاقبة للمتقين و قال سبحانه أليس في جهنم مثوى للمتكبرين

I^{saww} bequeath you all with fearing Allah^{azwj} and bequeath Allah^{azwj} with you. **'I am a clear warner to you [11:25].** Do not exalt yourselves among His^{azwj} servants and His^{azwj} country, for Allah^{azwj} the Exalted Said to me^{saww} and to you all: **That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83].** And the Glorious Said: **Isn't in Hell an abode for the Kafirs? [39:32].**

فُلْنَا مَعِيَ يَا نَبِيَّ اللَّهِ أَجَلُكَ قَالَ دَنَا الْأَجَلُ وَ الْمُنْقَلَبُ إِلَى اللَّهِ وَ إِلَى سِدْرَةِ الْمُنْتَهَى وَ جَنَّةُ الْمَأْوَى وَ الْعَرْشُ الْأَعْلَى وَ الْكَأْسُ الْأَوْفَى وَ الْعَيْشُ الْأَهْنَى
فُلْنَا فَمَنْ يَغْسِلُكَ قَالَ أَخِي وَ أَهْلُ بَيْتِي الْأَذَنَى فَلَا أَدْنَى.

We said, 'When, O Prophet^{saww} of Allah^{azwj}, would be your^{saww} expiry?' He^{saww} said: 'The expiry has drawn near and the transfer is to Allah^{azwj} and to Al-Sidrat Al-Muntaha, and the Garden of Al-Ma'wa, and the Exalted Throne, and cup filled to the brim, and the welcoming life'. We said, 'So, who will be washing you^{saww}?' He^{saww} said: 'My^{saww} brother and People^{asws} of my^{saww} Household. The lowest is the lowest''⁵³⁸.

2- ما، الأماالي للشيخ الطوسي ابن الصلت عني ابن عَفَّة عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ الْمَلَائِيَّ عَنْ أَبِيهِ عَنْ
إِبْرَاهِيمَ بْنِ عَلْقَمَةَ بْنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص لَمَّا حَضَرَهُ الْمَوْتُ اذْعُوا لِي حَبِيبِي فَقُلْتُ اذْعُوا لَهُ ابْنُ أَبِي طَالِبٍ فَوَلَّى اللَّهُ مَا يُرِيدُ
عَبْرُهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqada Bin Suleyman, from Ismail Bin Aban, from Abdullah Bin Muslim al Mulaie, from his father, from Ibrahim Bin Alqamah Bin al Aswad,

'From Ayesha who said, 'Rasool-Allah^{saww}, when the expiry presented to him^{saww}, said: 'Call my^{saww} beloved for me^{saww}. I said, 'Call Ali^{asws} Bin Abu Talib^{asws} for him^{saww}, for by Allah^{azwj} he^{saww} does not intend other than him^{asws}.'

فَلَمَّا جَاءَهُ فَتَحَ الثُّوبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ فَلَمْ يَزَلْ مُحْتَضِنَهُ حَتَّى فُيْضَ وَ يَدُهُ عَلَيْهِ.

When he^{asws} came, he^{saww} moved aside the cloth which was upon him^{saww}, then included him^{asws} in it. He^{saww} did not cease to embrace him^{asws} until he^{saww} passed away, and his^{saww} hand was upon him^{asws}''⁵³⁹.

3- ع، علل الشرائع ماجيلويه عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ الْوَلِيدِ الصَّبْرِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ:
لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ دَعَا الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع

(The book) 'Illal al Sharaie' – Majaylawiya, from Muhammad Bin Al Waleed Al Sayrafi, from Aban Bin Usman,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'When the expiry presented to Rasool-Allah^{saww}, he^{saww} called Al-Abbas Bin Abdul Muttalib, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}.'

فَقَالَ لِلْعَبَّاسِ يَا عَمُّ مُحَمَّدٍ تَأْخُذُ ثَرَاتُ مُحَمَّدٍ وَ تَقْضِي دَيْنَهُ وَ تُنَجِّزُ عِدَاتِهِ فَرَدَّ عَلَيْهِ وَ قَالَ يَا رَسُولَ اللَّهِ أَنَا شَيْخٌ كَبِيرٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ
يُطِيفُكَ وَ أَنْتَ ثُبَارِي الرِّيحِ

He^{saww} said to Al-Abbas: 'O uncle of Muhammad^{saww}! Take the inheritance of Muhammad^{saww} and pay back his^{saww} debts and fulfil his^{saww} promises made'. He replied to him^{saww} and said, 'O Rasool-Allah^{saww}! I am an old man with a lot of dependants and of little wealth. Who can bear you^{saww} and you^{saww} are a raging wind?'

⁵³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 1

⁵³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 2

قَالَ فَأَطْرَقَ عَنْ هُنَيْهَةٍ ثُمَّ قَالَ يَا عَبَّاسُ أَتَأْخُذُ ثَرَاتِ رَسُولِ اللَّهِ وَتُنْجِزُ عِدَاتِهِ وَتُؤَدِّي دَيْنَهُ فَقَالَ يَا أَبِي أَنْتَ وَأُمِّي أَنَا شَيْخٌ كَبِيرٌ كَثِيرُ الْعِيَالِ قَلِيلُ الْمَالِ مَنْ يُطِيفُكَ وَأَنْتَ تُبَارِي الرِّيحَ

He^{asws} said: 'He^{saww} lowered his^{saww} head for a while, then said: 'O Abbas! Will you take the inheritance of Rasool-Allah^{saww} and fulfil his^{saww} promises made and pay off his^{saww} debts?' He said, 'May my father and my mother be (sacrificed) for you^{saww}! I am an old man with a lot of dependants, of little wealth. Who are bear you^{saww} and you^{saww} are a raging wind?'

فَقَالَ رَسُولُ اللَّهِ ص أَمَا أَنَا سَأُعْطِيهَا مَنْ يَأْخُذُ بِحَقِّهَا ثُمَّ قَالَ يَا عَلِيُّ يَا أَخَا مُحَمَّدٍ أَتُنْجِزُ عِدَاتِ مُحَمَّدٍ وَتَقْضِي دَيْنَهُ وَتَأْخُذُ ثَرَاتَهُ قَالَ نَعَمْ يَا أَبِي أَنْتَ وَأُمِّي

Rasool-Allah^{saww} said: 'As for I^{saww}, I^{saww} shall give it to the one who will take it by its right'. Then he^{saww} said: 'O brother^{asws} of Muhammad^{saww}! Will you^{asws} fulfil the promises of Muhammad^{saww} and pay back his^{saww} debts, and take his^{saww} inheritance?' He^{asws} said: 'Yes, may my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}'.

قَالَ فَتَنْظَرْتُ إِلَيْهِ حَتَّى نَزَعَ خَاتَمَهُ مِنْ إصْبَعِهِ فَقَالَ تَخْتَمُ بِحَدَا فِي حَيَاتِي

He^{asws} said: 'He^{saww} looked at him^{asws} until he^{saww} removed his^{saww} ring from his^{saww} finger and said: 'Wear this during my^{saww} lifetime'.

قَالَ فَتَنْظَرْتُ إِلَى الْخَاتَمِ حِينَ وَضَعَهُ عَلَيَّ ع فِي إصْبَعِهِ الَّتِي فَصَّاحَ رَسُولُ اللَّهِ ص يَا بِلَالُ عَلَيَّ بِالْمَغْفَرِ وَالدَّرْعِ وَ الزَّيَّاتِ وَ سَيْفِي ذِي الْفَقَّارِ وَ عِمَامَتِي السَّحَابِ وَ الْبُرْدِ وَ الْأَبْرَقَةِ وَ الْقُضَيْبِ

He^{asws} said: 'He^{asws} looked at the ring, when Ali^{asws} placed it in his^{asws} finger of the right hand. Rasool-Allah^{saww} shouted: 'O Bilal! To me^{saww} with the helmet, and the armour, and the flag, and my^{saww} sword Zulfiqar, and my^{saww} white turban, and the cloak, and the pitcher, and the staff!'

فَوَاللَّهِ مَا رَأَيْتُهَا قَبْلَ سَاعَتِي تَيْكَ بَعْنِي الْأَبْرَقَةَ كَأَذَتْ تَخْطَفُ الْأَبْصَارَ فَإِذَا هِيَ مِنْ أَبْرَقِ الْجَنَّةِ

By Allah^{azwj}! I^{asws} had not seen it before that time of mine^{asws}, meaning the pitcher which almost snatched away the vision, for it is from the pitchers of the Paradise.

فَقَالَ يَا عَلِيُّ إِنَّ خَبْرِيْلَ أَتَانِي بِهَا فَقَالَ يَا مُحَمَّدُ اجْعَلْهَا فِي حَلَقَةِ الدَّرْعِ وَ اسْتَوْفِرْ بِهَا مَكَانَ الْمِنْطَقَةِ

He^{saww} said: 'O Ali^{asws}! Jibraeel^{as} came with it to me^{saww} and said: 'O Muhammad^{saww}! Make it to be in a ring of the armour, locate it in the place of the belt'.

ثُمَّ دَعَا بِرُؤُوحِي نِعَالٍ عَرَبِيَّتَيْنِ إِحْدَاهُمَا خُصُوفَةٌ وَ الْأُخْرَى غَيْرُ خُصُوفَةٍ وَ الْقَمِيصِ الَّذِي أُسْرِيَ بِهِ فِيهِ وَ الْقَمِيصِ الَّذِي خَرَجَ فِيهِ يَوْمَ أُحُدٍ وَ الْقَالَنِسِ الثَّلَاثِ فَلَنْسُوهُ السَّغَرِ وَ فَلَنْسُوهُ الْعِيدَيْنِ وَ فَلَنْسُوهُ كَانَ يَلْبَسُهَا وَ يَتَعَدُّ مَعَ أَصْحَابِهِ

Then he^{saww} called for a pair of Arabian slippers, one of them having been repaired and the other without repair, and the shirt in which he^{saww} had ascended with (to the sky), and the shirt in which he^{saww} went out on the day of Ohad, and the three caps – a cap for the

travelling, and a cap for the two Eids, and a cap which he^{saww} used to wear and sit with his^{saww} companions.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا بِلَالُ عَلَيَّ بِالْبُعْلَتَيْنِ الشَّهْبَاءِ وَ الدُّلْدُلِ وَ النَّاقَتَيْنِ الْعُضْبَاءِ وَ الصَّهْبَاءِ وَ الْفَرَسَيْنِ - الْجَنَاحَ الَّذِي كَانَ يُوقِفُ بِبَابِ مَسْجِدِ رَسُولِ اللَّهِ ص لِخَوَائِجِ النَّاسِ يَبْعَثُ رَسُولُ اللَّهِ ص الرَّجُلَ فِي حَاجَتِهِ فَيَرْكَبُهُ وَ حَيْزُومَ وَ هُوَ الَّذِي يَقُولُ أَقْدِمَ حَيْزُومَ وَ الْحِمَارَ الْيَعْفُورَ

Then Rasool-Allah^{saww} said: 'O Bilal! To me^{saww} with the two mules, Al Shahba'a and al Duldul, and the two she-camels, Al Azba'a and al Sahba'a, and the two horses - A' Janah, which used to pause at the door of the Masjid of Rasool-Allah^{saww} for the need of the people. Rasool-Allah^{saww} would send the man regarding his^{saww} needs, so he would ride it; and Hayzoum, and it is which it is said 'oldest Hayzoum'; and the donkey Al Yafour'.

ثُمَّ قَالَ يَا عَلِيُّ اقْبِضْهَا فِي حَيَاتِي حَتَّى لَا يُنَازِعَكَ فِيهَا أَحَدٌ بَعْدِي

Then he^{saww} said: 'O Ali^{asws}! Take possession of these during my^{saww} lifetime until no one can snatch these away from you^{asws} after me^{saww}.'

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَوَّلَ شَيْءٍ مَاتَ مِنَ الدَّوَابِّ حِمَارُ الْيَعْفُورِ ثُوْفِي سَاعَةَ قُبُضِ رَسُولِ اللَّهِ ص فَطَعَّ حِطَامَهُ ثُمَّ مَرَّ يَرْكُضُ وَ أَتَى بِئْرَ بَنِي خَطْمَةَ بَغْبَا فَرَمَى بِنَفْسِهِ فِيهَا فَكَانَتْ قَبْرُهُ

Then Abu Abdullah^{asws} said: 'The first thing from the animals which died was the donkey Al-Yafour. It died at the time Rasool-Allah^{saww} passed away, cutting its halter, then it passed by running and came to a well of the clan of Khatma at Quba and threw itself into it, and it became its grave'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ يَعْفُورَ كَلَّمَ رَسُولَ اللَّهِ فَقَالَ يَا بِي أَنْتَ وَ أُمِّي إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ فَنَظَرَ إِلَيْهِ يَوْمًا نُوحٌ ع وَ مَسَحَ يَدَهُ عَلَى وَجْهِهِ ثُمَّ قَالَ يُخْرِجُ مِنْ صُلْبِ هَذَا الْحِمَارِ حِمَارٌ يَرْكَبُهُ سَيِّدُ النَّبِيِّينَ وَ خَاتَمُهُمْ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي ذَلِكَ الْحِمَارَ.

Then Abu Abdullah^{asws} said: 'Yafour spoke to Rasool-Allah^{saww} and it said, 'May my father and my mother be (sacrificed) for you^{saww}! My father narrated to me from his father from his grandfather that he was with Noah^{as} in the ship. One day Noah^{as} looked at him and wiped his^{as} hand upon his face, then said: 'There will come out from the loins of this donkey, a donkey which will be rode upon by the Chief of the Prophets^{as}, and their^{as} last one', and the praise is for Allah^{azwj} Who Made me to be that donkey''⁵⁴⁰

4- فر، تفسير فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعْتَمِناً عَنْ جَابِرِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ لِقَاطِمَةَ ع بِأَبِي وَ أُمِّي أَنْتِ أَرْسَلِي إِلَى بَغْلِكِ فَادْعِيهِ لِي فَقَالَتْ قَاطِمَةُ لِلْحُسَيْنِ انْطَلِقِي إِلَى أَبِيكَ فَقُلْ يَدْعُوكَ جَدِّي

Tafseer Furaat Bin Ibrahim – Ubeyd Bin Kaseer transmitting from Jabir Al-Ansari who said, 'Rasool-Allah^{saww} said to (Syeda) Fatima^{asws} during his^{saww} illness in which he^{saww} passed away: 'May my^{saww} father^{as} and my^{saww} mother^{as} be (sacrificed) for you^{asws}! Send someone to your^{asws} husband and call him^{asws} to me^{saww}'. (Syeda) Fatima^{asws} said to Al-Husayn^{asws}: 'Go to your^{asws} father^{asws} and say: 'My^{asws} grandfather^{saww} is calling you^{asws}'.

⁵⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 3

قَالَ فَانْطَلَقَ إِلَيْهِ الْحُسَيْنُ فَدَعَاهُ فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ فَاطِمَةُ ع عِنْدَهُ وَ هِيَ تَقُولُ وَ كَرِيحًا لِكَرْبِكَ يَا أَبَتَاهُ

He (the narrator) said, 'Al-Husayn^{asws} went to him^{asws} and called him^{asws}. Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} came until he^{asws} entered to see Rasool-Allah^{saww}, and (Syeda) Fatima^{asws} was in his^{saww} presence and she^{asws} was saying: 'Oh its distress to your^{saww} anguish, O father^{saww}!'

فَقَالَ لَهَا رَسُولُ اللَّهِ ص لَا كَرْبَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ يَا فَاطِمَةُ إِنَّ النَّبِيَّ ص لَا يُشَقُّ عَلَيْهِ الْجَنِبُ وَ لَا يُخْمَشُ عَلَيْهِ الْوَجْهُ وَ لَا يُدْعَى عَلَيْهِ بِالْوَيْلِ وَ لَكِنْ قُولِي كَمَا قَالَ أَبُوكَ عَلَى إِبْرَاهِيمَ تَدْمَعُ الْعَيْنَانِ وَ قَدْ يُوجَعُ الْقَلْبُ وَ لَا تَقُولُ مَا يُسْحِطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ وَ لَوْ عَاشَ إِبْرَاهِيمُ لَكَانَ نَبِيًّا

Rasool-Allah^{saww} said to her^{asws}: 'There will be no distress upon your^{asws} father^{saww} after today, O Fatima^{asws}! The Prophet^{saww}, neither will the pocket be torn upon him^{saww}, not with the face be scratched upon him^{saww}, nor will the woe be called for upon him^{saww}, but say just as your^{asws} father^{saww} said upon Ibrahim^{as} (his^{saww} son^{as}): 'The eyes weep and the heart is pained, and we^{saww} do not say what Angers the Lord^{azwj}, and we^{saww} are with you^{as}, O Ibrahim^{as}, in grief', and had Ibrahim^{as} lived, he^{as} would have been a Prophet^{as}'.

ثُمَّ قَالَ يَا عَلِيُّ اذْذُ مَنِّي فَذَا مِنْهُ فَقَالَ أَذْذُكَ فِي يَدِي فَقَالَ يَا أَحْيَا أَمْ تَسْمَعُ قَوْلَ اللَّهِ فِي كِتَابِهِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Then he^{saww} said: 'O Ali^{asws}! Come closer to me^{saww}! He^{asws} went closer to him^{saww}. He^{saww} said: 'Enter your^{asws} ear into (to be near) my^{saww} mouth'. He^{asws} did so. He^{saww} said: 'O my^{saww} brother^{asws}! Did you^{asws} not hear the Words of Allah^{azwj} in His^{azwj} Book: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].**

قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ هُمْ أَنْتَ وَ شِيعَتُكَ يَجِيئُونَ غُرًّا مُحْجَلِينَ شَبَاعاً مَرُورِينَ

He^{asws} said: 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'They are you^{asws} and your^{asws} Shias. They will be coming as resplendent (of faces), satiated, saturated'.

أَمْ تَسْمَعُ قَوْلَ اللَّهِ فِي كِتَابِهِ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ قَالَ بَلَى يَا رَسُولَ اللَّهِ

Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **Surely those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]?** He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قَالَ هُمْ عَذُوكَ وَ شِيعَتُهُمْ يَجُورُونَ يَوْمَ الْقِيَامَةِ ظَمَاءٌ مُظْمَأِينَ أَشْقِيَاءَ مُعَذَّبِينَ كُفَّارًا مُتَافِقِينَ ذَلِكَ لَكَ وَ لِشِيعَتِكَ وَ هَذَا لِعَذُوكَ وَ لِشِيعَتِهِمْ - هَكَذَا رَوَى جَابِرُ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ.

He^{saww} said: 'They are your^{asws} enemies and enemies of your^{asws} Shias, who will be coming on the Day of Judgement, with blackened faces, extremely thirsty, miserable, Tormented,

Kafirs, hypocrites. That, would be for you^{asws} and your^{asws} Shias, and this, would be for your^{asws} enemies and their adherents'. – This is how it has been reported from Jabir Bin Abdullah Al-Ansari⁵⁴¹.

5- ع، علل الشرائع ابنُ الْمُتَوَكِّلِ عَنْ سَعْدِ بْنِ إِسْحَاقَ الْأَزْدِيِّ عَنْ أَبِيهِ قَالَ: أَتَيْتُ الْأَعْمَشَ سُلَيْمَانَ بْنَ مِهْرَانَ أَسْأَلُهُ عَنْ وَصِيَّةِ رَسُولِ اللَّهِ ص فَقَالَ أَتَيْتُ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ فَاسْأَلُهُ قَالَ فَأَتَيْتُهُ فَحَدَّثَنِي عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ وَرَأْسُهُ فِي حَجَرٍ عَلِيٍّ ع وَ النَّبِيُّ غَاصَ بِمَنْ فِيهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الْعَبَّاسِ قَاعِدٌ قُدَّامُهُ

(The book) 'Al Illal Al Sharaie' – Ibn Al Mutawakkal – From Sa'ad, from Ibn Isa, from Muhammad bin Khalid, from Ibrahim Bin Is'haq Al Azdy, from his father who said,

'Al-Amsh came to Suleyman Bin Mihran to ask him about the successor of Rasool-Allah^{saww}. He said, 'I went to Muhammad Bin Abdullah and asked him and he said, 'He narrated to be from Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) who said, 'When the expiry presented to Rasool-Allah^{saww} and his^{saww} head was in a lap of Ali^{asws} and the house was filled with the ones in it, from the Emigrants and the Helpers, and Al-Abbas was sitting in his^{saww} front.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ أَ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دَيْنِي وَ تُنْجِزُ مَوْعِدِي فَقَالَ إِنِّي أَمْرٌ كَبِيرُ السِّنِّ كَثِيرُ الْغِيَالِ لَا مَالَ لِي فَأَعَادَهَا عَلَيْهِ ثَلَاثًا كُلَّ ذَلِكَ يَزِدُّهَا عَلَيْهِ

Rasool-Allah^{saww} said: 'O Abbas! Do you accept my^{saww} bequest and pay back my^{saww} debts and fulfil my^{saww} promises made?' He said, 'I am a person of old age, a lot of dependants, there is no wealth for me'. He^{saww} repeated to him thrice, during all that he rebutted upon him^{saww}.

فَقَالَ رَسُولُ اللَّهِ سَأَعْطِيهَا رَجُلًا يَأْخُذُهَا بِحَقِّهَا لَا يَقُولُ مِثْلَ مَا تَقُولُ ثُمَّ قَالَ يَا عَلِيُّ أَ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دَيْنِي وَ تُنْجِزُ مَوْعِدِي قَالَ فَخَنَقَتْهُ الْعَبْرَةُ وَ لَمْ يَسْتَطِعْ أَنْ يُجِيبَهُ وَ لَقَدْ رَأَى رَأْسَ رَسُولِ اللَّهِ ص يَذْهَبُ وَ يَجِيءُ فِي حَجَرِهِ

Rasool-Allah^{saww} said: 'I^{saww} shall give it to a man who will take it by its right. He will not say like what you are saying'. Then he^{saww} said: 'O Ali^{asws}! Do you^{asws} accept my^{saww} bequest and pay back my^{saww} debts and fulfil my^{saww} promises made?' The tears choked him^{asws} and he^{asws} was not able to answer him^{saww}, and he^{asws} had seen the head of Rasool-Allah^{saww} go and come (faint and wake up) in his^{asws} lap.

ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ لَهُ عَلِيُّ ع نَعَمْ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ

Then he^{saww} repeated to him^{asws}. Ali^{asws} said to him^{saww}: 'Yes, may my^{asws} father^{as} and my^{asws} mother^{as} be sacrificed for you^{saww}, O Rasool-Allah^{saww}.

فَقَالَ يَا بِلَالُ أَتَيْتَ رَسُولَ اللَّهِ فَأَتَى بِهَا ثُمَّ قَالَ يَا بِلَالُ أَتَيْتَ بَرَايَةَ رَسُولِ اللَّهِ ص فَأَتَى بِهَا ثُمَّ قَالَ يَا بِلَالُ أَتَيْتَ بِعَلِّهِ رَسُولَ اللَّهِ بِسَرِّجِهَا وَ لِحَامِهَا فَأَتَى بِهَا

⁵⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 4

He^{saww} said: 'O Bilal! Bring the armour of Rasool-Allah^{azwj}!' He came with it. Then he^{saww} said: 'Bring the flag of Rasool-Allah^{saww}!' He came with it. Then he^{saww} said: 'O Bilal! Bring the mule of Rasool-Allah^{saww} with its saddle and its rein'. He came with it.

ثُمَّ قَالَ يَا عَلِيُّ ثُمَّ فَأَقْبِضْ هَذَا بِشَهَادَةِ مَنْ فِي الْبَيْتِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ حَتَّى لَا يُنَازِعَكَ فِيهِ أَحَدٌ مِنْ بَعْدِي

Then he^{saww} said: 'O Ali^{asws}! Stand and take possession of this witnessed by the ones in the house, from the Emigrants and the Helpers, so that no one would contend with you^{asws} regarding it from after me^{saww}.'

قَالَ فَقَامَ عَلِيُّ ع حَتَّى اسْتَوْدَعَ جَمِيعَ ذَلِكَ فِي مَنْزِلِهِ ثُمَّ رَجَعَ.

He (the narrator) said, 'Ali^{asws} arose until he deposited all that in his^{asws} house, then returned"⁵⁴².

6- ع، علل الشرائع ماجيلويه عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا خَضَرَ رَسُولَ اللَّهِ ص الْوَفَاةُ قَالَ لِلْعَبَّاسِ أَ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دَيْنِي وَ تُنْجِزُ مَوْعِدِي قَالَ إِنِّي أَمُرُّ كَبِيرُ السِّنِّ دُو عِيَالٍ لَا مَالٌ لِي فَأَعَادَهَا عَلَيْهِ ثَلَاثًا فَرَدَّهَا فَقَالَ رَسُولُ اللَّهِ ص لَا أُعْطِيَنَّهَا رَجُلًا يَأْخُذُهَا بِحَقِّهَا لَا يَقُولُ مِثْلَ مَا تَقُولُ

(The book) 'Al Illal Al Sharaie' – Majaylawiya, from his uncle Al Barqy, from his father, from Ibrahim Bin Is'haq, from his father, from Amro Bin Khalid,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) having said: 'When the expiry presented to Rasool-Allah^{saww}, he^{saww} said to Al-Abbas: 'Will you accept my^{saww} bequest and pay off my^{saww} debts and fulfil my^{saww} promises made?' He said, 'I am a person of old age with dependants, there is no wealth for me'. He^{saww} repeated to him thrice, but he rejected it. Rasool-Allah^{saww} said: 'I^{saww} shall give it to a man who will take it by its right, not saying like what you are saying'.

ثُمَّ قَالَ يَا عَلِيُّ أَ تَقْبَلُ وَصِيَّتِي وَ تَقْضِي دَيْنِي وَ تُنْجِزُ مَوْعِدِي قَالَ فَخَنَقَتْهُ الْعَبْرَةُ ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ عَلِيُّ نَعَمْ يَا رَسُولَ اللَّهِ

Then he^{saww} said: 'O Ali^{asws}! Will you^{asws} accept my^{saww} bequest and pay back my^{saww} debts and fulfil my^{saww} promises?' The tears choked him^{asws}. Then he^{saww} repeated to him^{asws}. Ali^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

فَقَالَ يَا بِلَالُ أَنْتَ بَدِيعُ رَسُولِ اللَّهِ فَأَتَى بِهَا ثُمَّ قَالَ يَا بِلَالُ أَنْتَ بِسَيْفِ رَسُولِ اللَّهِ فَأَتَى بِهِ ثُمَّ قَالَ يَا بِلَالُ أَنْتَ بِرَايَةِ رَسُولِ اللَّهِ فَأَتَى بِهَا

He^{saww} said: 'O Bilal! Bring the armour of Rasool-Allah^{saww}'. He came with it. Then he^{saww} said: 'O Bilal! Bring the sword of Rasool-Allah^{saww}'. He came with it. Then he^{saww} said: 'O Bilal! Bring the flag of Rasool-Allah^{saww}'. He came with it.

قَالَ حَتَّى تَقَعَّدَ عَصَابَةً كَانَ يَعْصِبُ بِهَا بَطْنَهُ فِي الْحَرْبِ فَأَتَى بِهَا ثُمَّ قَالَ يَا بِلَالُ أَنْتَ بِعَلَّةِ رَسُولِ اللَّهِ بِسَرَجِهَا وَ لِجَامِهَا فَأَتَى بِهَا ثُمَّ قَالَ لِعَلِيِّ ثُمَّ فَأَقْبِضْ هَذَا بِشَهَادَةِ مَنْ هُنَا مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ حَتَّى لَا يُنَازِعَكَ فِيهِ أَحَدٌ مِنْ بَعْدِي

⁵⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 5

He (the narrator) said, 'Until he^{saww} (mentioned) a thing he^{saww} used to tie to his^{saww} belly in the war, and he came with it. Then he^{saww} said: 'O Bilal! Bring the mule of Rasool-Allah^{saww} along with its saddle and its rein'. He came with it. The he^{saww} said to Ali^{asws}: 'Stand and take possession of this in the witnessing of the ones over here, from the Emigrants and the Helpers, until no one would contend you^{asws} regarding it'.

قَالَ فَقَامَ عَلِيٌّ ع وَ حَمَلَ ذَلِكَ حَتَّى اسْتَوْدَعَهُ مَنْزِلَهُ ثُمَّ رَجَعَ.

He (the narrator) said, 'Ali^{asws} stood up and carried that until he^{asws} deposited it in his^{asws} house, then returned"⁵⁴³.

7- مع، معاني الأخبار أبي عن أحمد بن إدريس عن سلمة بن الخطاب عن الحسين بن راشد بن يحيى عن علي بن إسماعيل عن عمرو بن أبي المقدام قال: سمعت أبا الحسن أن أبا جعفر ع يقول في هذه الآية لا يعصينك في معروف قال إن رسول الله ص قال لفاطمة ع إذا أنا مت فلا تخمشي علي وجهاً ولا تزجي علي شعراً ولا تنادي بالويل ولا تفيجي علي نائحة

(The book) 'Ma'any Al Akhbaar' - My father, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Al Husayn Bin Rashid Bin Yahya, from Ali Bin Ismail, from Amro Bin Abu Al Miqdam who said,

'I heard Abu Al-Hassan^{asws} (saying): 'Abu Ja'far^{asws} saying regarding this Verse: **nor disobey you in good (deeds) [60:12]**. He^{asws} said: 'Rasool-Allah^{saww} said to (Syeda) Fatima^{asws}: 'When I^{saww} pass away, neither scratch a face upon me^{saww}, nor pull hair, nor call out with the woe, nor stand upon me lamenting'.

ثُمَّ قَالَ هَذَا الْمَعْرُوفُ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَا يَعْصِيكَ فِي مَعْرُوفٍ.

Then he^{asws} said: 'This is the good (deed) which Allah^{azwj} Mighty and Majestic Said in His^{azwj} Book: **nor disobey you in good (deeds) [60:12]**"⁵⁴⁴.

8- بشا، بشارة المصطفى يحيى بن محمد الجواليقي عن جعفر بن محمد الحسيني عن محمد بن عبد الله الحافظ عن عمر بن إبراهيم الكلابي عن حماد بن عيسى عن يحيى بن سليمان عن عباد بن عبد الصمد عن الحسن بن أنس قال: جاءت فاطمة و معها الحسن و الحسين ع إلى النبي ص في المرض الذي قبض فيه فأنكبت عليه فاطمة و ألصقت صدرها بصدرة و جعلت تبكي

(The book) 'Bashaarat Al Mustafa^{saww}, – Yahya Bin Muhammad Al Jawwany, from Ja'far Bin Muhammad al Husayni, from Muhammad Bin Abdullah Al Hafiz, from Umar Bin Ibrahim Al Kilaby, from Hudoun Bin Isa, from Yahya Bin Suleyman, from Abbad Bin Abdul Samad, from Al Hassan, from Anas (famous fabricator) who said,

'(Syeda) Fatima^{asws} came to the Prophet^{saww} and with her^{asws} were Al-Hassan^{asws} and Al-Husayn^{asws} during the illness in which he^{saww} passed away. (Syeda) Fatima^{asws} fell herself^{asws} upon him^{saww} and she^{asws} went on to cry.

فَقَالَ لَهَا النَّبِيُّ يَا فَاطِمَةُ وَ نَهَاها عَنِ الْبُكَاءِ فَأَنْطَلَقَتْ إِلَى الْبَيْتِ فَقَالَ النَّبِيُّ ص وَ يَسْتَعِيرُ الدُّمُوعُ إِلَهُم أَهْلَ بَيْتِي وَ أَنَا مُسْتَوْدِعُهُمْ كُلِّ مُؤْمِنٍ ثَلَاثَ مَرَّاتٍ.

⁵⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 6

⁵⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 7

The Prophet^{saww} said to her^{asws}: ‘O Fatima^{asws} and forbade her^{asws} from the crying. She^{asws} went to the house. The Prophet^{saww} said, and the tears were flowing: ‘O Allah^{azwj}! The People^{asws} of the Household and I^{saww} are a depository of every Momin’ – three times”⁵⁴⁵.

9- ل، الخصال أبي عن سعد عن ابن عيسى و محمد بن عبد الجبار عن محمد البرقي عن فضالة عن ابن عميرة عن الحضرري عن مولا حمزة بن زافع عن أم سلمة زوج النبي ص قالت قال رسول الله ص في مرضه الذي توفي فيه ادعوا لي خليلي فأرسلت عائشة إلى أبيها فلما جاء عطى رسول الله ص وجهه و قال ادعوا لي خليلي

(The book) ‘Al Khisaal’ – My father, from Sa’ad, from Ibn Isa and Muhammad Bin Abdul Jabbar, from Muhammad al Barqy, from Fazalat, from Ibn Ameyra, from Al Hazaramy, from a slave of Hamza Bin Rafie,

‘From Umm Salama^{ra} wife of the Prophet^{saww} having said, ‘Rasool-Allah^{saww} said during the illness during the illness in which he^{saww} passed away: ‘Call my^{saww} friend for me^{saww}!’ So, Ayesha sent for her father. When he came, Rasool-Allah^{saww} covered his^{saww} face and said: ‘Call my^{saww} friend for me^{saww}!’

فرجع أبو بكر و بعثت حفصة إلى أبيها فلما جاء عطى رسول الله ص وجهه و قال ادعوا لي خليلي فرجع عمر و أرسلت فاطمة إلى علي ع فلما جاء قام رسول الله ص فدخل ثم جلل علياً ع بثوبه

Abu Bakr returned, and Hafsa sent for her father. When he came, Rasool-Allah^{saww} covered his^{saww} face and said: ‘Call my^{saww} friend for me^{saww}!’ Umar returned and Fatima^{asws} sent for Ali^{asws}. When he^{asws} came, Rasool-Allah^{saww} sat upright and included him^{asws} by covering him^{asws} with his^{saww} cloth.

قال علي ع فحدثني بألف حديث يفتح كل حديث ألف حديث حتى عرفته و عرف رسول الله ص فسأل علي ع عرفته و سأل عليه عزي.

Ali^{asws} said: ‘He^{saww} narrated to me^{asws} with a thousand Ahadeeth, each Hadeeth opened a thousand Ahadeeth until I^{asws} perspired and Rasool-Allah^{saww} perspired, and his^{saww} perspiration flowed upon me^{asws} and my^{asws} perspiration flowed upon him^{saww}”⁵⁴⁶.

10- ل، الخصال أبي عن سعد عن البقاعي و إبراهيم بن إسحاق معاً عن عبد الله بن حماد عن صباح المزني عن الحارث بن حصيرة عن الأصنع بن نبأته عن أمير المؤمنين ع قال سمعته يقول إن رسول الله ص علمني ألف باب من الحلال و الحرام و بما كان و ما هو كائن إلى يوم القيامة كل باب منها يفتح ألف ألف باب حتى علمت علم المنابا و البلبا و فضل الخطاب.

(The book) ‘Al Khisaal’ – My father, from sa’ad, from Al Yaqteeny and Ibrahim Bin Is’haq both together, from Abdullah Bin Hammad, from Sabbah Al Muzny, from Al Haris Bin Haseyra, from Al Asbagh Bin Nubata,

‘From Amir Al-Momineen^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘Rasool-Allah^{saww} taught me^{asws} a thousand doors (subjects) from the Permissible(s) and the Prohibition, and from what has happened and what is to happen up to the Day of Qiyamah, each door from it opened a thousand thousand doors until I^{asws} learnt the knowledge of the deaths and the afflictions and the decisive address”⁵⁴⁷.

⁵⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 8

⁵⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 9

⁵⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 10

11- ل، الخصال ابن موسى عن علي بن الحسن الهنجراني [المسنجاني] عن سعد بن كثير عن أبي هبة عن رشيد بن سعد عن حريز بن عبد الله عن أبي عبد الرحمن الجبلي عن عبد الله بن عمر قال: قال رسول الله ص في مرضه الذي توفي فيه ادعوا لي أخي

(The book) 'Al Khisaal' – Ibn Musa, from Ali Bin Al Hassan Al Hanjany, from Sa'ad Bin Kaseer, from Abu Lahiya, from Rusheyd Bin Sa'ad, from Hareyz Bin Abdullah, from Abu Abdul Rahman Al Jabaly, from Abdullah Bin Umar who said,

'Rasool-Allah^{saww} said during the illness during which he^{saww} passed away: 'Call my^{saww} brother for me^{saww} .

قال فأرسلوا إلى علي ع فدخل فوئيا ووجههما إلى الحائط و ردا عليهما ثوبا فأسر إليه و الناس محتوشون وراء الباب فخرج علي ع فقال له رجل من الناس أسر إليك نبي الله شياً

He (the narrator) said, 'They sent for Ali^{asws}. He^{asws} entered and they both (Abu Bakr and Umar) turned their faces towards the wall and he^{saww} returned a cloth against them both, and he^{saww} held a secret conversation to him^{asws}, and the people were confused behind the door. Ali^{asws} came out, and a man from the people said to him^{asws}, 'Did the Prophet^{saww} of Allah^{azwj} divulge any anything to you^{asws}?'

قال نعم أسر إلي ألف باب في كل باب ألف باب فقال وعيته قال نعم وعقلته قال فما السواد الذي في القمر

He^{asws} said: 'He^{saww} divulged the secrets of a thousand doors to me^{saww}, in each door being a thousand doors'. He said, 'You^{asws} retained it?' He^{asws} said: 'Yes, and I^{asws} understood it'. He said, 'So what is the blackness which is in the moon?'

قال إن الله عز وجل قال وجعلنا الليل والنهار آيتين فمحونا آية الليل وجعلنا آية النهار مبصرة قال له الرجل عقلت يا علي.

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: **And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, [17:12]**'. The man said to him^{asws}, 'You^{asws} have understood, O Ali^{asws}.'⁵⁴⁸

12- ل، الخصال أبي و العطار و ابن الوليد جميعاً عن سعد بن ابن أبي الخطاب عن جعفر بن بشير و الحسن بن علي بن فضال عن المثنى بن الوليد عن ابن حازم عن بكر بن حبيب عن أبي جعفر ع قال: قال رسول الله ص في مرضه الذي قبض فيه ادعوا لي خليلي فأرسلت عائشة و حفصة إلى أبويهما فلما جاءا غطى رسول الله ص وجهه و رأسه فانصرفا فكشف رسول الله ص رأسه فقال ادعوا لي خليلي

(The book) 'Al Khisaal' – My father and Al Attar and Ibn Al Waleed altogether from Sa'ad, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, and Al Hassan Bin Ali Bin Fazzal, from Al Musna Bin Al Waleed, from Ibn Hazim, from Bakr Bin Habeeb,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said during the illness in which he^{saww} passed away: 'Call my^{saww} friend for me^{saww}'. So Ayesha and Hafsa sent for their fathers. When they came, Rasool-Allah^{azwj} covered his^{saww} face and his^{saww} head. So, they both left, and Rasool-Allah^{saww} uncovered his^{saww} head and said: 'Call my^{saww} friend for me^{saww} .

⁵⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 11

فَأَرْسَلَتْ حَفْصَةُ إِلَى أَبِيهَا وَ عَائِشَةُ إِلَى أَبِيهَا فَلَمَّا جَاءَا عَطَى رَسُولُ اللَّهِ رَأْسَهُ فَأَنْطَلَقَا وَ قَالَا مَا نَرَى رَسُولَ اللَّهِ أَرَادَنَا قَالَتَا أَجَلٌ إِنَّمَا قَالَ ادْعُوا لِي خَلِيلِي أَوْ قَالَ حَبِيبِي فَرَجَحْنَا أَنْ نَكُونَا أَنْتُمَا هُمَا

Hafsa sent for her father, and Ayesha for her father. When they came, Rasool-Allah^{saww} covered his^{saww} head and they both went away and said, 'We do not see Rasool-Allah^{saww} wanting us'. They both said, 'But rather he^{saww} said: 'Call my^{saww} friend for me^{saww}', or said: 'My^{saww} beloved', so we hoped that you two would happen to be them'.

فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَلَزَقَ رَسُولُ اللَّهِ ص صَدْرَهُ بِصَدْرِهِ وَ أَوْمَأَ إِلَى أُذُنِهِ فَحَدَّثَهُ بِأَلْفِ حَدِيثٍ لِكُلِّ حَدِيثٍ أَلْفُ بَابٍ.

Amir Al-Momineen^{asws} came and Rasool-Allah^{saww} adhered his^{asws} chest to his^{saww} chest and gestured to his^{asws} ears and narrated to him^{asws} a thousand Ahadeeth, for each Hadeeth being a thousand doors (subject matters)".⁵⁴⁹

13- ل، الخصال ابن موسى وَ السَّيَّانِيُّ وَ الْمُكَتِّبُ وَ الْوَرَّاقُ جَمِيعاً عَنْ ابْنِ زَكَرِيَّا الْقَطَّانِ عَنْ ابْنِ حَبِيبٍ عَنْ ابْنِ بُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ دَعَانِي فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ لِي يَا عَلِيُّ أَنْتَ وَصِيِّي وَ خَلِيفَتِي عَلَى أَهْلِي وَ أُمَّتِي فِي حَيَاتِي وَ بَعْدَ مَوْتِي

(The book) 'Al Khisaal' – Ibn Musa and Al Sinani, and al Mukattib, and Al Waraq altogether from Ibn Zakariya al Qattan, from Ibn Habeeb, from Ibn Bahlool, from Abu Muawiyah, from Suleyman Bin Mihran,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'When the expiry presented to Rasool-Allah^{saww} he^{saww} called me^{asws}. When I^{asws} entered to see him^{saww}, he^{saww} said to me^{asws}: 'O Ali^{asws}! You^{asws} are my^{saww} successor^{asws} and my^{saww} Caliph upon my^{saww} family and my^{saww} community during my^{saww} lifetime and after my^{saww} passing away.

وَلَيْكَ وَلِيَّتِي وَ وَلِيَّتِي وَلِيُّ اللَّهِ وَ عَدُوُّكَ عَدُوِّي وَ عَدُوِّي عَدُوُّ اللَّهِ يَا عَلِيُّ الْمُنْكَرُ لِإِمَامَتِكَ بَعْدِي كَالْمُنْكَرِ لِرِسَالَتِي فِي حَيَاتِي لِأَنَّكَ مَعِي وَ أَنَا مِنْكَ

Your^{asws} friend is my^{saww} friend, and my^{saww} friend is a friend of Allah^{azwj}, and your^{asws} enemy is my^{saww} enemy and my^{saww} enemy is an enemy of Allah^{azwj}. O Ali^{asws}! The denier of your^{asws} Imamate after me^{asws} is like the denier to my^{saww} Messenger-ship during my^{saww} lifetime because you^{asws} are from me^{saww} and I^{saww} am from you^{asws}.

ثُمَّ أَذْنَانِي فَأَسَرَّ إِلَيَّ أَلْفَ بَابٍ مِنْ الْعِلْمِ كُلِّ بَابٍ يَفْتَحُ أَلْفَ بَابٍ.

Then he^{saww} drew me^{asws} closer and divulged secrets to me of a thousand doors of knowledge, each door opening a thousand doors".⁵⁵⁰

14- ل، الخصال أبي عن سعدٍ عن ابن عيسى وَ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ ابْنِ أَبِي بَجْرَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَرَضَ رَسُولُ اللَّهِ ص مَرَضَهُ الَّذِي تُوُفِّيَ فِيهِ بَعَثَ إِلَيَّ عَلِيٌّ ع فَلَمَّا جَاءَا أَكْبَبَ عَلَيْهِ فَلَمْ يَزَلْ يُحَدِّثُهُ وَ يُحَدِّثُهُ فَلَمَّا خَرَجَ لِقِيَاهُ فَقَالَا بِمَا حَدَّثَكَ صَاحِبُكَ فَقَالَ حَدَّثَنِي بِبَابٍ يَفْتَحُ أَلْفَ بَابٍ كُلِّ بَابٍ مِنْهَا يَفْتَحُ أَلْفَ بَابٍ.

⁵⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 12

⁵⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 13

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, and Abdullah Bin Aamir, from Ibn Abu Najran, from Safwan Bin Yahya, from Bashir Al Dahhan,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} fell sick in the illness during which he^{saww} passed away, sent for Ali^{asws}. When he^{asws} came, devoted to him^{asws}. He^{saww} did not cease to narrate him^{asws} and narrating him^{asws}. When he^{asws} came out they both (Abu Bakr and Umar) met him^{asws} and they said, 'With what did your^{asws} companion narrate to you^{asws}? He^{asws} said: 'He^{saww} narrated to me^{asws} with a door opening a thousand doors, each door opening a thousand doors'.⁵⁵¹

15- ل، الخصال العطار عن أبيه عن ابن أبي الخطاب عن جعفر بن بشير عن يحيى بن معمر عن بشير الدَّهَّان عن أبي عبد الله ع قال: قال رسول الله ص في مرضه الذي توفي فيه ادعوا لي خليلي فأرسلنا إلى أبويهما فلما نظر إليهما أغرض عنهما وقال ادعوا لي خليلي

(The book) 'Al Khisaal' – Al Attar, from his father, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Yahya Bin Ma'mar, from Bashir Al Dahhan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said during the illness in which he^{saww} passed away: 'Call my^{saww} friend for me^{saww}! So they both (Ayesha and Hafsa) sent for their fathers (Abu Bakr and Umar). When he^{saww} looked at them, he^{saww} turned away from them and said: 'Call my^{saww} friend for me^{saww}.'

فأرسل إلى علي ع فلما نظر إليه أكب عليه فحدثه فلما خرج لقياه و قال ما حدثك خليلك قال حدثني ألف باب وكل باب يفتح ألف باب.

He^{saww} sent for Ali^{asws}. When he^{saww} looked at him^{asws}, devoted to him^{asws} narrating to him^{asws}. When he^{asws} came out, they both (Abu Bakr and Umar) met him^{asws} and they said, 'What did your^{asws} friend narrate to you^{asws}? He^{asws} said: 'He^{saww} narrated to me^{asws} with a thousand doors (of knowledge), and each door opened a thousand doors'.⁵⁵²

16- ل، الخصال أبي و العطار و ابن الوليد جميعاً عن سعد بن سعيد عن السندي بن محمد عن صفوان عن محمد بن بشير عن أبيه بشير الدَّهَّان عن أبي عبد الله ع قال: قال رسول الله ص في مرضه الذي توفي فيه ادعوا لي خليلي فأرسلنا إلى أبويهما فلما رآهما أغرض بوجهيه عنهما ثم قال ادعوا لي خليلي

(The book) 'Al Khisaal' – My father, and Al Attar, and Ibn Al Waleed altogether from Sa'ad, from Al Sindy Bin Muhammad, from Safwan, from Muhammad Bin Bashir, from his father Bashir Al Dahhan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said during his^{saww} illness in which he^{saww} passed away: 'Call my^{saww} friend for me^{saww}'. They both (Ayesha and Hafsa) sent for their fathers (Abu Bakr and Umar). When he^{saww} saw them, he^{saww} turned his^{saww} face away from them, then said: 'Call my^{saww} friend for me^{saww}.'

فأرسلنا إلى علي ع فلما جاء أكب عليه فلم يزل يحدثه و يحدثه فلما خرج لقياه فقال له ما حدثك قال حدثني بباب يفتح له ألف باب وكل باب يفتح ألف باب.

So they (Ayesha and Hafsa) sent for Ali^{asws}. When he^{asws} came, he^{saww} devoted to him^{asws} and did not cease to narrate to him^{asws} and narrate to him^{asws}. When he^{asws} came out, they both

⁵⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 14

⁵⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 15

(Abu Bakr and Umar) met him^{asws} and said to him^{asws}, 'What did he^{saww} narrate to you^{asws}? He^{asws} said: 'He^{saww} narrated to me^{asws} with a door (of knowledge) opening for it a thousand doors, each door opening a thousand doors'.⁵⁵³

17- ل، الخصال الثلاثة عَنْ سَعْدٍ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ أَبُو بَكْرٍ وَ عُمَرُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع جِئَ دَفَنَ فَاطِمَةَ ع فِي حَدِيثٍ طَوِيلٍ قَالَ لَهَا فِيهِ أَمَّا مَا ذَكَرْتُمَا أَنِّي لَمْ أَشْهَدُكُمَا أَمَرَ رَسُولِ اللَّهِ ص فَإِنَّهُ قَالَ لَا يَرَى عَوْرَتِي أَحَدٌ غَيْرَكَ إِلَّا دَهَبَ بَصَرُهُ فَلَمْ أَكُنْ لِأَرِيكُمْ بِهِ لِدَلِكِ

(The book) 'Al Khisaal' – The three, from Sa'ad, from Ibn Abu Al Khattab, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba, from Al Haris Bin al Mugheira,

'From Abu Abdullah^{asws} having said: 'Abu Bakr and Umar came to Amir Al Momineen^{asws} when he^{asws} had buried (Syeda) Fatima^{asws}' – in a lengthy Hadeeth, he^{asws} said to them in it: 'As for what you two are mentioning that I^{asws} did not attend you two in the matter of Rasool-Allah^{saww} for he^{saww} had said: 'No one would look at my^{saww} privacy except his sight would go away, therefore I^{asws} did not happen to show you two for that (reason).

وَأَمَّا إِنْجَابِي عَلَيْهِ فَإِنَّهُ عَلَّمَنِي أَلْفَ حَرْفٍ الْحَرْفُ يَفْتَحُ أَلْفَ حَرْفٍ فَلَمْ أَكُنْ لِأَطْلِعَكُمَا عَلَى سِرِّ رَسُولِ اللَّهِ ص.

And as for my^{asws} being devoted to him^{saww}, he^{saww} taught me^{asws} a thousand letters, the letter (from it) opening a thousand letters. So, I^{asws} was not going to notify (divulge) to you both upon the secret of Rasool-Allah^{saww}.⁵⁵⁴

18- ير، بصائر الدرجات الزَّنْطِيُّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ وَ ثَابِتٍ عَنْ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَطَبَ رَسُولُ اللَّهِ ص يَوْمًا بَعْدَ أَنْ صَلَّى الْفَجَرَ فِي الْمَسْجِدِ وَ عَلَيْهِ قَمِيصَةٌ سَوْدَاءُ فَأَمَرَ فِيهِ وَ نَهَى وَ وَعَظَ فِيهِ وَ ذَكَرَ ثُمَّ قَالَ يَا فَاطِمَةُ ااعْمَلِي فَإِنِّي لَا أَمْلِكُ مِنَ اللَّهِ شَيْئًا

(The book) Basaair Al Darajaat' – Al Bazanty, from Aban Bin Usman, from Isa Bin Abdullah and Sabit, from Hanzala,

'From Abu Abdullah^{asws} having said: 'One day Rasool-Allah^{saww} addressed after having prayed Al-Fajr (Salat) in the Masjid and upon him^{saww} was a black shirt. He^{saww} enjoined (good) during it, and forbade (from the evil) and advised during it and mentioned, then said: 'O Fatima^{asws}! Do it, for I^{saww} do not control anything from Allah^{azwj}!'

وَ سَمِعَ النَّاسُ صَوْتَهُ وَ تَسَاءَرُوا وَ مَرَأَى رَسُولُ اللَّهِ ص وَ سَمِعَهُمْ نِسَاءَهُ مِنْ وَرَاءِ الْجُدُرِ فَهَنَ يَمْشِطُنَ وَ قُلْنَ قَدْ بَرَى رَسُولُ اللَّهِ ص

And the people heard his^{saww} voice and they whispered to each other and Rasool-Allah^{saww} saw and heard them, and his^{saww} wives were heard from behind the walls and they were combing (their hair) and saying, 'We are free from Rasool-Allah^{saww}!'

فَقُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تُؤَيِّ ذَلِكَ الْيَوْمَ قَالَ نَعَمْ قُلْتُ فَأَيُّ مَا يَتَوَيَّهِ النَّاسُ أَنَّهُ عَلَّمَ عَلِيًّا ع أَلْفَ بَابٍ كُلُّ بَابٍ فَتَحَ أَلْفَ بَابٍ قَالَ كَانَ ذَلِكَ قَبْلَ يَوْمِئِذٍ.

⁵⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 16

⁵⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 17

I said to Abu Abdullah^{asws}, 'He^{saww} passed away on that day?' He^{asws} said: 'Yes'. I said, 'So where is what the people are reporting that he^{saww} taught Ali^{asws} a thousand doors, each door opening a thousand door?' He^{asws} said: 'That happened before that day'.⁵⁵⁵

19 عم، إعلام الوری شا، الإرشاد ثم كان مما أكد النبي ص لأُمير المؤمنين ع من الفضل و تخصصه منه بجليل رتبته ما تلا حجة الوداع من الأمور المجددة لرسول الله ص و الأحداث التي اتفقت بقضاء الله و قدره و ذلك أنه ص تحقق من دنو أجله ما كان قدم الذكر به لأُمته

(The books) 'Alaam Al-Wara' (and) 'Al-Irshad' – Then it was from what the Prophet^{saww} emphasised for Amir Al-Momineen^{asws} from the merits and specialising him^{asws} of it with the majesty of his^{asws} rank what followed the farewell Hajj from the renewal to Rasool-Allah^{saww} and the events which concurred with the Decrees of Allah^{azwj} and His^{azwj} pre-determination, and that is the reality of the approach of his^{saww} expiry, he^{saww} checked what he^{saww} had forwarded the mentioned to his^{saww} community.

فجعل ع يقوم مقاماً بعد مقام في المسلمين يحذرهم الفتنة بعده و الخلاف عليه و يؤكد وصايتهم بالتمسك بسنته و الإجماع عليها و الوفاق و بحثهم على الاقتداء بعترته و الطاعة لهم و النصرة و الحراسة و الاعتصام بهم في الدين و يزجرهم عن الاختلاف و الارتداد

He^{saww} went on to stand at place after place among the Muslims cautioning them of the Fitna (strife) to occur after him^{saww}, and the differing upon it, and confirmed teaching them to be adhering with his^{saww} Sunnah and the uniting upon it, and the harmony, and he^{saww} urged them upon following the example of his^{saww} family^{asws} and being obedient to them, and the help and the protection and clinging with them in the Religion and rebuking them upon the differing, and the reneging.

وكان فيما ذكره من ذلك ما جاء به الرواية على اتفاق و اجتماع قوله يا أيها الناس إني فرطكم و أنتم واردون علي الحوض ألا و إني سألتكم عن الثقلين فانظروا كيف تخلفوني فيهما فإن اللطيف الخبير نبأني أنهما لن يفترقا حتى يلقياني و سألت ربي ذلك فأعطانيه

And it was among what he^{saww} mentioned, what the reports have come with upon the concordance and the unison are his^{saww} words: 'O you people! I^{saww} will miss you all and you will be coming to me^{saww} at the Fountain. Indeed! And I^{saww} shall ask you about the two weighty things, therefore look how you are replacing me^{saww} regarding these two, for the Subtle, the Informed has Informed me^{saww} that these two will never separate until they meet me^{saww}, and I^{saww} asked my^{saww} Lord^{azwj} that and He^{azwj} Gave it to me^{saww}.

ألا و إني قد تركتهما فيكم كتاب الله و عترتي أهل بيتي فلا تسبقوهم فتفروا و لا تقصروا عنهم فتهلكوا و لا تعلموهم فإنهم أعلم منكم

Indeed! And I^{saww} am leaving these two behind among you all – Book of Allah^{azwj} and my^{saww} family^{asws}, the People^{asws} of the Household, so do not precede them^{asws} for you will separate, neither be deficient about them^{asws} for you will be destroyed, nor try to teach them^{asws} for they^{asws} are more knowledgeable than you all.

أيها الناس لا ألفينكم بعدي ترجعون كفارا يضرب بعضكم رقاب بعض فتلقوني في كتيبة كحجر السيل الجرار ألا و إن علي بن أبي طالب أخي و وصيي يقاتل بعدي على تأويل القرآن كما قاتلت على تنزيله

⁵⁵⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 18

O you people! The generality of you after me^{saww} would be returning as Kafirs, striking the necks of each other, so you will meet me^{saww} among a group flowing like the flow of the torrent. Indeed! And surely Ali^{asws} Bin Abu Talib^{asws} is my^{saww} brother and my^{saww} successor^{asws}. He^{asws} will fight after me^{saww} upon the interpretation of the Quran just as I^{saww} fought upon its Revelation’.

فكان ص يقوم مجلسا بعد مجلس بمثل هذا الكلام و نحوه ثم إنه عقد لأسامة بن زيد بن حارثة الإمرة و أمره و ندبه أن يخرج بجمهور الأمة إلى حيث أصيب أبوه من بلاد الروم و اجتمع رأيه على إخراج جماعة من مقدمي المهاجرين و الأنصار في معسكره حتى لا يبقى في المدينة عند وفاته من يختلف في الرئاسة

He^{saww} used to establish gathering after gathering with the like of this speech and approximate to it. Then he^{saww} tied the command for Asama Bin Zayd Bin Haris and ordered him and authorised him to go out with the crowd of the community to where his father had been killed from the city of Rome; and there is unison of the opinions upon a group from the frontmen of the Emigrants and the Helpers going out until there did not remain in Al-Medina during his^{saww} expiry anyone who could oppose regarding the governance.

و يطمع في التقدم على الناس بالإمارة و يستتب الأمر لمن استخلفه من بعده و لا ينازعه في حقه منازع فعقد له الإمرة على ما ذكرناه و جد في إخراجهم و أمر أسامة بالبروز عن المدينة بمعسكره إلى الجرف و حث الناس على الخروج إليه و المسير معه و حذرهم من التلوم و الإبطاء عنه

And he^{saww} coveted in the proceeding to the people with the emirate and settling the command for the one who would replace him^{saww} and no snatcher would snatch him^{asws} of his^{asws} right. So, he^{saww} tightened the emirate for him^{asws} upon what we have mentioned and worked in sending them out and ordered Asama with the marching from Al-Medina with his army to the cliff and urged the people upon going out to him, and the travelling with him, and cautioned the ones who complained and delayed from it.

فبينما هو في ذلك إذ عرضت له الشكاة التي توفي فيها فلما أحس بالمرض الذي عراه أخذ بيد علي بن أبي طالب و اتبعه جماعة من الناس و توجه إلى البقيع فقال للذي اتبعه إنني قد أمرت بالاستعفار لأهل البقيع

While he^{saww} was in that when the (health) complaint presented to him^{saww} in which he^{saww} passed away. When he^{saww} felt the illness which befell him^{asws}, he^{saww} grabbed a hand of Ali^{asws} Bin Abu Talib^{asws}, and a group from the people followed him^{saww} and headed towards Al-Baqie (cemetery) . He^{saww} said to those who followed him^{saww}: ‘I^{saww} have been Commanded with seeking the Forgiveness for the people of Al-Baqie’.

فانطلقوا معه حتى وقف بين أظهرهم و قال السلام عليكم أهل القبور ليهنئكم ما أصبحكم فيه مما فيه الناس أقبلت الفئ كقطع الليل المظلم يتبع آخرها أولها

They went with him^{saww} until he^{saww} paused between their midst and said: ‘The greetings be upon you people of the graves! Congratulations to you of what you have come to be in from what the people are (indulging) in. The Fitna (strife) shall come like a piece of the dark night, its end will follow its beginning’.

ثُمَّ اسْتَعْفَرَ لِأَهْلِ الْبَقِيعِ طَوِيلًا وَ أَقْبَلَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِنَّ جَبْرِئِيلَ ع كَانَ يَغْرِضُ عَلَيَّ الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَ قَدْ عَرَضَهُ عَلَيَّ الْعَامَ مَرَّتَيْنِ وَ لَا أَرَاهُ إِلَّا لِحَضْرٍ أَجْلِي

Then he^{saww} sought Forgiveness for the people of Al-Baqie for a long time, and (then) faced towards Amir Al-Momineen^{asws} and said: 'Jibraeel^{as} has been presenting the Quran unto me^{saww} once every year and he^{as} has presented to me^{saww} twice this year, and I^{saww} do not view it except as the presenting of my^{saww} expiry'.

ثُمَّ قَالَ يَا عَلِيُّ إِنِّي خَيْرْتُ بَيْنَ خَزَائِنِ الدُّنْيَا وَ الْخُلُودِ فِيهَا أَوْ الْجَنَّةِ فَاخْتَرْتُ لِقَاءَ رَبِّي وَ الْجَنَّةَ فَإِذَا أَنَا مِتُّ فَاسْتُرْ عَوْرَتِي فَإِنَّهُ لَا يَرَاهَا أَحَدٌ إِلَّا أَكْثَمَ

Then he^{saww} said: 'O Ali^{asws}! I^{saww} was Given a choice between two treasures – the world and the eternity in it, or the Paradise, so I^{saww} chose meeting my^{saww} Lord^{azwj} and the Paradise. So, when I^{saww} pass away, then cover my^{saww} private parts for no one would see it except he would be blinded'.

ثُمَّ عَادَ إِلَى مَنْزِلِهِ فَمَكَثَ ثَلَاثَةَ أَيَّامٍ مَوْعُوكًا ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ مَعْصُوبَ الرَّأْسِ مُعْتَمِدًا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع بِيُمْنَى يَدَيْهِ وَ عَلَى الْفَضْلِ بْنِ عَبَّاسٍ بِالْيَدِ الْأُخْرَى حَتَّى صَعِدَ الْمِنْبَرَ فَحَلَسَ عَلَيْهِ

Then he^{saww} returned to his^{saww} house and stayed for three days being unwell. Then he^{saww} came out to the Masjid (on Wednesday), bandaged of the head, leaning upon Amir Al Momineen^{asws} with his^{saww} right hand and upon Al-Fazl Bin Abbas with the other hand, until he^{saww} ascended the Pulpit and sat upon it.

ثُمَّ قَالَ مَعَاشِرَ النَّاسِ وَ قَدْ حَانَ مِنِّي خُفُوقُ مَنْ بَنَى أَظْهُرَكُمْ فَمَنْ كَانَ لَهُ عِنْدِي عِدَّةٌ فَلْيَأْتِنِي أُعْطِهِ إِيَّاهَا وَ مَنْ كَانَ لَهُ عَلَيَّ دَيْنٌ فَلْيُخْبِرْنِي بِهِ

Then he^{saww} said: 'O group of people! And a disappointment as come from me^{saww} from your midst, so the one who has any grievance for him with me^{saww}, the let him come to me^{saww}, I^{saww} shall give it to him, and one who had any debt for him upon me^{saww}, let him inform me^{saww} with it.

مَعَاشِرَ النَّاسِ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ شَيْءٌ يُعْطِيهِ بِهِ خَيْرًا أَوْ يَصْرِفُ عَنْهُ بِهِ شَرًّا إِلَّا الْعَمَلُ أَتَيْهَا النَّاسُ لَا يَدْعِي مُدَّعٍ وَ لَا يَتَمَتَّى مُتَمَتِّ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَا يُنْجِي إِلَّا عَمَلٌ مَعَ رَحْمَةٍ وَ لَوْ عَصَيْتُ لَهَوَيْتُ اللَّهُمَّ هَلْ بَلَغْتُ

Group of people! There isn't anything between Allah^{azwj} and anyone He^{azwj} could be Given good with it or evil Turned away from him by it, except for the deeds. O you people! No claimant can claim nor can a wisher wish (for it). By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! There is not salvation except deeds with Mercy, and if I^{saww} had disobeyed, I^{saww} would have fallen. O Allah^{azwj}! Have I^{saww} delivered?'

ثُمَّ نَزَلَ فَصَلَّى بِالنَّاسِ صَلَاةً خَفِيفَةً ثُمَّ دَخَلَ بَيْتَهُ وَ كَانَ إِذْ ذَاكَ فِي بَيْتِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا فَأَقَامَ بِهِ يَوْمًا أَوْ يَوْمَيْنِ فَجَاءَتْ عَائِشَةُ إِلَيْهَا تَسْأَلُهَا أَنْ تَنْقُلَهُ إِلَى بَيْتِهَا لِتَتَوَلَّى تَعْلِيلَهُ وَ سَأَلَتْ أَزْوَاجَ النَّبِيِّ ص فِي ذَلِكَ فَأَذِنَ لَهَا فَانْتَقَلَ إِلَى الْبَيْتِ الَّذِي أَسْكَنَهُ عَائِشَةُ وَ اسْتَمَرَ بِهِ الْمَرَضُ فِيهِ أَيَّامًا وَ ثَقُلَ

Then he^{saww} descended and Prayed a light Salat leading the people, then entered his^{saww} house, and it so happened, that was in the house of Umm Salama^{ra}. He^{saww} stayed there for a day or two and Ayesha came to her^{ra} and asked her^{ra} to transfer him^{saww} to her house in

order to take charge of his^{saww} illness, and the wives of the Prophet^{saww} asked regarding that, so he^{saww} permitted for her^{ra}. He^{saww} was transferred the house which Ayesha dwelling in and the illness lasted in it for days, and got worse.

فجاء بلال عند صلاة الصبح و رسول الله ص مغمور بالمرض فنادى الصلاة يرحمكم الله فأؤذن رسول الله بنداؤه فقال يصلي بالناس بعضهم فإني مشغول بنفسي فقالت عائشة مروا أبا بكر و قالت حفصة مروا عمر

Bilal came during the morning Salat and Rasool-Allah^{saww} was immersed in the illness. He, may Allah^{azwj} have Mercy on him, called for the Salat. Rasool-Allah^{saww} recited Azaan to his call. One of them should lead the people with the Salat for I^{saww} am pre-occupied with myself^{saww}. Ayesha said, 'Instruct Abu Bakr', and Hafsa said, 'Instruct Umar'.

فَقَالَ رَسُولُ اللَّهِ ص حِينَ سَمِعَ كَلَامَهُمَا وَ رَأَى حِرْصَ كُلِّ وَاحِدٍ [وَاحِدَةً] مِنْهُمَا عَلَى التَّنْوِيهِ بِأَيِّهَا وَ افْتِنَانَهُمَا بِذَلِكَ وَ رَسُولُ اللَّهِ ص حَيَّ اكْفُفْنِ فَإِنَّكَ صُورِيَّاتٌ يُوسِفُ

Rasool-Allah^{saww} said when he^{saww} heard their speech, 'And I^{saww} see greed of each one of them upon the indication of her father and their blind fascination with that and Rasool-Allah^{saww} is still alive, you are (like) companions of Yusuf^{as}'.

ثم قام ص مبادرا خوفا من تقدم أحد الرجلين و قد كان ص أمرها بالخروج مع أسامة و لم يك عنده أنهما قد تخلفا فلما سمع من عائشة و حفصة ما سمع علم أنهما متأخران عن أمره فبدر لكف الفتنة و إزالة الشبهة

Then he^{saww} stood initiating, fearing the proceeding of one of the two men (Abu Bakr and Umar), and he^{saww} had already ordered them with the going out with Usama and not to be with him^{saww}. They had both opposed. When he^{saww} heard from Ayesha and Hafsa what he^{saww} heard, he^{saww} knew that they had both delayed from his^{saww} command. So, he^{saww} hastened to stop the Fitna and remove the doubts.

فقام ص و إنه لا يستقل على الأرض من الضعف فأخذ بيده علي بن أبي طالب و الفضل بن العباس فاعتمد عليهما و رجلاه يخطان الأرض من الضعف

He^{saww} stood up, and he^{saww} could not stand upon the ground from the weakness. So, he^{saww} held the hands of Ali^{asws} Bin Abu Talib^{asws} and Al-Fazl Bin Al-Abbas and relied upon them, and his^{saww} legs were dragging on the ground from the weakness.

فلما خرج إلى المسجد وجد أبا بكر قد سبق إلى الخراب فأومأ إليه بيده أن تأخر عنه فتأخر أبو بكر و قام رسول الله ص مقامه فكبر و ابتدأ الصلاة التي كان ابتدأها أبو بكر و لم ين على ما مضى من فعله

When he^{saww} went out to the Masjid, he^{saww} found Abu Bakr to have preceded to the prayer niche. He^{saww} gestured to him with his^{saww} hand to delay from it. Abu Bakr delayed, and Rasool-Allah^{saww} stood in his place and exclaimed Takbeer, and began the Salat which Abu Bakr had already begun, and it did not build continuing from his deed.

فلما سلم انصرف إلى منزله و استدعى أبا بكر و عمر و جماعة من حضر المسجد من المسلمين ثم قال أ لم أؤمر أن تُنفذوا جيش أسامة فقالوا بلى يا رسول الله قال فلم تأخرتم عن أمري

When he^{saww} greeted (finished), he^{saww} left to go to his^{saww} house, and called Abu Bakr, and Umar and a group of the ones from the Muslims who were present in the Masjid, then said: 'Did I^{saww} not order you to go with the army of Usama?' They said, 'Yes, O Rasool-Allah^{saww}'. He^{saww} said: 'So, why did you delay from my^{saww} order?'

قَالَ أَبُو بَكْرٍ إِنِّي كُنْتُ قَدْ خَرَجْتُ ثُمَّ رَجَعْتُ لِأَجَدَّ بِكَ عَهْدًا وَ قَالَ عُمَرُ يَا رَسُولَ اللَّهِ إِنِّي لَمْ أَخْرُجْ لِأَنِّي لَمْ أَحِبَّ أَنْ أَسْأَلَ عَنْكَ الرَّكْبَ فَقَالَ النَّبِيُّ
ص نَفَّذُوا جَيْشَ أُسَامَةَ نَفَّذُوا جَيْشَ أُسَامَةَ يُكَرِّرُهَا ثَلَاثَ مَرَّاتٍ

Abu Bakr said, 'I had gone out, then returned to renew the pact with you^{saww}'. And Umar said, 'O Rasool-Allah^{saww}! I did not go out because I did not like to as the riders about you^{saww} (your^{saww} health). The Prophet^{saww} said: 'Go to the army of Usama! Go to the army of Usama!' – repeating it three times.

ثم أغمي عليه من التعب الذي لحقه و الأسف فمكث هنيهة مغمي عليه و بكى المسلمون و ارتفع النحيب من أزواجه و ولده و نساء المسلمين و
جميع من حضر من المسلمين

Then there was unconsciousness upon him due to tiredness and the unhappiness which he^{saww} faced. He^{saww} remained for a while with unconsciousness upon him, and the Muslims cried, and there arose the wailing, from his^{saww} wives and his^{saww} children and the women of the Muslims and the ones present from the Muslims.

فَأَفَاقَ رَسُولُ اللَّهِ ص فَتَنَظَرَ إِلَيْهِمْ ثُمَّ قَالَ ابْتَوِي بِدَوَاةٍ وَ كَتِفٍ لِأَكْتُبَ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا ثُمَّ أَغْمِيَ عَلَيْهِ

Rasool-Allah^{saww} woke up and looked at them, then said: 'Bring me^{saww} ink and a shoulder (bone to write upon), I^{saww} shall write out a letter for you, you will not go astray after it, ever!' Then there was unconsciousness upon him^{saww}.

فقام بعض من حضر يلتمس دواة و كتفا فقال له عمر ارجع فإنه يهجر فرجع و ندم من حضر على ما كان منهم من التضجيع في إحضار الدواة و
الكتف و تلاوموا بينهم و قالوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ لقد أشفقنا من خلاف رسول الله ص

One of the ones present stood up seeking ink and a shoulder bone. Umar said to him, 'Return, for he^{saww} is senile'. He returned, and the ones presented regretted upon what had happened from them from the deficiency in presented the ink and the shoulder bone, and they blamed between them, and they said, 'We are for Allah^{azwj} and we are returning to Him^{azwj}, we regret from opposing Rasool-Allah^{saww}'.

فَلَمَّا أَفَاقَ ص قَالَ بَعْضُهُمْ أَلَا تَأْتِيكَ بِدَوَاةٍ وَ كَتِفٍ يَا رَسُولَ اللَّهِ فَقَالَ أ بَعْدَ الَّذِي قُتِلْتُ لَا وَ لَكِنِّي أُوصِيكُمْ بِأَهْلِ بَيْتِي خَيْرًا وَ أَعْرَضَ بِوَجْهِهِ عَنِ
الْقَوْمِ فَنَهَضُوا وَ بَقِيَ عِنْدَهُ الْعَبَّاسُ وَ الْفَضْلُ بْنُ الْعَبَّاسِ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَهْلُ بَيْتِهِ خَاصَّةً

When he^{saww} woke up, one of them said, 'Shall I bring you^{saww} ink and a shoulder bone, O Rasool-Allah^{saww}?'. He^{saww} said: 'Remote is that which you are saying (that I^{saww} am senile). No, but I^{saww} shall bequeath to you all to be good with the People^{asws} of my^{saww} Household', and he^{saww} turned his^{saww} face away from the people. They arose and there remained with him^{saww} Al-Abbas, and Al-Fazl Bin Al-Abbas, and Ali^{asws} Bin Abu Talib^{asws} and his^{saww} family members in particular.

فقال له العباس يا رسول الله إن يكن هذا الأمر فينا مستقرا من بعدك فبشرنا و إن كنت تعلم أنا نغلب عليه فأوص بنا فقال أنتم المستضعفون من بعدي و أصمت

Al-Abbas said to him^{saww}, 'O Rasool-Allah^{saww}! If this matter is to transpire among us, settling from after you^{saww}, so give us the glad tidings and even if you^{saww} know that we would be overcome upon. Advise us'. He^{saww} said: 'You all would be weakened from after me^{saww}, and remain silent'.

فنهض القوم و هم يكون قد يسوا من النبي ص فلما خرجوا من عنده قال ص رُدُّوا عَلَيَّ أَخِي وَ عَمِّي الْعَبَّاسَ فَأَنْقُذُوا مَنْ دَعَاهُمَا فَخَضِرَا فَلَمَّا اسْتَقَرَّ بِهِمَا الْمَجْلِسُ قَالَ ص يَا عَمَّ رَسُولُ اللَّهِ تَقْبَلُ وَصِيَّتِي وَ تُنْجِزُ عِدَّتِي وَ تَقْضِي دَيْنِي

The people arose and they were crying, having despaired from the Prophet^{saww}. When they went out from his^{saww} presence, he^{saww} said: 'Return my^{saww} brother^{asws} to me^{saww}, and my^{saww} uncle Al-Abbas'. They sent someone to call them, and they presented. When the gathering calmed down with them, he^{saww} said: 'O uncle of Rasool-Allah^{saww}! Accept my^{saww} bequest and fulfil my^{saww} promises and pay back my^{saww} debts'.

فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ عَمُّكَ شَيْخٌ كَبِيرٌ دُو عِيَالٍ كَثِيرٍ وَ أَنْتَ ثُبَارِي الرَّيْحِ سَخَاءٌ وَ كَرَمًا وَ عَلَيْكَ وَغَدٌ لَا يَنْهَضُ بِهِ عَمُّكَ

Al-Abbas said, 'O Rasool-Allah^{saww}! Your^{saww} uncle is an old man with a lot of dependants, and you^{saww} are a raging wind, generous, and benevolent, and upon you^{saww} are promises your^{saww} cannot stand up with'.

فَأَقْبَلَ عَلَيَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ يَا أَخِي تَقْبَلُ وَصِيَّتِي وَ تُنْجِزُ عِدَّتِي وَ تَقْضِي عَنِّي دَيْنِي وَ تَقُومُ بِأَمْرِ أَهْلِي مِنْ بَعْدِي فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ

He^{saww} faced towards Ali^{asws} Bin Abu Talib^{asws} and said to him^{asws}: 'O my^{saww} brother^{asws}! Accept my^{saww} bequest and fulfil my^{saww} promises and pay off my^{saww} debts and stand with the matters of my^{saww} family from after me^{saww}. He^{asws} said: 'Yes, O Rasool-Allah^{saww}'.

فَقَالَ لَهُ اأَذُنْ مِنِّي قَدْ نَا مِنْهُ فَضَعْتُ إِلَيْهِ ثُمَّ نَزَعَ خَاتَمَهُ مِنْ يَدِهِ فَقَالَ لَهُ خُذْ هَذَا فَضَعُهُ فِي يَدِكَ وَ دَعَا بِسَيْفِهِ وَ دِرْعِهِ وَ جَمِيعَ لَأَمَتِهِ فَدَفَعَ ذَلِكَ إِلَيْهِ وَ التَّمَسَّ عِصَابَةً كَانَ يَشُدُّهَا عَلَى بَطْنِهِ إِذَا لَبَسَ سِلَاحَهُ وَ خَرَجَ إِلَى الْحَرْبِ فَجِئَ بِهَا إِلَيْهِ فَدَفَعَهَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ لَهُ امْضِ عَلَى اسْمِ اللَّهِ إِلَى مَنْزِلِكَ

He^{saww} said to him^{asws}: 'Come closer to me^{saww}. He^{asws} went near him^{saww}. He^{saww} embraced him^{asws} to him^{saww}, then removed his^{saww} ring from his^{saww} hand and said to him^{asws}: 'Take this and place it in your^{asws} hand', and he^{saww} called for his^{saww} sword, and his^{saww} armour and the entirety of the his^{saww} belongings and handed that to him^{asws}, and sought a bandage which he^{saww} used to tie upon his^{saww} belly when he^{saww} wore a weapon and went to the war. It was brought to him^{saww}, and he^{saww} handed it to Amir Al Momineen^{asws}, and said to him^{asws}: 'Go upon the Name of Allah^{azwj}, to your^{asws} house'.

فلما كان من الغد حجب الناس عنه و ثقل في مرضه و كان أمير المؤمنين ع لا يفارقه إلا لضرورة فقام في بعض شتونه فأفاق رسول الله ص إفاقة فافتقد عليا ع فقال و أزواجه حوله ادعوا لي أخي و صاحبي و عاوده الضعف فأصمت

When it was the next morning, he^{saww} barred the people from him^{saww} and worsened in his^{saww} illness, and Amir Al-Momineen^{asws} did not separate from him^{saww} except for necessity, and stood in one of his^{saww} affairs. Rasool-Allah^{saww} woke up and missed Ali^{asws}. He^{saww} said, and his^{saww} wives were around him^{saww}: 'Call my^{saww} brother^{asws} and my^{saww} companion for me^{saww}, and the weakness came back to him^{saww}, and he^{saww} was silent.

فَقَالَتْ عَائِشَةُ ادْعُوا لَهُ أَبَا بَكْرٍ فَدَعِيَ وَ دَخَلَ عَلَيْهِ وَ قَعَدَ عِنْدَ رَأْسِهِ فَلَمَّا فَتَحَ عَيْنَهُ نَظَرَ إِلَيْهِ فَأَعْرَضَ عَنْهُ بِوَجْهِهِ فَقَامَ أَبُو بَكْرٍ فَقَالَ لَوْ كَانَ لَهُ إِلَيَّ حَاجَةٌ لَأَفْضَى بِهَا إِلَيَّ

Ayesha said, 'Call Abu Bakr for him^{saww}. He was called and he entered to see him^{saww} and sat by his^{saww} head. When he^{saww} opened his^{saww} eyes, looked at him and turned his^{saww} face away from him. Abu Bakr stood up and said, 'If only there was a need for him^{saww} to me, then lead it to me'.

فَلَمَّا خَرَجَ أُعَادَ رَسُولُ اللَّهِ ص الْقَوْلَ ثَانِيَةً وَ قَالَ ادْعُوا لِي أَخِي وَ صَاحِبِي فَقَالَتْ حَفْصَةُ ادْعُوا لَهُ عُمَرَ فَدَعِيَ فَلَمَّا حَضَرَ وَ رَأَى رَسُولَ اللَّهِ ص أَعْرَضَ عَنْهُ فَانْصَرَفَ

When he went out, Rasool-Allah^{saww} repeated the words for a second time and said: 'Call my^{saww} brother^{asws} and my^{saww} companion^{asws} to me^{saww}. Hafsa said, 'Call Umar for him^{saww}. When he presented and Rasool-Allah^{saww} saw him, turned away from him, so he left.

ثُمَّ قَالَ ادْعُوا لِي أَخِي وَ صَاحِبِي فَقَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا ادْعُوا لَهُ عَلِيًّا ع فَإِنَّهُ لَا يَرِيدُ غَيْرَهُ فَدَعِيَ أَمِيرَ الْمُؤْمِنِينَ ع فَلَمَّا دَنَا مِنْهُ أَوْمَأَ إِلَيْهِ فَأَكْبَتْ عَلَيْهِ فَنَاجَاهُ رَسُولُ اللَّهِ ص طَوِيلًا ثُمَّ قَامَ فَجَلَسَ نَاجِيَةً حَتَّى أَعْفَى رَسُولُ اللَّهِ ص

Then he^{saww} said: 'Call my^{saww} brother^{asws} and my^{saww} companion for me^{saww}. Umm Salama^{ra} said, 'Call Ali^{asws} for him^{saww} for he^{saww} does not intend other than him^{asws}. Amir Al-Momineen^{asws} was called. When he^{asws} approached him^{saww}, he^{saww} devoted to him^{asws}, and Rasool-Allah^{saww} whispered to him^{asws} for a long time. Then he^{asws} arose and sat down by the side until Rasool-Allah^{saww} fell asleep.

فَلَمَّا أَعْفَى خَرَجَ فَقَالَ لَهُ النَّاسُ مَا الَّذِي أَوْعَزَ إِلَيْكَ يَا أَبَا الْحَسَنِ فَقَالَ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فَتَحَ لِي كُلُّ بَابٍ أَلْفَ بَابٍ وَ أَوْصَانِي بِمَا أَنَا قَائِمٌ بِهِ إِنْ شَاءَ اللَّهُ تَعَالَى

When Rasool-Allah^{saww} had fallen asleep, he^{asws} went out, and the people said to him^{asws}, 'What is that which he^{saww} instructed to you^{asws}, O Abu Al-Hassan^{asws}?' He^{asws} said: 'He^{saww} taught me^{asws} a thousand doors of knowledge, each door opening for me^{asws} a thousand doors, and advised me^{asws} with what I^{asws} shall be standing with, if Allah^{azwj} the Exalted so Desires'.

ثُمَّ ثَقُلَ وَ حَضَرَهُ الْمَوْتُ وَ أَمِيرُ الْمُؤْمِنِينَ ع حَاضِرٌ عِنْدَهُ فَلَمَّا قَرُبَ خُرُوجُ نَفْسِهِ قَالَ لَهُ ضَعْ يَدَكَ عَلَيَّ رَأْسِي فِي حَجْرِكَ فَقَدْ جَاءَ أَمْرُ اللَّهِ تَعَالَى فَإِذَا فَاضَتْ نَفْسِي فَتَنَاوَلْهَا بِيَدِكَ وَ امْسَحْ بِمَا وَجْهَكَ ثُمَّ وَجَّهْنِي إِلَى الْقَبِيلَةِ وَ تَوَلَّ أَمْرِي وَ صَلِّ عَلَيَّ أَوَّلَ النَّاسِ وَ لَا تُفَارِقْنِي حَتَّى تُوَارِيَنِي فِي رُفْصِي وَ اسْتَعِنْ بِاللَّهِ تَعَالَى

Then he^{saww} (illness) worsened and the death presented, and Amir Al-Momineen^{asws} was present with him^{saww}. When the exit of his^{saww} soul drew near, he^{saww} said: 'O Ali^{asws}! Place

my^{saww} head in your^{asws} lap, for the Command of Allah^{azwj} the Exalted has come, so when my^{saww} soul departs, then grab it (head) with your^{asws} hand and wipe your^{asws} face with it, then face me^{saww} towards the Qiblah and be in charge of my^{saww} matter, and pray Salat upon me^{saww} with the first of the people and do not separate from me^{saww} unto you^{asws} cover me^{saww} in my^{saww} grave, and seek Assistance with Allah^{azwj} the Exalted’.

فَأَخَذَ عَلَيَّ عَ رَأْسَهُ فَوَضَعَهُ فِي حَجَرِهِ فَأَعْمَى عَلَيْهِ فَأَكْبَتْ فَاطِمَةُ عَ تَنْظُرِي وَجْهَهُ وَ تَنْدُبُهُ وَ تَبْكِي وَ تَقُولُ

وَأَبْيَضَ يُسْتَسْقَى الْعَمَامُ بِوَجْهِهِ
ثُمَّ أَلِ الْيَتَامَى عِصْمَةً لِلْأَرْوَاحِ.

Ali^{asws} grabbed his^{saww} head and placed it in his^{asws} lap, and there was unconsciousness upon him^{saww}. (Syeda) Fatima^{asws} cried and looked into his^{saww} face and lamented him^{saww} and cried, and she^{asws} said a (couplet): ‘And white is the movement of the cloud with its face leaving behind the orphans, honour of the widows’.

فَفَتَحَ رَسُولُ اللَّهِ صَ عَيْنَهُ وَ قَالَ بِصَوْتٍ ضَعِيفٍ يَا بِنْتِي هَذَا قَوْلُ عَمِّكَ أَبِي طَالِبٍ لَا تَقُولِيهِ وَ لَكِنْ قُولِي وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

Rasool-Allah^{saww} opened his^{saww} eyes and said in a thin voice: ‘O daughter^{asws}! This is the word of your^{asws} uncle Abu Talib^{as}. Do not say it, but say: ‘**And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? [3:144]**’.

فَبَكَتْ طَوِيلًا فَأَوَمَّأَ إِلَيْهَا بِالذُّنُوبِ مِنْهُ فَدَنَتْ مِنْهُ فَأَسَرَّ إِلَيْهَا شَيْئًا تَهَلَّلَ وَجْهَهَا لَهُ ثُمَّ فُيْضَ صَ وَ يَدُ أَمِيرِ الْمُؤْمِنِينَ الْيَمْنَى تَحْتَ حَنَكِهِ فَفَاضَتْ نَفْسُهُ صَ فِيهَا فَرَفَعَهَا إِلَى وَجْهِهِ فَمَسَحَهُ بِهَا ثُمَّ وَجْهَهُ وَ عَمَصَهُ وَ مَدَّ عَلَيْهِ إِزَارَهُ وَ اشْتَغَلَ بِالنَّظَرِ فِي أَمْرِهِ

She^{asws} cried for a long time, so he^{saww} gestured to her^{asws} with coming near him^{saww}. She^{asws} went near him^{saww}, and he^{saww} divulged a secret to her with something, her^{asws} face radiated to it. Then he^{saww} passed away, and the right hand of Amir Al-Momineen^{asws} was under his^{saww} neck, and his^{saww} soul departed during it. So, he^{asws} raised it towards his^{asws} face and wiped with it, then turned him^{saww} and closed his^{saww} eyes and extended his^{as} garment upon him^{saww} and became pre-occupied with the looking into his^{saww} affair.

فَجَاءَتِ الرَّوَايَةُ أَنَّهُ قِيلَ لِفَاطِمَةَ عَ مَا الَّذِي أَسَرَّ إِلَيْكَ رَسُولُ اللَّهِ صَ فَسَرَّيَ عَنْكَ بِهِ مَا كُنْتَ عَلَيْهِ مِنَ الْحُزْنِ وَ الْقَلَقِ بِوَفَاتِهِ قَالَتْ إِنَّهُ أَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ لُحُوقًا بِهِ وَ أَنَّهُ لَنْ تَطُولَ الْمُدَّةُ لِي بَعْدَهُ حَتَّى أُدْرِكَهُ فَسَرَّيَ ذَلِكَ عَنِّي.

The report has come that it was said to (Syeda) Fatima^{asws}, ‘What is that which Rasool-Allah^{saww} divulged to you^{asws} and cheered you^{asws} by it of what you^{asws} have been grieving upon and the anxiety with his^{saww} expiry?’ She^{asws} said: ‘He^{saww} informed me^{asws} and I^{asws} would be the first one from his^{saww} family to join up with him^{saww}, and that the period will never be long with me^{asws} after him^{saww} until I^{asws} meet him^{saww}. So, that cheered me^{asws}’.⁵⁵⁶

20- قب، المناقب لابن شهر آشوب ابن عباس و السددي لما نزل قوله تعالى إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مُبْتَلَوْنَ قَالَ رَسُولُ اللَّهِ صَ لِيَنِّي أَعْلَمُ مَتَى يَكُونُ ذَلِكَ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ibn Abbas and Al-Sudy – 'When the Words of Allah^{azwj}: **You shall pass away and they would be dying [39:30]** we Revealed, Rasool-Allah^{saww} said: 'If only I^{saww} knew when that would happen'.

فَنَزَلَ سُورَةُ النَّصْرِ فَكَانَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ بَعْدَ نَزُولِهَا فَيَقُولُ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

Surah al Nasr was Revealed and he^{saww} used to be silent between the two exclamations of Takbeer and the recitation after its Revelation. He^{saww} was saying: 'Glory be to Allah^{azwj}, and with His^{azwj} Praise, I^{saww} seek Forgiveness of Allah^{azwj} and repent to Him^{azwj}'.

فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ أَمَا إِنَّ نَفْسِي تُعِثُّ إِلَيَّ ثُمَّ بَكَى بُكَاءً شَدِيداً فَقِيلَ يَا رَسُولَ اللَّهِ أَوْ تَبْكِي مِنَ الْمَوْتِ وَ قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

It was said to him^{saww} regarding that. He^{saww} said: 'But it is a news of death for myself^{saww} informed to me^{saww}'. Then he^{saww} cried with intense crying. It was said, 'O Rasool-Allah^{saww}! Are you^{saww} crying from the death and Allah^{azwj} has Forgiven for you^{saww} **what has preceded from your sins and what is delayed, [48:2]?**'

قَالَ فَأَيْنَ هَؤُلَاءِ الْمُطْلَعِ وَأَيْنَ ضَيْقَةُ الْقَبْرِ وَ ظُلْمَةُ اللَّحْدِ وَأَيْنَ الْقِيَامَةِ وَالْأَهْوَالِ فَعَاشَ بَعْدَ نَزُولِ هَذِهِ السُّورَةِ عَاماً.

He^{saww} said: 'So where is the emerging horror, and where is the narrowness of the grave, and darkness of the grave, and where is the (Day of) Qiyamah and the terrors?' He^{saww} lived for a year after the Revelation of this Surah'.

الْأَسْبَابُ وَ التُّرُوءُ عَنِ الْوَاجِدِيِّ أَنَّهُ رَوَى عَنْهُ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَقْبَلَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ حُنَيْنٍ وَ أَنْزَلَ اللَّهُ سُورَةَ الْفَتْحِ قَالَ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ يَا فَاطِمَةُ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ إِلَى آخِرِ السُّورَةِ.

(The book) 'Al-Asbaab Wa Al-Nuzool' – 'From Al-Wahidy, 'Ikrimah has reported from Ibn Abbas who said, 'When Rasool-Allah^{saww} came back from the battle of Hunayn and Allah^{azwj} Revealed Surah al fat'h, he^{saww} said: 'O Ali^{asws} Bin Abu Talib^{asws}, and O Fatima^{asws}: **When Help of Allah comes and the victory [110:1]** – up to the end of the Chapter'.

وَ قَالَ السُّدِّيُّ وَ ابْنُ عَبَّاسٍ ثُمَّ نَزَلَتْ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ الْآيَةَ فَعَاشَ بَعْدَهَا سِتَّةَ أَشْهُرٍ فَلَمَّا خَرَجَ إِلَى حَجَّةِ الْوَدَاعِ نَزَلَتْ عَلَيْهِ فِي الطَّرِيقِ يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ الْآيَةَ فَسُمِّيَتْ آيَةُ الصَّيْفِ

Al-Sudy and Ibn Abbas said, 'Then it was Revealed: **There has come to you a Rasool from yourselves. [9:128]** – the Verse. He^{saww} lived after it for six months. When he^{saww} went out to the farewell Hajj, it was Revealed unto him^{saww} in the road: **They are asking you for a Fatwa, Say: 'Allah Gives you a Fatwa regarding the person who has neither parents nor offspring; [4:176]** – the Verse. So, it was named as Verse of the summer.

ثُمَّ نَزَلَ عَلَيْهِ وَ هُوَ وَاقِفٌ بِعَرَفَةَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ فَعَاشَ بَعْدَهَا أَحَدًا وَ ثَمَانِينَ يَوْماً

Then it was Revealed unto him^{saww}, and he^{asws} had paused at Arafaat: **Today I Perfected your Religion for you [5:3]**. He^{saww} lived after it for eighty one days.

ثُمَّ نَزَلَتْ عَلَيْهِ آيَاتُ الرَّبِّ ثُمَّ نَزَلَتْ بَعْدَهَا وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ وَ هِيَ آخِرُ آيَةٍ نَزَلَتْ مِنَ السَّمَاءِ فَعَلَّاشَ بَعْدَهَا أَحَدًا وَ عَشْرِينَ يَوْمًا قَالَ ابْنُ جَرِيحٍ تَسْنَعُ لَيْالٍ وَ قَالَ ابْنُ جُبَيْرٍ وَ مُقَاتِلٌ سَبْعَ لَيْالٍ

Then it was Revealed unto him^{asws} the Verse of the interest. Then, after it was Revealed: **And fear a Day in which you shall be returning [2:281]**, and it is the last Verse to be Revealed from the sky. He^{saww} lived after it for twenty one days. Ibn Jareeh said, 'Nine nights', and Ibn Jubeyr and Muqatil said, 'Seven nights'.

وَ قَالَ اللَّهُ تَعَالَى تَسْلِيَةً لِلنَّبِيِّ ص وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَ قَالَ وَ مَا جَعَلْنَا لِنَبِيِّ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ.

And Allah^{azwj} the Exalted Said to the Prophet^{saww}: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144]**. And Said: **And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34]**.

لَمَّا مَرِضَ النَّبِيُّ ص مَرَضَهُ الَّذِي تُؤَيِّ فِيهِ وَ ذَلِكَ يَوْمَ السَّبْتِ أَوْ يَوْمَ الْأَحَدِ مِنْ صَفَرٍ أَخَذَ بِيَدِ عَلِيٍّ وَ تَبِعَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ تَوَجَّهَ إِلَى الْبُقْعِ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْقُبُورِ وَ لِيُهَيِّئْكُمْ مَا أَصْبَحْتُمْ فِيهِ بِمَا فِيهِ النَّاسُ أَقْبَلَتْ الْفَتَى كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يَتَّبِعُ آخِرَهَا أَوَّلَهَا إِنَّ حَبْرَيْلَ كَانَ يَغْرِضُ عَلَيَّ الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً وَ قَدْ عَرَضَهُ عَلَيَّ الْعَامَ مَرَّتَيْنِ وَ لَا أَرَاهُ إِلَّا لِحُضُورِ أَجَلِي

When the Prophet^{saww} fell ill during which he^{saww} passed away, and that was the day of Saturday, or the day of Sunday of Safar, he^{saww} grabbed a hand of Ali^{asws}, and a group of his^{saww} companions followed him^{saww}, and he^{saww} headed towards Al-Baqie, then he^{saww} said: 'The greetings be upon you inhabitants of the graves, and congratulations to you what you have come to be in from what the people are in. The Fitna (strife) shall come like a piece of the dark night, it beginning following its end. Jibraeel^{as} was presenting the Quran to me^{saww} once every year, and he^{as} has presented to me^{saww} twice this year, and I^{saww} do not view it except as the presenting of my^{saww} expiry'.

ثُمَّ خَرَجَ يَوْمَ الْأَرْبَعَاءِ مَعْصُوبَ الرَّأْسِ مُتَكَبِّئًا عَلَى عَلِيٍّ يُمْنَى يَدَيْهِ وَ عَلَى الْفَضْلِ بِالْيَدِ الْأُخْرَى فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ أَيْهَا النَّاسُ فَإِنَّهُ قَدْ حَانَ مِنِّي خُفُوقٌ مِنْ بَيْنِ أَظْهُرِكُمْ فَمَنْ كَانَتْ لَهُ عِنْدِي عِدَّةٌ فَلْيَأْتِنِي أُعْطِهِ إِنِّي أَنَا وَ مَنْ كَانَ لَهُ عَلَيَّ دَيْنٌ فَلْيُخْبِرْنِي بِهِ

Then he^{saww} came out on the day of Wednesday, bandaged of head, leaning upon Ali^{asws} with his^{saww} right hand, and upon Al-Fazl with the other hand. He^{saww} ascended the Pulpit, praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, O you people! A disappointment has come from me^{saww} from between your midst, so the one who had any grievance with me^{saww}, so let him come to me^{saww}, I^{as} shall give to him, and the one who had a debt for him upon me^{saww}, so let him inform me^{saww} with it'.

فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي عِنْدَكَ عِدَّةٌ إِنِّي تَزَوَّجْتُ فَوَعَدْتَنِي أَنْ تُعْطِنِي ثَلَاثَةَ أَوَاقٍ فَقَالَ اخْلُهَا يَا فَضْلُ ثُمَّ نَزَلَ

A man stood up and said, 'O Rasool-Allah^{saww}! There is a grievance for me with you^{saww}. I got married and you^{saww} had promised me that you^{saww} will give me three ounces (of gold)'. Give it, O Fazl!' Then he^{saww} descended.

فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ صَعِدَ الْمِنْبَرَ فَخَطَبَ ثُمَّ قَالَ مَعَاشِرَ أَصْحَابِي أَيُّ نَبِيٍّ كُنْتُ لَكُمْ أَمْ أَجَاهِدُ بَيْنَ أَظْهُرِكُمْ إِلَى آخِرِ مَا أُوْرَدْنَا فِي بَابِ وَفَاتِهِ ص.

When it was the day of Friday, he^{saww} ascended the Pulpit and addressed, then said: 'O group of my^{saww} companions! Which Prophet^{saww} was I^{saww} to you all. Did I^{saww} not fight in your midst?' – up to the end of what we reported in the Chapter of His^{azwj} expiry".⁵⁵⁷

21- قب، المناقب لابن شهر آشوب ابن بطّة والطبري ومسلم والبخاري واللفظ له أنه سمع ابن عباس يقول يوم الخميس وما يوم الخميس ثم بكى حتى بلّ دمعته الحصى

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ibn Battah, and Al-Tabary, and Muslim, and Al-Bukhari, and worded for it that he heard Ibn Abbas saying, 'The day of Thursday! And what is the day of Thursday!' Then he cried until his tears dropped on the gravel.

فَقَالَ اشْتَدَّ بِرَسُولِ اللَّهِ ص وَجَعُهُ يَوْمَ الْخَمِيسِ فَقَالَ اثْنُونِي بِدَوَاةٍ وَكَيْفٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا فَتَنَازَعُوا وَ لَا يَبْغِي عِنْدَ نَبِيِّ تَنَازُعٍ فَقَالُوا هَجَرَ رَسُولُ اللَّهِ ص - وَ فِي رِوَايَةِ مُسْلِمٍ وَ الطَّبْرِيِّ قَالُوا إِنَّ رَسُولَ اللَّهِ يَهْجُرُ

He said, 'The pain intensified with Rasool-Allah^{saww} on the day of Thursday, so he^{saww} said: 'Bring me^{saww} ink and a shoulder bone, I^{saww} shall write out such a letter for you, you will never go astray after it, ever!' They disputed, and a dispute is not befitting in the presence of the Prophet^{saww}. They said, 'Rasool-Allah^{saww} has become senile'. And in a report of Muslim and Al-Tabary, 'They said, 'Rasool-Allah^{saww} is senile'".

- يونس الديلمي وصى النبي ص فقال قائلهم قد ظل يهجر سيد البشر -

Yunus Al-Daylami – 'The Prophet^{saww} wanted to bequeath, so a speaker of theirs said, 'Senility has shaded the chief of the mortals'.

البخاري ومسلم في خبر أنه قال عمر النبي قد غلب عليه الوجع وعندكم القرآن حسبنا كتاب الله فاختلّف أهل ذلك البيت واختصموا منهم من يقول قريوا يكتب لكم رسول الله كتاباً لن تضلوا بعده ومنهم من يقول القول ما قال عمر فلما كثّر اللغط والاختلاف عند النبي ص قال قوموا

(The books) 'Al-Bukhari' and 'Muslim' in a Hadeeth – Umar said, 'The Prophet^{saww} has been overcome by the pain and the Quran is with you all. The Book of Allah^{azwj} suffices us'. The people of that house differed and from them was one who said, 'Approach, Rasool-Allah^{saww} will write a letter for you, you will never go astray after it', and from them was one who said the word of what Umar had said. So when the clamour and the differing was a lot in the presence of the Prophet^{saww}, he^{saww} said: 'Arise (to leave)!'

فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّيَّةَ كُلَّ الرِّيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ وَ بَيْنَ أَنْ يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ مِنْ اخْتِلَافِهِمْ وَ لَغَطِهِمْ -

Ibn Abbas said, 'Calamity of all calamities was what blocked between Rasool-Allah^{saww} and him^{saww} writing that letter for them, due to their differing and their clamour'.

مُسْنَدُ أَبِي يَعْلَى وَ فَضَائِلُ أَمَّامٍ عَنْ أَمِّ سَلَمَةَ فِي خَبَرٍ وَ الَّذِي تَخْلِفُ بِهِ أُمُّ سَلَمَةَ أَنَّ كَانَ آخِرَ عَهْدِ رَسُولِ اللَّهِ ص عَلِيٌّ ع وَ كَانَ رَسُولُ اللَّهِ بَعَثَهُ فِي حَاجَةٍ غَدَاةً فُبِضَ فَكَانَ يَقُولُ حَاءَ عَلِيٍّ ثَلَاثَ مَرَّاتٍ

⁵⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 20

(The books) ‘Musnad’ of Abu Ya’la (and) ‘Fazail’ of Ahmad, from Umm Salama^{ra} in a Hadeeth – ‘By the One^{azwj} Umm Salama^{ra} swears by, the last one for a time with Rasool-Allah^{saww} was Ali^{asws}, and Rasool-Allah^{saww} sent him^{asws} regarding a need, in the morning he^{saww} passed away. He^{saww} was saying: ‘Ali^{asws} has come?’ – Three times.

قَالَ فَجَاءَ قَبْلَ طُلُوعِ الشَّمْسِ فَخَرَجْنَا مِنَ الْبَيْتِ لَمَّا عَرَفْنَا أَنَّ لَهُ إِلَيْهِ حَاجَةً فَأَكْبَتْ عَلَيْهِ عَلِيٌّ عَ فَكَانَ آخِرَ النَّاسِ بِهِ عَهْدًا وَ جَعَلَ يُسَارُّهُ وَ يُنَاجِيهِ.

He (the narrator) said, ‘He^{asws} came before the emergence of the sun. We went out from the house when we realised that for him^{saww} there was a need for him^{saww}. Ali^{asws} devoted to him^{saww}, and he^{asws} was the last of the people with him^{saww} for a time and went on to divulge secrets to him^{asws} and whispering to him^{asws}.

الطَّبْرِيُّ فِي الْوِلَايَةِ وَ الدَّارِقُطِيُّ فِي الصَّحِيحِ وَ السَّمْعَانِيُّ فِي الْفَضَائِلِ وَ جَمَاعَةٌ مِنْ رِجَالِ الشَّيْخَةِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ الْحَسَنِ بْنِ الْحَسَنِ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ وَ أَبِي سَعِيدٍ الْخُدْرِيِّ وَ عَبْدِ اللَّهِ بْنِ الْحَارِثِ وَ اللَّفْظُ لِلصَّحِيحِ أَنَّ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص وَ هُوَ فِي بَيْتِهَا لَمَّا حَضَرَ الْمَوْتُ ادْعُوا لِي حَبِيبِي فَدَعَوْتُ لَهُ أَبَا بَكْرٍ فَتَنَظَّرَ إِلَيْهِ ثُمَّ وَضَعَ رَأْسَهُ ثُمَّ قَالَ ادْعُوا لِي حَبِيبِي فَدَعَوْا لَهُ عُمَرَ فَلَمَّا نَظَرَ إِلَيْهِ قَالَ ادْعُوا لِي حَبِيبِي

Al Tabari in (the book) ‘Al Wilayah’, and al Daraqtani in ‘Al Saheeh’, and Al Sam’any in ‘Al fazail’, and a group of Shia men, from Al Hassan Bin Ali Bin Al Hassan Abin Al Hassan and Abdullah Bin Abbas, and Abu Saeed Al Khudry, and Abdullah Bin Al Haris, and the words are of Al Saheeh –

‘Ayesha said, ‘Rasool-Allah^{saww} said’, and he^{saww} was in her house, ‘When the death presents, call my^{saww} beloved to me^{saww}. She called Abu Bakr. He^{saww} looked at him, then placed down his^{saww} head, then said: ‘Call my^{saww} beloved to me^{saww}. They called Umar for him^{saww}. When he^{saww} looked at him, he^{saww} said: ‘Call my^{saww} beloved to me^{saww}.

فَقُلْتُ وَ يَلُكُمُ ادْعُوا لَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَوَ اللَّهُ مَا يُرِيدُ غَيْرَهُ فَلَمَّا رَأَاهُ أَفْرَجَ الثَّوْبَ الَّذِي كَانَ عَلَيْهِ ثُمَّ أَدْخَلَهُ فِيهِ وَ لَمْ يَزَلْ يَخْتَضِمُهُ حَتَّى قُبِضَ وَ يَدُهُ عَلَيْهِ.

I said, ‘Woe be unto you all! Call Ali^{asws} Bin Abu Talib^{asws} to him^{saww}. He^{saww} does not intend other than him^{asws}. When he^{saww} said him^{asws}, moved aside the cloth which was upon him^{saww} then inserted him^{asws} into it and did not cease clinching to him^{asws} until he^{saww} passed away, and his^{saww} hand was upon him^{asws}, 558

22- جَاءَ الْمَجَالِسُ لِلْمُفِيدِ عُمَرُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنِ الْعَبَّاسِ بْنِ الْمُغِيرَةِ الْجَوْهَرِيِّ عَنِ أَحْمَدَ بْنِ مَنْصُورٍ الرِّمَادِيِّ عَنِ أَحْمَدَ بْنِ صَالِحٍ عَنْ عُثَيْبَةَ عَنْ يُونُسَ عَنِ ابْنِ شِهَابٍ عَنْ عُثَيْبِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثَيْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَمَّا حَضَرَتِ النَّبِيَّ ص الْوَفَاةَ وَ فِي الْبَيْتِ رِجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ رَسُولُ اللَّهِ ص هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تُضِلُّوا بَعْدَهُ أَبَدًا

(The book) ‘Al Majlis’ of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Al Abbas Bin Al Mugheira al Jowhari, from Ahmad Bin Mansour Al Ramady, from Ahmad Bin Salih, from Uteyba, from Yunus, from Ibn Shihad, from Ubeydullah Bin Abdullah Bin Utba, from Abdullah Bin Abbas who said,

‘When the expiry presented to the Prophet^{saww}, and in the house there were men, among them being Umar Bin Al-Khattab. Rasool-Allah^{saww} said: ‘Come, I^{saww} shall write out such a letter for you, you will never stray after it, ever!’

⁵⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 21

فَقَالَ لَا تَأْتُوهُ بِشَيْءٍ فَإِنَّهُ قَدْ غَلَبَهُ الْوَجَعُ وَ عِنْدَكُمْ الْقُرْآنُ حُسْبُنَا كِتَابَ اللَّهِ فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَ اخْتَصَمُوا فَمِنْهُمْ مَنْ يَقُولُ قَرِّبُوا يَكْتُبُ لَكُمْ رَسُولُ اللَّهِ وَ مِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا كَثُرَ اللَّعْطُ وَ الْاِخْتِلَافُ قَالَ رَسُولُ اللَّهِ ص قُومُوا عَنِّي

He (Umar) said, 'do not give him^{saww} anything, for there is the pain upon him^{saww} and the Quran is with you all. The Book of Allah^{azwj} is sufficient for us'. The people of the house differed and they disputed. From them was one who said, 'Approach, Rasool-Allah^{saww} will write for you', and from them was one who said what Umar had said. When the clamour and the differing was a lot, Rasool-Allah^{saww} said: 'Arise (to leave) from me^{saww}!'

قَالَ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ وَ كَانَ ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ يَقُولُ الرَّيَّةُ كُلُّ الرَّيَّةِ مَا خَالَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ أَنْ يَكْتُبَ لَنَا ذَلِكَ الْكِتَابَ مِنْ اِخْتِلَافِهِمْ وَ لَعَطِهِمْ.

Ubeydullah Bin Abdullah Bin Utba said, 'And Ibn Abbas was saying, 'The calamity of all calamities is what blocked between Rasool-Allah^{saww} and him^{saww} writing that letter for us, due to their differing and their clamour''⁵⁵⁹.

23- جاء، المجلس للمفيد عُمَرُ بْنُ مُحَمَّدٍ الصَّبْرِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ يُونُسَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْعَبَّاسِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَلَّابٍ الْأَنْصَارِيِّ عَنْ عِكْرَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع وَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ الْفَضْلَ بْنَ الْعَبَّاسِ دَخَلُوا عَلَى رَسُولِ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ فَقَالُوا يَا رَسُولَ اللَّهِ هَذِهِ الْأَنْصَارُ فِي الْمَسْجِدِ تَبْكِي رِحَالَهَا وَ نِسَائُهَا عَلَيْكَ فَقَالَ وَ مَا يُبْكِيهِمْ قَالُوا يَخَافُونَ أَنْ تَمُوتَ

(The book) 'Al Majaalis' of Al Mufeed – Umar Bin Muhammad Al Sayrafi, from Ja'far Bin Muhammad Al Hasany, from Isa Bin Mihran, from Yunu Bin Muhammad, from Abdul Rahman Bin Al Gaseel, from Abdul Rahman Bin Khallaf Al Ansari, from Ikrimah, from Abdullah Bin Abbas who said,

'Ali^{asws} Bin Abu Talib^{asws} and Al-Abbas Bin Abdul Muttalib, and Al-Fazl Abin Al-Abbas entered to see Rasool-Allah^{saww} during his^{saww} illness in which he^{saww} passed away. They said, 'O Rasool-Allah^{saww}! These Helpers are in the Masjid, their men and their women are crying upon you^{saww}'. He^{saww} said: 'And what makes them cry?' They said, 'They are fearing that you^{saww} might pass away'.

فَقَالَ أَغْطُونِي أَبْيَدِيكُمْ فَخَرَجَ فِي مِلْحَفَةٍ وَ عَصَابَةٍ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدَ أَيُّهَا النَّاسُ فَمَا تُنْكِرُونَ مِنْ مَوْتِ نَبِيِّكُمْ أَمْ لَمْ أُنْعِ إِلَيْكُمْ وَ تُنْعِ إِلَيْكُمْ أَنْفُسُكُمْ لَوْ خَلَدَ أَحَدٌ قَبْلِي ثُمَّ بَعَثَ إِلَيَّ خَلَدْتُ فِيكُمْ

He^{saww} said: 'Give me^{saww} your hands'. Then he^{saww} went out in a quilt and a bandage (on his^{saww} head), until he^{saww} sat upon the Pulpit. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'As for after, O you people! What are you denying from the death of your Prophet^{saww}? Did I^{saww} not give the news of death to you all, and you gave the news of death to yourselves? If anyone has lived eternally then send for him, and I^{saww} will live eternally among you all.

أَلَا إِنِّي لَأَحِقُّ بِرَبِّي وَ قَدْ تَرَكْتُ فِيكُمْ مَا إِنْ تَمَسَّكُمْ بِهِ لَنْ تَصِلُوا كِتَابَ اللَّهِ تَعَالَى بَيْنَ أَظْهُرِكُمْ تَفَرُّقُونَهُ صَبَاحاً وَ مَسَاءً فَلَا تَنَافَسُوا وَ لَا تَحَاسَدُوا وَ لَا تَبَاغَضُوا وَ كُونُوا إِخْوَاناً كَمَا أَمَرْتُكُمْ اللَّهَ وَ قَدْ خَلَقْتُ فِيكُمْ عِزَّتِي أَهْلَ بَيْتِي وَ أَنَا أَوْصِيكُمْ بِهِمْ

⁵⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 22

Indeed! I^{saww} shall be with my^{saww} Lord^{azwj}, and I^{saww} am leaving behind among you what if you were to adhere with it, you will never stray – Book of Allah^{azwj} the Exalted between your midst, you are reading it morning and evening, therefore neither compete nor envy nor hate each other and become brothers just as Allah^{azwj} has Commanded you, and I^{saww} am leaving behind among you my^{saww} family, the People^{asws} of my^{saww} Household, and I^{saww} am bequeathing you with them^{asws}.

ثُمَّ أُوصِيَكُمْ بِهَذَا الْحَيِّ مِنَ الْأَنْصَارِ فَقَدْ عَرَفْتُمْ بِلَاءَهُمْ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ عِنْدَ رَسُولِهِ وَ عِنْدَ الْمُؤْمِنِينَ أَلَمْ يُوسِعُوا فِي الدِّيَارِ وَ يُشَاطِرُوا الثَّمَارَ وَ يُؤْتِرُوا وَ يَجْمَعُوا الْخِصَاصَةَ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِ الْأَنْصَارِ وَ لِيَتَحَاوَرَ عَنْ مُسِيئِهِمْ

Then I^{saww} am bequeathing you with this tribe of the Helpers. You recognise them by their courage in the Presence of Allah^{azwj} Mighty and Majestic and in the presence of His^{azwj} Rasool^{saww} and in the presence of the Momineen. Did they not make space in the houses, and shared the fruits, and preferred (others over their own selves) and although the extreme poverty was with them? So the one from you who is in charge of a matter someone is harmed in it or benefit it, let him accept from the benefactor the Helper, and let him overlook from their mistakes’.

وَ كَانَ آخِرَ مَجْلِسٍ حَلَسَهُ حَتَّى لَقِيَ اللَّهَ عَزَّ وَ جَلَّ.

And it was the last gathering he^{saww} gathered until he^{saww} met Allah^{azwj} Mighty and Majestic”.⁵⁶⁰

24- جاء المجلس للمفيد الصدوق عن أبيه عن سعد بن عبيدة عن أبيه عن محمد بن مهران عن زبدي بن أبان بن عثمان عن أبي بصير عن أبي جعفر الباقر ع قال: لما حضر النبي ص الوفاة نزل جبرئيل ع فقال له جبرئيل يا رسول الله هل لك في الرجوع قال لا قد بلغت رسالات ربي ثم قال له أ تريد الرجوع إلى الدنيا قال لا بل الرفيق الأعلى

(The book) ‘Al Majaalis’ of Al Mufeed – Al Sadouq, from his father, from Sa’ad, from Al Saqafy, from Muhammad Bin Mawan, from Zayd Bin Aban Bin Usman, from Abu Baseer,

‘From Abu Ja’far Al-Baqir^{asws} having said: ‘When the expiry presented to the Prophet^{saww}, Jibraeel^{as} descended. Jibraeel^{as} said to him^{saww}: ‘O Rasool-Allah^{saww}! Is it for you^{saww} regarding the return (not to pass away)?’ He^{saww} said: ‘No, I^{saww} have delivered the Message of my^{saww} Lord^{azwj}’. Then he^{as} said to him^{saww}: ‘Do you want the return to the world?’ He^{saww} said: ‘No, but the lofty friends’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِلْمُسْلِمِينَ وَ هُمْ يَجْتَمِعُونَ حَوْلَهُ أَيُّهَا النَّاسُ لَا نَبِيَّ بَعْدِي وَ لَا سُنَّةَ بَعْدَ سُنَّتِي فَمَنْ ادَّعَى ذَلِكَ فَدَعَاؤُهُ وَ بَدْعُهُ فِي النَّارِ وَ مَنْ ادَّعَى ذَلِكَ فَاقْتُلُوهُ وَ مَنْ اتَّبَعَهُ فَإِنَّهُمْ فِي النَّارِ

Then Rasool-Allah^{saww} said to the Muslims, and they had gathered around him^{saww}: ‘O you people! There is no Prophet^{saww} after me^{saww}, nor any Sunnah after my^{saww} Sunnah. So the one who claims that, his claim and his innovation would be in the Fire, and the one who claims that, then kill him, and the ones who follow him, they would be in the Fire.

⁵⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 23

أَيُّهَا النَّاسُ أَحْيُوا الْقِصَاصَ وَ أَحْيُوا الْحَقَّ وَ لَا تَفَرَّقُوا وَ أَسْلِمُوا وَ سَلِّمُوا تَسَلَّمُوا كَتَبَ اللَّهُ لِأَعْلِيَّ أَنَا وَ رُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

O you people! Revive the retaliation and revive the Truth, and do not separate, and submit, and submit submissively. **Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21]"**.⁵⁶¹

25- جاء المجلس للمفيد علي بن محمد الكاتب عن الزعفراني عن الثَّقَفِيِّ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ زَيْدِ بْنِ الْحَسَنِ الْأَنْمَاطِيِّ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ قَالَ سَمِعْتُ أَبَا عُبَيْدٍ اللَّهِ مَوْلَى الْعَبَّاسِ يُحَدِّثُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ إِنَّ آخِرَ خُطْبَةٍ خُطِبْنَا بِهَا رَسُولُ اللَّهِ ص لَخُطْبَةٍ خُطِبْنَا فِي مَرَضِهِ الَّذِي تُوُفِّي فِيهِ خَرَجَ مُتَوَكِّئًا عَلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ مَيْمُونَةَ مَوْلَايِهِ

(The book) 'Al Majaalis' of Al Mufeed – Ali Bin Muhammad Al Katib, from Al Zafrany, from Al Saqafy, from Hafs Bin Umar, from Zayd Bin Al Hassan Al Anmaty, from marouf Bin Kharbuz who said, 'I heard Abu Ubeydullah a slave of Al Abbas narrating that,

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} said: 'I^{asws} heard Abu Saeed Al-Khudry saying, 'The last sermon Rasool-Allah^{saww} addressed with was a sermon he^{saww} addressed during his^{saww} illness in which he^{saww} passed away. He^{saww} came out leaning upon Ali^{asws} Bin Abu Talib^{asws} and Maymuna his^{saww} slave girl.

فَجَلَسَ عَلَى الْمِنْبَرِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ وَ سَكَتَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا هَذَانِ الثَّقَلَانِ فَغَضِبَ حَتَّى احْمَرَّتَا وَجْهُهُ ثُمَّ سَكَنَ وَ قَالَ مَا ذَكَرْتُهُمَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أُخْبِرَكُمْ بِهِمَا وَ لَكِنْ رَتَوْتُ فَلَمْ أَسْتَطِعْ سَبَبَ طَرَفُهُ يَدِ اللَّهِ وَ طَرَفَ بَأْيْدِيكُمْ تَعْمَلُونَ فِيهِ كَذَا أَلَا وَ هُوَ الْقُرْآنُ وَ الثَّقَلُ الْأَصْغَرُ أَهْلُ بَيْتِي

He^{saww} sat upon the Pulpit, then said: 'O you people! I^{saww} am leaving behind you the two weighty things', and he^{saww} was silent. A man stood up and said, 'O Rasool-Allah^{saww}! What are these two weighty things?' He^{saww} got angered until his^{saww} face reddened, then he^{saww} settled and said: 'I^{saww} did not mention it only and I^{saww} wanted to inform you all with these two, but due to shortness of breath and I^{saww} was not able by that reason. An end is in the Hand of Allah^{azwj}, and an end is in your hands, you are working in it such like. Indeed, and it is the Quran, and the smaller weighty thing are the People^{asws} of my^{saww} Household'.

ثُمَّ قَالَ وَ ائْتِ اللَّهَ إِنِّي لَأَقُولُ لَكُمْ هَذَا وَ رِجَالٌ فِي أَصْلَابِ أَهْلِ الشِّرْكِ أَرْجَى عِنْدِي مِنْ كَثِيرٍ مِنْكُمْ

Then he^{saww} said: 'And I^{saww} swear by Allah^{azwj}, and I^{saww} am not saying this and the men in the loins of the people of Shirk are more hopeful with me^{saww} than most of you'.

ثُمَّ قَالَ وَ اللَّهَ لَا يُجِبُهُمْ عَبْدٌ إِلَّا أَعْطَاهُ اللَّهُ نُورًا يَوْمَ الْقِيَامَةِ حَتَّى يَرِدَ عَلَى الْخَوْضِ وَ لَا يُبْعِضُهُمْ عَبْدٌ إِلَّا اخْتَبَحَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ

Then he^{saww} said: 'By Allah^{azwj}! No servant would love them^{asws} (The People^{asws} of the Household) except Allah^{azwj} would Give him a light on the Day of Qiyamah until he returns to me^{saww} at the Fountain, nor will any servant hate them^{asws} except Allah^{azwj} would Block him on the Day of Qiyamah'.

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ أَبَا عُبَيْدٍ اللَّهِ يَأْتِينَا بِمَا يُعْرِفُ.

⁵⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 24

Abu Ja'far^{asws} said: 'Surely Ubeydullah came to us with what he knows'.⁵⁶²

26- كشف، كشف الغمة قَالَ أَبُو ثَابِتٍ مَوْلَى أَبِي ذَرٍّ سَمِعْتُ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ يَقُولُ وَ قَدْ امْتَلَأَتِ الْحَجَرَةُ مِنْ أَصْحَابِهِ أَيُّهَا النَّاسُ يُوشِكُ أَنْ أَقْبِضَ قَبْضًا سَرِيعًا فَيُطْلَقَ بِي وَ قَدْ قَدَّمْتُ إِلَيْكُمْ الْقَوْلَ مُعَذِّرَةً إِلَيْكُمْ

(The book) 'Kashf Al-Ghumma' – Abu Sabit a slave of Abu Zarr^{ra}, 'I heard Umm Salama^{ra} saying, 'I^{ra} heard Rasool-Allah^{saww} during his^{saww} illness in which he^{saww} passed away, saying, and the room had filled up from his^{saww} companions: 'O you people! No doubt I^{saww} would be passing away with a quick expiry (soon), so they will go away with me^{saww}, and I^{saww} have forwarded to you the word of excuse to you all.

أَلَا إِنِّي مُخَلِّفٌ فِيكُمْ كِتَابَ اللَّهِ رَبِّي عَزَّ وَ جَلَّ وَ عِزَّتِي أَهْلَ بَيْتِي

Indeed! I^{saww} am leaving behind among you all the Book of Allah^{azwj} my^{saww} Lord^{azwj} Mighty and majestic, and my^{saww} family, the People^{asws} of my^{saww} Household'.

ثُمَّ أَخَذَ يَدِي عَلَيَّ عَ فَرَفَعَهَا فَقَالَ هَذَا عَلَيَّ مَعَ الْقُرْآنِ وَ الْقُرْآنُ مَعَ عَلَيٍّ خَلِيفَتَانِ نَصِيرَانِ لَا يَفْتَرِقَانِ [يَفْتَرِقَانِ] حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ فَأَسْأَلُهُمَا مَا دَا خُلِّفْتُ فِيهِمَا.

Then he^{saww} grabbed a hand of Ali^{asws} and raised it and said: 'This Ali^{asws} is with the Quran and the Quran is with Ali^{asws}, two Caliphs, two helpers, not separating until they come to me^{saww} at the Fountain, therefore ask them both what is that I^{saww} leave behind in these two'.⁵⁶³

27- كِتَابُ الطَّرَفِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ نَقْلًا مِنْ كِتَابِ الْوَصِيَّةِ لِلشَّيْخِ عَيْسَى بْنِ الْمُسْتَفَادِ الضَّرِيرِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا حَضَرَتْ رَسُولَ اللَّهِ ص الْوَفَاةُ دَعَا الْأَنْصَارَ وَ قَالَ يَا مَعْشَرَ الْأَنْصَارِ قَدْ حَانَ الْفِرَاقُ وَ قَدْ دُعِيتُ وَ أَنَا مُجِيبُ الدَّاعِي وَ قَدْ جَاوَزْتُمْ فَأَحْسَنْتُمُ الْجَوَارَ وَ نَصَرْتُمْ فَأَحْسَنْتُمُ النَّصْرَةَ وَ وَاسَيْتُمْ فِي الْأَمْوَالِ وَ وَسَعْتُمْ فِي الْمُسْلِمِينَ وَ بَدَلْتُمْ لِلَّهِ مَهَجَ النَّفْسِ وَ اللَّهُ يُجْزِيكُمْ بِمَا فَعَلْتُمْ الْجَزَاءَ الْأَوْفَى

Kitab Al Tarf of the Seyyid Ali Bin Tawoos, copied from Kitab al Wasiya of the sheykh Isa Bin Al Mustafad,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When the expiry presented to Rasool-Allah^{azwj}, he^{saww} called the Helpers and said: 'O community of the Helpers! The separation has arrived and I^{saww} have been Called, and I^{saww} must answer the Caller, and I^{saww} have been your neighbour and you were excellent neighbours, and I^{saww} sought help and you were excellent helpers, and you expanded regarding the wealth and expanded it among the Muslims (settlers), and you spent for the Sake of Allah^{azwj}, glory of the souls, and may Allah^{azwj} Recompense you for what you have done, the full Recompense.

وَ قَدْ بَقِيَتْ وَاحِدَةٌ وَ هِيَ تَمَامُ الْأَمْرِ وَ خَاتِمَةُ الْعَمَلِ الْعَمَلِ مَعَهَا مَقْرُونٌ إِنِّي أَرَى أَنْ لَا أَفْتَرِقَ بَيْنَهُمَا جَمِيعًا لَوْ قِيسَ بَيْنَهُمَا بِشَعْرَةٍ مَا انْتَقَاسَتْ مِنْ أَتَى بِوَاحِدَةٍ وَ تَرَكَ الْأُخْرَى كَانَ جَاحِدًا لِلأُولَى وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرَفًا وَ لَا عَدْلًا

And there has remained one, and it is completion of the matter and the ending of the matter. The deed is paired with it. I^{saww} view that you should not separate between the two

⁵⁶² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 25

⁵⁶³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 26

altogether. If there is measured between the two with a hair, it would not be measured. One who comes with one and leaves the other would be a rejecter of the first, and Allah^{azwj} will neither Accept from it an exchange, nor a replacement.

قَالُوا يَا رَسُولَ اللَّهِ فَأَيْنَ لَنَا بِمَغْرِبَتِهَا فَلَا تُمْسِكْ عَنْهَا فَتَضِلَّ وَ نَزَّادَ عَنِ الْإِسْلَامِ وَ النَّعْمَةُ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ عَلَيْنَا فَقَدْ أَتَقَدَّنَا اللَّهُ بِكَ مِنَ الْهَلَكَةِ يَا رَسُولَ اللَّهِ وَ قَدْ بَلَّغْتَ وَ نَصَحْتَ وَ أَذَيْتَ وَ كُنْتَ بِنَا رُءُوفاً رَحِيماً شَفِيقاً

They said, 'O Rasool-Allah^{saww}! So where is it for us with understanding these. We shall not move away from it so we would stray and renege from Al Islam, and the Favour is from Allah^{azwj} and from His^{azwj} Rasool upon us, for Allah^{azwj} has Saved us from the destruction through you. O Rasool-Allah^{saww}! You^{saww} have delivered, and advised, and fulfilled, and you^{saww} have been kind with us, merciful, compassionate'.

فَقَالَ رَسُولُ اللَّهِ ص لَكُمْ كِتَابُ اللَّهِ وَ أَهْلُ بَيْتِي فَإِنَّ الْكِتَابَ هُوَ الْقُرْآنُ وَ فِيهِ الْحَقُّ وَ النُّورُ وَ الْبُرْهَانُ كَلَامُ اللَّهِ جَدِيدٌ غَضٌّ طَرِيفٌ شَاهِدٌ وَ مُحْكَمٌ عَادِلٌ وَ لَنَا قَائِدٌ بِحَالِهِ وَ حَزَامَةٌ وَ أَحْكَامُهُ يُقِيمُ غَدًا فَيُخَالِجُ أَقْوَاماً فَيُزِيلُ اللَّهُ بِهِ أَفْدَامَهُمْ عَنِ الصِّرَاطِ

Rasool-Allah^{saww} said to them: 'The Book of Allah^{azwj} and the People^{asws} of my^{saww} Household. The Book of Allah^{azwj}, it is the Quran and in it is the Argument, and the Light, and the Proof, an up to date Speech of Allah^{azwj}, ever-green, ever-fresh, a witness and decisive justice, and for us a guide with its Permissible and its Prohibitions, and its Ordinances. It will be standing tomorrow and Allah^{azwj} Cause to slip by it the feet, from the Bridge.

وَ اخْفَظُونِي مَعَاشِرَ الْأَنْصَارِ فِي أَهْلِ بَيْتِي فَإِنَّ اللَّطِيفَ الْحَبِيرَ أَخْبَرَنِي أَنَّهُمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ

Preserve (for) me^{saww}, community of Helpers, regarding the People^{asws} of my^{saww} Household, for the Subtle, the Informed me that these two will never separate until they return to me^{saww} at the Fountain.

أَلَا وَ إِنَّ الْإِسْلَامَ سَقْفٌ تَحْتَهُ دِعَامَةٌ لَا يَقُومُ السَّقْفُ إِلَّا بِمَا فَلَوْ أَنَّ أَحَدَكُمْ أَتَى بِذَلِكَ السَّقْفِ مَمْدُوداً لَا دِعَامَةَ تَحْتَهُ فَأَوْشَكَ أَنْ يَجَرَ عَلَيْهِ سَقْفُهُ فَيَهْوِيَ فِي النَّارِ

Indeed! And Al-Islam is a roof beneath which are pillars, the roof cannot stand except by these. If one of you were to come with that roof, extended, there being no pillars under it, then there is no doubt that his roof would fall down upon him and he would plunge into the Fire.

أَيُّهَا النَّاسُ الدَّعَامَةُ دِعَامَةُ الْإِسْلَامِ وَ ذَلِكَ قَوْلُهُ تَعَالَى إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ فَالْعَمَلُ الصَّالِحُ طَاعَةُ الْإِمَامِ وَلِيُّ الْأَمْرِ وَ التَّمَسُّكُ بِحَبْلِهِ

O you people! The pillars are the pillars of Al Islam, and that is the Word of the Exalted: **To Him ascend the good words, and the righteous deeds raise it. [35:10]**. The righteous deed is obeying the Imam^{asws}, the Guardian of the Command (Wali Al-Amr), and the adhering with his^{asws} rope.

أَيُّهَا النَّاسُ أَفَهَمْتُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي مَصَابِيحَ الظُّلُمِ وَ مَعَادِنَ الْعِلْمِ وَ يَتَابِعِ الْحُكْمِ وَ مُسْتَقَرَّ الْمَلَائِكَةِ مِنْهُمْ وَصِيِّي وَ أُمِّي وَ وَارِثِي وَ هُوَ مُوسَى بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

O you people! Allah^{azwj}, Allah^{azwj}, regarding my^{saww} family^{asws}, lanterns for the darkness, and mines of knowledge, and springs of wisdom, and residence of the Angels; from them is my^{saww} successor^{asws} and my^{saww} trustee^{asws}, and my^{saww} inheritor, and he^{asws} is from me^{saww} at the status of Harun^{as} from Musa^{as}.

أَلَا هَلْ بَلَغْتُ مَعَاشِرَ الْأَنْصَارِ أَلَا فَاسْمَعُوا وَ مَنْ حَضَرَ أَلَا إِنَّ فَاطِمَةَ بَابُهَا بَابِي وَ بَيْتُهَا بَيْتِي فَمَنْ هَتَكَ هَتَكَ حِجَابِ اللَّهِ

Indeed! Have I^{saww} delivered, O community of Helpers? Indeed! Listen, and the ones who are present! Indeed! (Syeda) Fatima^{asws}, her^{asws} door is my^{saww} door, and her^{asws} house is my^{saww} house, so the one who violates it, so he has violated the Veil of Allah^{azwj}.

قَالَ عِيسَى فَبَكَى أَبُو الْحَسَنِ ع طَوِيلًا وَ قَطَعَ بَقِيَّةَ كَلَامِهِ وَ قَالَ هُتِكَ وَ اللَّهُ حِجَابُ اللَّهِ هُتِكَ وَ اللَّهُ حِجَابُ اللَّهِ هُتِكَ وَ اللَّهُ حِجَابُ اللَّهِ يَا أُمَّهُ صَلَوَاتُ اللَّهِ عَلَيْهَا

Isa said, 'Abu Al-Hassan^{asws} cried for a long time and terminated the rest of his^{asws} speech, and said: 'By Allah^{azwj}, the Veil of Allah^{azwj} was violated! By Allah^{azwj} the Veil of Allah^{azwj} was Violated! By Allah^{azwj} the Veil of Allah^{azwj} was violated! O mother^{asws}! May the Salawat of Allah^{azwj} be upon her^{asws}.'

ثُمَّ قَالَ ع أَخْبَرَنِي أَبِي عَنْ جَدِّي مُحَمَّدِ بْنِ عَلِيٍّ قَالَ قَدْ جَمَعَ رَسُولُ اللَّهِ ص الْمُهَاجِرِينَ فَقَالَ لَهُمْ أَيُّهَا النَّاسُ إِنِّي قَدْ دُعِيتُ وَ إِنِّي مُجِيبُ دَعْوَةِ الدَّاعِي قَدْ اسْتَشَفْتُ إِلَى لِقَاءِ رَبِّي وَ اللُّحُوقِ بِإِخْوَانِي مِنَ الْأَنْبِيَاءِ وَ إِنِّي أَعْلَمُكُمْ أَنِّي قَدْ أَوْصَيْتُ إِلَى وَصِيِّي وَ لَمْ أَهْمِلْكُمْ إِهْمَالِ الْبَهَائِمِ وَ لَمْ أَتْرُكْ مِنْ أُمُورِكُمْ شَيْئًا

Then he^{asws} said: 'My^{asws} father^{asws} informed me from my^{asws} grandfather^{asws} Muhammad Bin Ali^{asws} having said: 'Rasool-Allah^{saww} had gathered the Emigrants and said to them: 'O you people! I^{saww} have been Called and I^{saww} must answer the call of the Caller, and I^{saww} am desirous to meeting my^{saww} Lord^{azwj} and the joining up with the my^{saww} brothers from the Prophets^{as}, and I^{saww} am letting you know that I have bequeathed to my^{saww} successor^{asws}, and will not load you all with the load of the animals, and I^{saww} did not leave anything from your matters'.

فَقَامَ إِلَيْهِ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ أَوْصَيْتَ بِمَا أَوْصَى بِهِ الْأَنْبِيَاءُ مِنْ قَبْلِكَ قَالَ نَعَمْ فَقَالَ لَهُ فَبِأَمْرِ مِنَ اللَّهِ أَوْصَيْتَ أَمْ بِأَمْرِكَ

Umar Bin Al-Khattab stood up to him^{saww} and said, 'O Rasool-Allah^{saww}! Have you^{saww} bequeathed with what the Prophets^{as} from before you^{saww} bequeathed?' He^{saww} said: 'Yes'. He said to him^{saww}, 'Was it with the Command of Allah^{azwj} you^{saww} bequeathed or with your^{saww} own order?'

قَالَ لَهُ اجْلِسْ يَا عُمَرُ أَوْصَيْتُ بِأَمْرِ اللَّهِ وَ أَمْرُهُ طَاعَتُهُ وَ أَوْصَيْتُ بِأَمْرِي وَ أَمْرِي طَاعَةُ اللَّهِ وَ مَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَ مَنْ عَصَى اللَّهَ فَقَدْ عَصَانِي وَ مَنْ أَطَاعَ وَصِيِّي فَقَدْ أَطَاعَنِي وَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ لَا مَا تُرِيدُ أَنْتَ وَ صَاحِبُكَ

He^{saww} said to him: 'Sit down, O Umar! I^{saww} bequeathed with the Command of Allah^{azwj}, and His^{azwj} Command is to obey him^{asws}, and I^{saww} bequeathed with my^{saww} order and my^{saww}

matter is obedience to Allah^{azwj}, and one who disobeys me^{saww} so he has disobeyed Allah^{azwj}, and one who disobeys my^{saww} successor^{asws} so he had disobeyed me^{saww}, and the one who obeys my^{saww} successor^{asws} so he has obeyed me^{saww}, and one who obeys me^{saww} so he had obeyed Allah^{azwj}, not what you and your companions are intending’.

ثُمَّ انْتَفَتَ إِلَى النَّاسِ وَ هُوَ مُغَضَّبٌ فَقَالَ أَتَيْهَا النَّاسُ اسْتَمْعُوا وَصِيَّتِي مَنْ آمَنَ بِي وَ صَدَّقَنِي بِالنُّبُوَّةِ وَ أَنِّي رَسُولُ اللَّهِ فَأُوصِيهِ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ طَاعَتِهِ وَ التَّصَدِيقِ لَهُ فَإِنَّ وَلَايَتَهُ وَ لَايَتِي وَ وَلَايَةُ رَبِّي

Then he^{saww} turned towards the people, and he^{saww} was angry. He^{saww} said: ‘O you people! Hear my^{saww} bequest! One who believe in me^{saww} and ratifies me^{saww} with the Prophet-hood, and I^{saww} am a Rasool^{saww} of Allah^{azwj}, so I^{saww} bequeath with the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, obedience to him^{asws} and the ratification to him^{asws}, for his^{asws} Wilayah is my^{saww} Wilayah and the Wilayah of my^{saww} Lord^{azwj}!

قَدْ أُنْبِغْتُكُمْ فَلْيُبْلِغِ الشَّاهِدُ الْعَائِبَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ هُوَ الْعَلَمُ فَمَنْ قَصَرَ دُونَ الْعَلَمِ فَقَدْ ضَلَّ وَ مَنْ تَقَدَّمَ تَقَدَّمَ إِلَى النَّارِ وَ مَنْ تَأَخَّرَ عَنِ الْعَلَمِ يَمِينًا هَلَكَ وَ مَنْ أَخَذَ يَسَارًا غَوَى وَ مَا تَوْفِيقِي إِلَّا بِاللَّهِ فَهَلْ سَمِعْتُمْ قَالُوا نَعَمْ.

I^{saww} have delivered to you all, so let the one present deliver to the absentee. Surely, Ali^{asws} Bin Abu Talib^{asws}, he^{asws} is the flag, so the one who is deficient below the flag, so he has strayed, and one who precedes him^{asws}, will proceed to the Fire, and one who is delayed from the flag to the right would be destroyed, and the one who takes to the left would deviate, **and my success is only with Allah. [11:88]**. So, have you all heard?’ They said, ‘Yes’.

وَ بِالْإِسْنَادِ الْمُتَّفَعِّلِ عَنِ الْكَأْظِمِ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَعَانِي رَسُولُ اللَّهِ ص عِنْدَ مَوْتِهِ وَ أَخْرَجَ مَنْ كَانَ عِنْدَهُ فِي الْبَيْتِ غَيْرِي وَ الْبَيْتِ فِيهِ جَبْرِئِيلُ وَ الْمَلَائِكَةُ أَسْمَعُ الْحِسَّ وَ لَا أَرَى شَيْئًا

And by the preceding chains, from Al-Kazim^{asws}, from his^{asws} father^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} called me^{asws} during his^{saww} expiry and expelled the ones who were with him^{saww} in the house apart from me^{asws}, and the house, in it was Jibraeel^{as} and the Angels. I^{asws} heard the faint sounds and did not see anything.

فَأَخَذَ رَسُولُ اللَّهِ ص كِتَابَ الْوَصِيَّةِ مِنْ يَدِ جَبْرِئِيلَ مَخْتُومَةً فَدَفَعَهَا إِلَيَّ وَ أَمَرَنِي أَنْ أَفْضَحَهَا فَفَعَلْتُ وَ أَمَرَنِي أَنْ أَقْرَأَهَا فَقَرَأْتُهَا فَقَالَ إِنَّ جَبْرِئِيلَ عِنْدِي أَتَانِي بِهَا السَّاعَةَ مِنْ عِنْدِ رَبِّي فَقَرَأْتُهَا فَإِذَا فِيهَا كُلُّ مَا كَانَ رَسُولُ اللَّهِ ص يُوصِي بِهِ شَيْئًا شَيْئًا مَا تُعَادِرُ حَرْفًا.

Rasool-Allah^{saww} took the book of bequests from the hand of Jibraeel^{as} and handed it over to me^{asws} and instructed me^{asws} to unseal it. I^{asws} did so. And he^{saww} instructed me^{asws} to read it. So, I^{asws} read it. He^{saww} said: ‘Jibraeel^{as} is with me^{saww}. He^{as} came to me^{saww} with it this moment from the Presence of my^{saww} Lord^{azwj}. I^{asws} read it and there in it, was all what Rasool-Allah^{saww} had bequeathed it, thing by thing, no letter left out’.

وَ بِالْإِسْنَادِ الْمُتَّفَعِّلِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْبَاقِرِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ: كُنْتُ مُسْتَعِدَّ النَّبِيِّ ص إِلَى صَدْرِي لَيْلَةً مِنَ اللَّيَالِي فِي مَرَضِهِ وَ قَدْ فَرَّغَ مِنْ وَصِيَّتِهِ وَ عِنْدَهُ فَاطِمَةُ ابْنَتُهُ وَ قَدْ أَمَرَ أَزْوَاجَهُ وَ النِّسَاءَ أَنْ يَخْرُجْنَ مِنْ عِنْدِهِ فَفَعَلْنَ

And by the preceding chain, from him^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Al-Baqir^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘I^{asws} was cushioning the Prophet^{saww} to

my^{asws} chest, a night from the nights during his^{saww} illness, and he^{saww} was free from his^{saww} bequest and in his^{saww} presence was (Syeda) Fatima^{asws} his^{saww} daughter^{asws}, and he^{saww} had ordered his^{saww} wives and the womenfolk to go out from his^{saww} presence. They did so.

فَقَالَ يَا أَبَا الْحَسَنِ تَحَوَّلْ مِنْ مَوْضِعِكَ وَكُنْ أَمَامِي قَالَ فَعَمَلْتُ وَأَسْنَدَهُ جِبْرَائِيلُ عَ إِلَى صَدْرِهِ وَجَلَسَ مِيكَائِيلُ عَ عَلَى يَمِينِهِ فَقَالَ يَا عَلِيُّ ضُمَّ كَفَّيْكَ بَعْضَهَا إِلَى بَعْضٍ فَعَمَلْتُ فَقَالَ لِي قَدْ عَاهَدْتُ إِلَيْكَ أُحْدِثُ الْعَهْدَ لَكَ بِمَخْضَرِ أُمِّي رَبِّ الْعَالَمِينَ جِبْرَائِيلُ وَمِيكَائِيلُ

He^{saww} said: 'O Abu Al-Hassan^{asws}! Move from your^{asws} place and be in front of me^{saww}'. I^{asws} did so, and Jibraeel^{as} cushioned him^{saww}, and Mikaeel^{as} sat on his^{saww} right. He^{saww} said: 'O Ali^{asws}! Press your^{asws} palm, part of it to a part'. I^{asws} did so. He^{saww} said to me^{asws}: 'I^{saww} have covenanted to you^{asws}. I^{saww} shall pact for you^{asws} in the presence of two trustworthy ones of Lord^{azwj} of the worlds, Jibraeel^{as} and Mikaeel^{as}'.

يَا عَلِيُّ بِحَقِّهِمَا عَلَيْكَ إِلَّا أَتَقَدَّزْتُ وَصِيَّتِي عَلَى مَا فِيهَا وَ عَلَى قَبُولِكَ إِثَابًا بِالصَّبْرِ وَ الْوَرَعِ عَلَى مِنْهَاجِي وَ طَرِيقِي لَا طَرِيقَ فُلَانٍ وَ فُلَانٍ وَ خُذْ مَا آتَاكَ اللَّهُ بِقُوَّةٍ وَ أَدْخُلْ يَدَهُ فِيمَا بَيْنَ كَفَّيَّ وَ كَفَّيَّ مَضْمُونَانِ فَكَأَنَّهُ أَفَرَّغَ بَيْنَهُمَا شَيْئًا

O Ali^{asws}! By both their^{as} rights upon you^{asws}, implement my^{saww} bequest upon what is therein and upon your^{asws} acceptance of it with the patience and the devoutness upon my^{saww} manifesto, and my^{saww} path not the path of so and so, and so and so, and take what Allah^{azwj} Gives you^{asws} with strength', and he^{saww} inserted his^{saww} hand between my^{asws} palms, and my^{asws} palms were both pressed together, and it was as if something had been deposited between them.

فَقَالَ يَا عَلِيُّ قَدْ أَفَرَّغْتُ بَيْنَ يَدَيْكَ الْحِكْمَةَ وَ قَضَاءَ مَا يَرُدُّ عَلَيْكَ وَ مَا هُوَ وَارِدٌ لَا يَعْزُبُ عَنْكَ مِنْ أَمْرِكَ شَيْءٌ وَ إِذَا حَضَرَكَ الْوَفَاءُ فَأَوْصِ وَصِيَّتَكَ إِلَى مَنْ بَعْدَكَ عَلَى مَا أَوْصَيْكَ وَ اصْنَعْ هَكَذَا بِلَا كِتَابٍ وَ لَا صَحِيفَةٍ.

He^{saww} said: 'O Ali^{asws}! I^{saww} have deposited the wisdom and the judgment between your^{asws} hands of what would be referred to you^{asws}, and what will be referred, nothing from your^{asws} matter will be taken away from you^{asws}, and when the expiry presents to you^{asws}, then bequeath your^{asws} bequest to the one^{asws} after you^{asws} upon what I^{saww} am bequeathing to you, and do like this without any letter nor a parchment"⁵⁶⁴.

28- كا، الكافي الحسين بن محمد عن المفضل عن أحمد بن محمد عن الحارث بن جعفر عن علي بن إسماعيل بن يقطين عن عيسى بن المستنجد أبي موسى الضريير قال حدثني موسى بن جعفر ع قال: قلت لأبي عبد الله ع أليس كان أمير المؤمنين ع كاتب الوصية و رسول الله ص المملي عليه و جبرائيل و الملائكة المقربون شهود

Al Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad, from al Haris Bin Ja'far, from Ali Bin Ismail bin Yaqteen, from Isa Bin Al Mustafad Abu Musa Al Zareer who said,

'It was narrated to me by Musa^{asws} Bin Ja'far^{asws} having said, 'I^{asws} said to Abu Abdullah^{asws}: 'Wasn't it so that Amir Al-Momineen^{asws} was the writer of the bequest and Rasool-Allah^{saww} dictated upon it, and Jibraeel^{as} and the Angels of the Proximity were the witnesses?'

⁵⁶⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 27

قَالَ فَأُطْرِقَ طَوِيلًا ثُمَّ قَالَ يَا أَبَا الْحُسَيْنِ قَدْ كَانَ مَا قُلْتُ وَ لَكِنْ حِينَ نَزَلَ بِرَسُولِ اللَّهِ ص الْأَمْرُ نَزَلَتْ الْوَصِيَّةُ مِنْ عِنْدِ اللَّهِ كِتَابًا مُسَجَّلًا نَزَلَ بِهِ جِبْرِئِيلُ مَعَ أَمْنَاءِ اللَّهِ تَبَارَكَ وَ تَعَالَى مِنَ الْمَلَائِكَةِ فَقَالَ جِبْرِئِيلُ يَا مُحَمَّدُ مَرَّ بِإِخْرَاجٍ مِنْ عِنْدِكَ إِلَّا وَصِيَّتُكَ لِيَقْبُضَهَا مِنَّا وَ تَشْهَدُنَا بِدَفْعِكَ إِلَيْهَا إِلَيْهِ ضَامِنًا لَهَا يَغْنِي عَلَيْنَا ع

He^{asws} said: 'He (Abu Abdullah^{asws}) withheld for a long while, then said: 'O Abu Al-Hassan^{asws}! It was so, what you^{asws} said, but when the Command came down to Rasool-Allah^{saww}, the bequest came down from the Presence of Allah^{azwj} as an inscribed Ordinance. Jibraeel^{as} descended with it with the trustworthy ones of Allah^{azwj} Blessed and High from the Angels. Jibraeel^{as} said: 'Instruct the ones in your^{saww} presence with the exiting except for your^{asws} successor^{asws} in order for him^{asws} to take charge from us^{as}, and we^{as} should witness your^{saww} handing it over to him^{asws}, as our responsibility for it', meaning Ali^{asws}.

فَأَمَرَ النَّبِيُّ ص بِإِخْرَاجِ مَنْ كَانَ فِي الْبَيْتِ مَا خَلَا عَلِيًّا وَ فَاطِمَةَ فِيمَا بَيْنَ السُّتْرِ وَ الْبَابِ فَقَالَ جِبْرِئِيلُ ع يَا مُحَمَّدُ رُبُّكَ يُغْفِرُكَ السَّلَامَ وَ يَقُولُ هَذَا كِتَابَ مَا كُنْتُ عَهْدْتُ إِلَيْكَ وَ شَرَطْتُ عَلَيْكَ وَ أَشْهَدُ بِهَ عَلَيْكَ مَلَائِكَتِي وَ كَفَى بِي يَا مُحَمَّدُ شَهِيدًا

The Prophet^{saww} instructed with the exiting of the ones who were in the room apart from Ali^{asws}, and Fatima^{asws} was in what is between the curtain and the door. Jibraeel^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the greetings to you^{saww} and is Saying: "This is an Ordinance what was Covenanted to you^{saww}, and Stipulated upon you^{saww}, and Witnessed with upon you^{saww}, and My^{azwj} Angels witnessed with it upon you^{saww}, and Suffice with Me^{azwj}, O Muhammad^{saww}, as a Witness".

قَالَ فَارْتَعَدَتْ مَفَاصِلُ النَّبِيِّ ص وَ قَالَ يَا جِبْرِئِيلُ رَبِّي هُوَ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ يَعُودُ السَّلَامُ صَدَقَ عَزَّ وَ جَلَّ وَ بَرَّ هَاتِ الْكِتَابَ فَدَفَعَهُ إِلَيْهِ وَ أَمَرَهُ بِدَفْعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ اقْرَأْهُ فَرَأَاهُ خَرْفًا خَرْفًا فَقَالَ يَا عَلِيُّ هَذَا عَهْدُ رَبِّي تَبَارَكَ وَ تَعَالَى إِلَيَّ وَ شَرَطُهُ عَلَيَّ وَ أَمَانَتُهُ وَ قَدْ بَلَغْتُ وَ نَصَحْتُ وَ أَذِّبْتُ

He^{asws} said: 'The joints of the Prophet^{saww} trembled and he^{saww} said: 'O Jibraeel^{as}! He^{azwj} is the Grantor of safety, and from Him^{azwj} is the safety, and to Him^{azwj} depends the safety return. The Mighty and Majestic Speaks the Truth and is Right. Give the Ordinance!' He^{as} handed it over to him^{saww} and instructed him^{saww} for it to be handed over to Amir Al-Momineen^{asws}, and he^{saww} said to him^{asws}: 'Read it!'. So he^{asws} read it, letter by letter. He^{saww} said: 'O Ali^{asws}!! This is a Covenant of my^{saww} Lord^{azwj}, Blessed and High, to me^{saww}, and He^{azwj} Stipulated upon me^{saww}, and it is His^{azwj} entrustment. And I^{saww} have delivered, and advised, and fulfilled it'.

فَقَالَ عَلِيُّ ع وَ أَنَا أَشْهَدُ لَكَ بِأَبِي أَنْتُ وَ أُمِّي بِالْبَلَاغِ وَ النَّصِيحَةِ وَ التَّصَدِيقِ عَلَى مَا قُلْتُ وَ يَشْهَدُ لَكَ بِهَ سَمْعِي وَ بَصَرِي وَ لَحْمِي وَ دَمِي فَقَالَ جِبْرِئِيلُ ع وَ أَنَا لَكُمْ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ

Ali^{asws} said: 'And I^{asws} testify for you^{saww}, by my^{asws} father^{as} and my^{asws} mother^{as} for you^{saww}! You^{saww} are with the delivery and the advice and the ratification upon what you^{saww} said, and there testify for you^{saww} with it, my^{asws} hearing, and my^{asws} vision, and my^{asws} flesh, and my^{asws} blood'. Jibraeel^{as} said: 'And I^{as} am from the witness for the both of you^{asws}, upon that'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَخَذْتُ وَصِيَّتِي وَ عَرَفْتُهَا وَ صَمِعْتُ لِلَّهِ وَ لِي الْوَفَاءَ بِمَا فِيهَا فَقَالَ عَلِيُّ ع نَعَمْ يَا بَابِي أَنْتَ وَ أُمِّي عَلَيَّ صَمَانُهَا وَ عَلَى اللَّهِ عَزْمِي وَ تَوْفِيقِي عَلَى أَدَائِهَا

Rasool-Allah^{saww} said: 'O Ali^{asws}! Do you^{asws} take my^{saww} bequest and recognise it and take responsibility to Allah^{azwj} and to me^{saww} of the fulfilment with whatever is in it?' Ali^{asws} said: 'Yes, by my^{asws} father^{as} and my^{asws} mother^{as} for you^{saww}! Upon me^{asws} is its responsibility, and upon Allah^{azwj} is His^{azwj} Assisting me^{asws} and Inclining me^{asws} upon its fulfilment'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أَشْهَدَ عَلَيْكَ بِمُؤَافَاتِي بِمَا يَوْمَ الْقِيَامَةِ فَقَالَ عَلِيُّ نَعَمْ أَشْهَدُ فَقَالَ النَّبِيُّ ص إِنَّ جَبْرِئِيلَ وَ مِيكَائِيلَ فِيمَا بَيْنِي وَ بَيْنَكَ الْآنَ وَ هُمَا حَاضِرَانِ مَعَهُمَا الْمَلَائِكَةُ الْمُقَرَّبُونَ لِأَشْهَدَهُمْ عَلَيْكَ فَقَالَ نَعَمْ لِيَشْهَدُوا وَ أَنَا بِأَبِي وَ أُمِّي أَشْهَدُهُمْ

Rasool-Allah^{saww} said: 'O Ali^{asws}! I^{saww} want to testify upon you^{asws} with having been loyal to me^{saww} with it on the Day of Judgment'. Ali^{asws} said: 'Yes I^{asws} do testify'. The Prophet^{saww} said: 'Jibraeel^{as} and Mikaeel^{as} are between me^{saww} and you^{asws} now, and they^{as} are both present, and with them^{as} are the Angels of Proximity to bear witness upon you^{asws}'. He^{asws} said: 'Yes, let them bear witness, and I^{asws}, by my^{asws} father^{as} and my^{asws} mother^{as} being for you^{saww}, (accept them as) witnesses'.

فَأَشْهَدَهُمْ رَسُولُ اللَّهِ ص وَ كَانَ فِيمَا اشْتَرَطَ عَلَيْهِ النَّبِيُّ ص بِأَمْرِ جَبْرِئِيلَ ع فِيمَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ لَهُ يَا عَلِيُّ تَقْبِي بِمَا فِيهَا مِنْ مَوْلَاةٍ مِنْ وَالِي اللَّهِ وَ رَسُولِهِ وَ الْبِرَاءَةِ وَ الْعِدَاوَةِ لِمَنْ عَادَى اللَّهَ وَ رَسُولَهُ وَ الْبِرَاءَةِ مِنْهُمْ عَلَى الصَّبْرِ مِنْكَ عَلَى كَظْمِ الْغَيْظِ وَ عَلَى ذَهَابِ حَقِّكَ وَ عَصَبِ خُمُصِكَ وَ انْتِهَائِكَ خُرْمَتِكَ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ

Rasool-Allah^{saww} made them witnesses, and it was among what the Prophet^{saww} stipulated upon him^{asws}, by the instructions of Jibraeel^{as} regarding what Allah^{azwj} Mighty and Majestic has Commanded, that he^{saww} said to him: 'O Ali^{asws}! You^{asws} be loyal with whatever is therein from the befriending the one who befriends Allah^{azwj} and His^{azwj} Rasool^{saww}, and the disavowment and the enmity to the one who is an enemy of Allah^{azwj} and His^{azwj} Rasool^{saww} and the disavowment from them, upon the observance of patience from you^{asws} and upon the swallowing of the anger, and upon the removal of my^{saww} rights, and the usurpation of your^{saww} Khums, and the violation of your^{asws} sanctity'. He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ سَمِعْتُ جَبْرِئِيلَ يَقُولُ لِلنَّبِيِّ ص يَا مُحَمَّدُ عَرَفْتُ أَنَّكَ تُنْتَهَكُ الْحُرْمَةُ وَ هِيَ حُرْمَةُ اللَّهِ وَ حُرْمَةُ رَسُولِ اللَّهِ ص وَ عَلَى أَنْ تُخَضَّبَ لِحْيَتُهُ مِنْ رَأْسِهِ بِدَمٍ غَبِيطٍ

Amir Al-Momineen^{asws} said: 'By the One^{azwj} Who Split the seed and formed the person (in the womb), I^{asws} have heard Jibraeel^{as} saying to the Prophet^{saww}: 'O Muhammad^{saww}! Make him^{asws} understand: 'Your^{asws} sanctity will be violated, and it is a Sanctity of Allah^{azwj} and Sanctity of Rasool-Allah^{saww}, and upon that his^{asws} beard would be dyed from the fresh blood of his^{asws} head'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَصَعْتُ حِينَ فَهِمْتُ الْكَلِمَةَ مِنَ الْأَمِينِ جَبْرِئِيلَ ع حَتَّى سَقَطْتُ عَلَى وَجْهِهِ وَ فُلْتُ نَعَمْ قِيلْتُ وَ رَضِيتُ وَ إِنْ انْتَهَكَتِ الْحُرْمَةُ وَ غُطِّلَتِ السُّنَنُ وَ مُرِّقَ الْكِتَابُ وَ هُدِمَتِ الْكَعْبَةُ وَ خُضِبَتْ لِحْيَتِي مِنْ رَأْسِي بِدَمٍ غَبِيطٍ صَابِرًا مُخْتَسِبًا أَبَدًا حَتَّى أَقْدَمَ عَلَيْكَ

Amir Al-Momineen^{asws} said: 'So I^{asws} cried when I^{asws} understood the speech from the trustworthy Jibraeel^{as} until I^{asws} fell down upon my^{asws} face, and I^{asws} said: 'Yes, I^{asws} accept,

and am pleased, and even if the sanctity is violated, and the Sunnah is deactivated, and the Book (Quran) is shred, and the Kabah is demolished, and my^{asws} beard is dyed from the fresh blood of my^{asws} head. I^{asws} shall be patient waiting Reckoning, forever, until I^{asws} proceed to you^{saww}.

ثُمَّ دَعَا رَسُولُ اللَّهِ ص فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ أَعْلَمَهُمْ مِثْلَ مَا أَعْلَمَ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالُوا مِثْلَ قَوْلِهِ فَخَتِمَتِ الْوَصِيَّةُ بِخَوَاتِيمِ مِنْ دَهَبٍ لَمْ تَمْسَهُ النَّارُ وَ دُفِعَتْ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

Then Rasool-Allah^{saww} called over (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and he^{saww} let them^{asws} know similar to what he^{saww} had let known Amir Al-Momineen^{asws}. They^{asws} said similar to his^{asws} words. He^{saww} sealed the bequest with seals of gold, the fire not having touched it, and handed it over to Amir Al-Momineen^{asws}.

فَقُلْتُ لِأَيِّ الْحَسَنِ بِأَيِّ أَنْتَ وَ أُمِّي أَلَا تَذْكُرُ مَا كَانَ فِي الْوَصِيَّةِ فَقَالَ سُنُّهُ اللَّهُ وَ سُنُّ رَسُولِهِ ص فَقُلْتُ أَكَانَ فِي الْوَصِيَّةِ تَوْبُهُمْ وَ خِلَافُهُمْ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ نَعَمْ وَ اللَّهُ شَيْءٌ بِشَيْءٍ وَ حَرْفٌ بِحَرْفٍ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آتَاؤُهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

I (the narrator) said to Abu Al-Hassan^{asws}, 'By my father and my mother being for you^{asws}! You^{asws} did not mention what was in the bequest'. So he^{asws} said: 'Sunnah of Allah^{azwj} and Sunnah of His^{azwj} Rasool^{saww}'. So I said, 'Was there in the bequest their (enemies) attacking and their opposition to Amir Al-Momineen^{asws}?'. So he^{asws} said: 'Yes, by Allah^{azwj}, thing by thing, and letter by letter. Have you not heard the Words of Allah^{azwj} Mighty and Majestic: ***Surely, We Revive the dead, and We Write down whatever they send forward and their impacts, and We have Enumerated all things in a clarifying Imam [36:12]?***

وَ اللَّهُ لَقَدْ قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ عَ أَلَيْسَ قَدْ فَهِمْتُمَا مَا تَقَدَّمْتُ بِهِ إِلَيْكُمَا وَ قَبِلْتُمَاهُ فَقَالَا بَلَى وَ صَبَرْنَا عَلَى مَا سَاءَنَا وَ غَاطَنَا.

By Allah^{azwj}! Rasool-Allah^{saww} had said to Amir Al-Momineen^{asws} and Fatima^{asws}: 'Have I^{saww} not made you^{asws} both understand what would be preceding to you^{asws} both, and you^{asws} accepted it?' They^{asws} said: 'Yes, and we^{asws} would be patient upon what would dismay us^{asws} and anger us^{asws}'.⁵⁶⁵

29- وَ رُوِيَ أَيْضاً مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْكَأَظِمِ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ فِي وَصِيَّةِ رَسُولِ اللَّهِ ص فِي أَوَّلِهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا عَهْدُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ص وَ أَوْصَى بِهِ وَ أَسْنَدَهُ بِأَمْرِ اللَّهِ إِلَى وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ

And it is reported as well from the mentioned book,

'From Al-Kazim^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'It was in the bequest of Rasool-Allah^{saww}, in its beginning: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. This is what Muhammad^{saww} Bin Abdullah^{as} pacts and bequeaths with and puts into text by the Command of Allah^{azwj}, to his^{saww} successor^{asws} Ali^{asws} Bin Abu Talib Amir Al-Momineen^{asws}.

⁵⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 28

وَكَانَ فِي آخِرِ الْوَصِيَّةِ شَهِدَ جِبْرِائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ عَلَى مَا أَوْصَى بِهِ مُحَمَّدٌ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَبَضَهُ وَصِيَّهُ وَ صَمَانُهُ عَلَى مَا فِيهَا عَلَى مَا ضَمِنَ يُوشَعَ بْنِ نُونٍ لِمُوسَى بْنِ عِمْرَانَ ع وَ عَلَى مَا ضَمِنَ وَ أَدَّى وَصِيَّ عِيسَى ابْنِ مَرْيَمَ وَ عَلَى مَا ضَمِنَ الْأَوْصِيَاءُ قَبْلَهُمْ عَلَى أَنَّ مُحَمَّدًا أَفْضَلُ النَّبِيِّينَ وَ عَلِيًّا أَفْضَلُ الْوَصِيِّينَ

And it was in the end of the bequest: 'Witnessed by Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as} upon what is bequested by Muhammad^{saww} to Ali^{asws} Bin Abu Talib^{asws}, and possessed by his^{saww} successor^{asws} upon what is therein upon what Yoshua Bin Nun took the responsibility for Musa^{as} Bin Imran^{as}, and upon what was performed by the successor^{as} of Isa^{as} Bin Maryam^{as} upon what successors took the responsibility for before them upon the stipulation that: -

وَ أَوْصَى مُحَمَّدٌ وَ سَلَّمَ إِلَى عَلِيٍّ وَ أَقَرَّ عَلِيٌّ وَ قَبَضَ الْوَصِيَّةَ عَلَى مَا أَوْصَى بِهِ الْأَنْبِيَاءُ وَ سَلَّمَ مُحَمَّدٌ الْأَمْرَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ هَذَا أَمْرُ اللَّهِ وَ طَاعَتُهُ وَ وَلَاهُ الْأَمْرَ عَلَى أَنْ لَا نُبُوَّةَ لِعَلِيٍّ وَ لَا لِعَیْرِهِ بَعْدَ مُحَمَّدٍ وَ كَفَى بِاللَّهِ شَهِيدًا.

Muhammad^{saww} is the most superior of the Prophets^{as} and Ali^{asws} the superior of the successors^{as}, and Muhammad^{saww} has bequeathed and submitted to Ali^{asws}, and Ali^{asws} accepted and taken possession of the bequest upon what he^{asws} has been bequeathed with by the Prophets^{as}, and Muhammad^{saww} submitted the command to Ali^{asws} Bin Abu Talib^{asws}, and this is the Command of Allah^{azwj} and His^{azwj} obedience, and the Masters^{asws} of the Command upon that there is no Prophet-hood for Ali^{asws}, nor for anyone else after Muhammad^{saww}, **and suffice with Allah as a Witness [4:79]**" 566

30- وَ رُويَ أَيْضًا نَفْلًا عَنِ السَّيِّدِ رَضِيِّ الدِّينِ الْمُوسَوِيِّ رَضِيَ اللَّهُ عَنْهُ مِنْ كِتَابِ خَصَائِصِ الْأَئِمَّةِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَمَّارٍ الْعَجَلِيِّ الْكُوفِيِّ عَنْ عِيسَى الصَّبْرِ عَنِ الْكَاطِمِ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع حِينَ دَفَعَ إِلَيْهِ الْوَصِيَّةَ اتَّخِذْ لَهَا جَوَابًا عَدَا بَيْنَ يَدَيِ اللَّهِ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَرْشِ فَلِإِنِّي مُجَاهِدُكَ يَوْمَ الْقِيَامَةِ بِكِتَابِ اللَّهِ خَالِيهِ وَ حَرَامِهِ وَ مُحْكَمِهِ وَ مُتَشَابِهِهِ عَلَى مَا أَنْزَلَ اللَّهُ وَ عَلَى مَا أَمَرْتُكَ وَ عَلَى فَرَائِضِ اللَّهِ كَمَا أَنْزَلْتُ وَ عَلَى الْأَحْكَامِ مِنَ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ اجْتِنَابِهِ مَعَ إِقَامَةِ حُدُودِ اللَّهِ وَ شُرُوطِهِ وَ الْأُمُورِ كُلِّهَا وَ إِقَامِ الصَّلَاةِ لَوْفِهَا وَ إِنْبَاءِ الرِّكَاعِ لِأَهْلِهَا وَ حِجِّ الْبَيْتِ وَ الْجِهَادِ فِي سَبِيلِ اللَّهِ فَمَا أَنْتَ قَائِلٌ يَا عَلِيُّ

And it is reported as well, copied from Al Seyyid Al Razy Al Deen Al Musawy, from the book 'Khasaai Al Aimmah', from Harun Bin Musa, from Ahmad Bin Muhammad Bin Ammar Al Ijaly Al Kufy, from Isa Al Zareer,

'From Al-Kazim^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws} when he^{saww} handed over the bequest to him^{asws}: 'Take (prepare) an answer for it tomorrow in front of Allah^{azwj} Blessed and Exalted Lord^{azwj} of the Throne, for I^{saww} will be arguing with you^{asws} on the Day of Qiyamah by the Book of Allah(s.w.t.), its Permissibles and its Prohibitions, and its Decisive and its Allegorical, upon what Allah^{azwj} Revealed and upon what I^{saww} instructed you^{asws}, and upon the Obligations of Allah^{azwj}, and upon the Ordinances from the enjoining with the good, and the forbidding from the evil and shunning it, along with establishing the legal punishments of Allah^{azwj} and its conditions, and the matters, all of them, and establishing the Salat to its timings, and giving the Zakat to its people, and performing Hajj of the House, and the Jihad in the Way of Allah^{azwj}. So what are you^{asws} saying, O Ali^{asws}?'

⁵⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 29

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قَالَ عَلِيٌّ ع فَإِنْ كَبِيتُ عَلَيْهِ فَقَالَ يَا أَحْيَى أَفَهُمْ فَهَمَكَ اللَّهُ وَ سَدَّدَكَ وَ أَرَشَدَكَ وَ وَفَّقَكَ وَ أَعَانَكَ وَ عَفَّرَ ذَنْبَكَ وَ رَفَعَ ذِكْرَكَ اعْلَمْ يَا أَحْيَى أَنَّ الْقَوْمَ سَيَسْغَلُهُمْ عَنِّي مَا يَسْغَلُهُمْ

Ali^{asws} said: 'I^{asws} devoted to him^{saww}. He^{saww} said: 'O Ali^{asws}! Understand, may Allah^{azwj} Make you^{asws} understand, and Protect you^{asws}, and Guide you^{asws}, and Harmonise you^{asws}, and Assist you^{asws}, and Forgive your^{asws} (Shias') sins, and Raise your^{asws} mention. Know, O my^{saww} brother^{asws}! The people will be too pre-occupied from me^{saww} by whatever keeps them busy.

فَأَمَّا مَثَلُكَ فِي الْأُمَّةِ مَثَلُ الْكَعْبَةِ نَصَبَهَا اللَّهُ لِلنَّاسِ عِلْمًا وَ إِنَّمَا تَأْتِي مِنْ كُلِّ فَجٍّ عَمِيقٍ وَ لَا تَأْتِي وَ إِنَّمَا أَنْتَ عَلَمُ الْهُدَى وَ نُورُ الدِّينِ وَ هُوَ نُورُ اللَّهِ

Rather, your^{asws} example in the community is an example of the Kabah. Allah^{azwj} Nominated it for the people as a flag, and rather they come from every deep ravine and far distances, and it does not come; and rather you^{asws} are a flag of guidance and Noor (light) of Religion, and it is the Noor (Light) of Allah^{azwj}.

يَا أَحْيَى وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ قَدَّمْتُ إِلَيْهِمْ بِالْوَعِيدِ بَعْدَ أَنْ أَخْبَرْتُهُمْ رَجُلًا مَا اقْتَرَضَ اللَّهُ عَلَيْهِمْ مِنْ حَقِّكَ وَ أَلَزَمْتُهُمْ مِنْ طَاعَتِكَ وَ كُلِّ أَجَابٍ وَ سَلَّمَ إِلَيْكَ الْأَمْرَ وَ إِلَيَّ لِأَعْلَمَ خِلَافَ قَوْلِهِمْ

O my^{saww} brother^{asws}! By the One^{azwj} Sent me^{saww} with the Truth! I^{saww} have forwarded to them with the promise after having informed them, man by man, what Allah^{azwj} had Obligated upon them of your^{asws} right and necessitated them in obeying you^{asws}, and they all answered and submitted the command to you^{asws}, and I^{saww} know the opposition of their words.

فَإِذَا قُبِضْتُ وَ فُرِعَتْ مِنْ جَمِيعٍ مَا أَوْصَيْكَ بِهِ وَ عَيَّنْتَنِي فِي قَبْرِي فَأَنْزِمُ بَيْنَكَ وَ أَجْمَعُ الْقُرْآنَ عَلَى تَأْلِيلِهِ وَ الْفَرَائِضَ وَ الْأَحْكَامَ عَلَى تَنْزِيلِهِ ثُمَّ امْضِ [ذَلِكَ] عَلَى غَيْرِ لَائِمَةٍ [عَزَائِمِهِ] عَلَى مَا أَمَرْتُكَ بِهِ وَ عَلَيْكَ بِالصَّبْرِ عَلَى مَا يَنْزِلُ بِكَ وَ بِهَا حَتَّى تَقْدُمُوا عَلَيَّ.

So, when I^{saww} pass away and you^{asws} are free from the entirety of what I^{saww} bequeath you^{asws} with and you^{asws} have covered me^{saww} in my^{saww} grave, then stay in your^{asws} house and collect the Quran upon its composition, and the Obligations and the Rulings upon its Revelation (sequence). Then accomplish that upon other than its resolves, upon what I^{saww} instruct you^{asws} with, and upon you^{asws} is to be with the patience upon what befalls you^{asws} and with it until you arrive to me^{saww}, 567

31- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عِيسَى الصَّبْرِيِّ عَنِ الْكَأْظِمِ ع قَالَ: قُلْتُ لِأَبِي فَمَا كَانَ بَعْدَ خُرُوجِ الْمَلَائِكَةِ عَنْ رَسُولِ اللَّهِ ص

By the preceding chain from Isa Al Zareer,

'From Al-Kazim^{asws} having said: 'I^{asws} said to my^{asws} father^{asws}: 'So what happened after the exit of the Angels from Rasool-Allah^{saww}?'

قَالَ فَقَالَ ثُمَّ دَعَا عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ ع وَ قَالَ لِمَنْ فِي بَيْتِهِ اخْرُجُوا عَنِّي وَ قَالَ لِأُمِّ سَلَمَةَ كُونِي عَلَى الْبَابِ فَلَا يَقْرُبُهُ أَحَدٌ فَقَلَعَتْ

⁵⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 30

He^{asws} said: 'He^{asws} said: 'Then he^{saww} called Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and said to the ones who were in his^{saww} house: 'Get out from me^{saww}!' And he^{saww} said to Umm Salama^{ra}! Be at the door and do not let anyone come near it'. She^{ra} did so.

ثُمَّ قَالَ يَا عَلِيُّ اذْنُ مَنِّي فَدَنَا مِنْهُ فَأَخَذَ بِيَدِ فَاطِمَةَ فَوَضَعَهَا عَلَى صَدْرِهِ طَوِيلًا وَ أَخَذَ بِيَدِ عَلِيٍّ بِيَدِهِ الْأُخْرَى فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص الْكَلَامَ عَلَيْهِ عَزَّوَجَلَّ فَلَمْ يَفْعَلْ عَلَى الْكَلَامِ فَبَكَتْ فَاطِمَةُ بُكَاءً شَدِيدًا وَعَلِيٌّ وَالْحُسَيْنُ وَالْحُسَيْنُ ع لِيُكَاءَ رَسُولِ اللَّهِ ص

Then he^{saww} said: 'O Ali^{asws}! Come near me^{saww}'. He^{asws} went near him^{saww}. He^{saww} grabbed a hand of (Syeda) Fatima^{asws} and placed it upon his^{saww} chest for a long time, and grabbed a hand of Ali^{asws} in his^{saww} other hand. When Rasool-Allah^{saww} wanted to speak, his^{asws} tears overcame him^{saww} and he^{saww} was not able upon the speech. So, (Syeda) Fatima^{asws} cried intensely, and (so did) Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} to the crying of Rasool-Allah^{saww}.

فَقَالَتْ فَاطِمَةُ يَا رَسُولَ اللَّهِ قَدْ قَطَعْتَ قَلْبِي وَأَخْرَفْتَ كَبِدِي لِيُكَاءِكَ يَا سَيِّدَ النَّبِيِّينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ يَا أَمِينَ رَبِّهِ وَرَسُولَهُ وَ يَا حَبِيبَهُ وَ نَبِيَّهُ مَنْ لِيُؤْلِدِي بَعْدَكَ وَ لِيُؤْلِدِي بِي بَعْدَكَ مَنْ لِيُؤْلِدِي أَحَبَّكَ وَ نَاصِرَ الدِّينِ مَنْ لِيُؤْلِدِي لَوْحِي اللَّهِ وَ أَمْرِهِ

(Syeda) Fatima^{asws} said: 'O Rasool-Allah^{saww}! My^{asws} heart is cut and my^{asws} liver burns to your^{saww} crying. O chief of the Prophets^{saww}, from the former ones and the latter ones, and O trustee of his^{saww} Lord^{azwj} and His^{azwj} Rasool^{saww}, and O His^{azwj} Beloved and His^{azwj} Prophet^{saww}! Who is for my^{asws} children after you^{saww}? And for the humiliation to descend with me^{saww} after you^{saww}? Who is for Ali^{asws} your^{saww} brother^{asws}, and helper of your^{saww} Religion? Who is for the Revelation of Allah^{azwj} and His^{azwj} Command?'

ثُمَّ بَكَتْ وَ أَكْبَتْ عَلَى وَجْهِهِ فَقَبَّلَتْهُ وَ أَكْبَتْ عَلَيْهِ عَلِيٌّ وَالْحُسَيْنُ وَالْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَرَفَعَ رَأْسَهُ ص إِلَيْهِمْ وَ يَدُهَا فِي يَدِهِ فَوَضَعَهَا فِي يَدِ عَلِيٍّ وَ قَالَ لَهُ يَا أَبَا الْحُسَيْنِ هَذِهِ وَدِيعَةُ اللَّهِ وَ وَدِيعَةُ رَسُولِهِ مُحَمَّدٍ عِنْدَكَ فَاحْفَظِ اللَّهَ وَ احْفَظْ لِي فِيهَا وَ إِنَّكَ لِنَاعِلُهُ

Then she^{asws} cried and devoted to his^{saww} face, and Ali^{asws} devoted to him^{saww}, and Al-Hassan^{asws} and Al-Husayn^{asws}. He^{saww} raised his^{saww} head towards them and her^{asws} hand was in his^{saww} hand. He^{saww} placed it in the hand of Ali^{asws} and said to him^{asws}: 'O Abu Al-Hassan^{asws}! This is an entrustment of Allah^{azwj} and entrustment of His^{azwj} Rasool^{saww} Muhammad^{saww} with you^{asws}, then guard it for Allah^{azwj} and for me^{saww} regarding it, and you^{asws} will be doing it.

يَا عَلِيُّ هَذِهِ وَ اللَّهِ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ هَذِهِ وَ اللَّهِ مَرْثَمُ الْكُبْرَى أَمَا وَ اللَّهِ مَا بَلَغَتْ نَفْسِي هَذَا الْمَوْضِعَ حَتَّى سَأَلْتُ اللَّهَ هَذَا وَ لَكُمْ فَأَعْطَانِي مَا سَأَلْتُهُ

O Ali^{asws}! By Allah^{azwj} this is the chieftess of the people of the Paradise, from the former ones and the latter ones. By Allah^{azwj} this is the elder Maryam^{as}. But by Allah^{azwj}! My^{saww} did not reach this place until I^{saww} asked Allah^{azwj} for her^{asws} and for you^{asws} all, so He^{azwj} Granted me^{saww} what I^{saww} had asked Him^{azwj}.

يَا عَلِيُّ انْفُذْ لِمَا أَمَرْتُكَ بِهِ فَاطِمَةُ فَقَدْ أَمَرْتُهَا بِأَشْيَاءَ أَمَرَ بِهَا جِبْرِيلُ ع وَ اعْلَمْ يَا عَلِيُّ أَنِّي رَاضٍ عَمَّنْ رَضِيَتْ عَنْهُ ابْنَتِي فَاطِمَةُ وَ كَذَلِكَ رَبِّي وَ مَا لِيُكَئُهُ

O Ali^{asws}! Implement what I^{saww} am instructing you^{asws} with (Syeda) Fatima^{asws}, for I^{saww} have instructed her^{asws} with things Jibraeel^{as} had instructed with. And know, O Ali^{asws}! I^{saww} am pleased with the one my^{saww} daughter^{asws} Fatima^{asws} is pleased with, and like that is my^{saww} Lord^{azwj}, and His^{azwj} Angels.

يَا عَلِيُّ وَئِيلَ لِمَنْ ظَلَمَهَا وَ وَئِيلَ لِمَنْ ابْتَرَزَهَا حَقَّهَا وَ وَئِيلَ لِمَنْ حُرِّقَ بَابُهَا وَ وَئِيلَ لِمَنْ آذَى خَلِيلَهَا وَ وَئِيلَ لِمَنْ شَاقَّهَا وَ
بَارَزَهَا اللَّهُمَّ إِنِّي مِنْهُمْ بَرِيءٌ وَ هُمْ مِنِّي بَرَاءٌ

O Ali^{asws}! Woe be to the one who oppresses her^{asws}, and woe be to the one who swindles her^{asws} of her^{asws} rights, and woe be to the one who burns her^{asws} door, and woe be to the one who hurts her^{asws} husband^{asws}, and woe be to the one who troubles her^{asws} and attacks her^{asws}. O Allah^{azwj}! I^{saww} disavow from them and they are disavowed from me^{saww}.

ثُمَّ سَمَّاهُمْ رَسُولُ اللَّهِ ص وَ ضَمَّ فَاطِمَةَ إِلَيْهِ وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ قَالَ اللَّهُمَّ إِنِّي هُمْ وَ لِمَنْ شَايَعَهُمْ سَلَمٌ وَ زَعِيمٌ بِأَنَّهُمْ يَدْخُلُونَ الْجَنَّةَ وَ
عَدُوٌّ وَ حَرْبٌ لِمَنْ عَادَاهُمْ وَ ظَلَمَهُمْ وَ تَقَدَّمَ لَهُمْ أَوْ تَأَخَّرَ عَنْهُمْ وَ عَنْ شِيعَتِهِمْ زَعِيمٌ بِأَنَّهُمْ يَدْخُلُونَ النَّارَ

Then Rasool-Allah^{saww} named them, and hugged (Syeda) Fatima^{asws} to him^{saww}, and Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and said: 'O Allah^{azwj}! I^{saww} am at peace to their^{asws} Shias and a guarantor with them entering the Paradise, and am an enemy and at war to the one who are inimical to them^{asws} and oppress them^{asws} and precede them^{asws}, or stay back from them^{asws} and from their^{asws} Shias, a guarantor with them entering the Fire.

ثُمَّ وَاللَّهِ يَا فَاطِمَةُ لَا أَرْضَى حَتَّى تَرْضَى ثُمَّ لَا وَاللَّهِ لَا أَرْضَى حَتَّى تَرْضَى

Then, by Allah^{azwj} O Fatima^{asws}! I^{saww} am not pleased until you^{asws} are pleased, then no by Allah^{azwj}, I^{saww} am not pleased until you^{asws} are pleased, then no by Allah^{azwj}, I^{saww} am not pleased until you^{asws} are pleased".

قَالَ عِيسَى فَسَأَلْتُ مُوسَى ع وَ قُلْتُ إِنَّ النَّاسَ قَدْ أَكْثَرُوا فِي أَنَّ النَّبِيَّ ص أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ ثُمَّ عُمَرَ

Isa (the narrator) said, 'I asked Musa^{asws}, I said, 'The people are frequently (saying) regarding that the Prophet^{saww} instructed Abu Bakr to pray Salat leading the people, then Umar'.

فَأَطْرَقَ عَنِّي طَوِيلًا ثُمَّ قَالَ لَيْسَ كَمَا ذَكَرُوا وَ لَكِنَّكَ يَا عِيسَى كَثِيرُ الْبَحْثِ عَنِ الْأُمُورِ وَ لَا تَرْضَى عَنْهَا إِلَّا بِكَشْفِهَا

He^{asws} bowed his^{asws} head for a long time, then said: 'It isn't as they are mentioning, but you, O Isa, there are of a lot of inquiry about the matters and you are not pleased about it except with its exposure'.

فَقُلْتُ يَا أَبَايَ أَنْتَ وَ أُمِّي إِنَّمَا أَسْأَلُ عَمَّا أَتَنَفَّعُ بِهِ فِي دِينِي وَ أَتَنَفَّعُهُ خَافَةَ أَنْ أَضَلَّ وَ أَنَا لَا أَدْرِي وَ لَكِنْ مَتَى أَجِدُ مِثْلَكَ يَكْشِفُهَا لِي

I said, 'May my father and my mother be (sacrificed) for you^{asws}! But rather, I ask about what I would benefit with in my Religion, and I strongly agree fearing that I might stray, and I don't know, but when I find the like of you^{asws}, he would uncover it for me'.

فَقَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا عَلِيًّا فَوَضَعَ رَأْسَهُ فِي حَجْرِهِ وَاعْمَى عَلَيْهِ وَحَضَرَتِ الصَّلَاةُ فَأُؤِذِنَ بِهَا فَخَرَجَتْ عَائِشَةُ فَقَالَتْ يَا عُمَرُ اخْرُجْ فَصَلِّ بِالنَّاسِ فَقَالَ أَبُوكَ أَوْلَى بِهَا فَقَالَتْ صَدَقْتَ وَ لَكِنَّهُ رَجُلٌ لَيِّنٌ وَ أَكْرَهُ أَنْ يُؤَاتِيَهُ الْقَوْمُ فَصَلِّ أَنْتَ

He^{asws} said: 'The Prophet^{saww}, when there was worsening in his^{saww} illness, he^{saww} called Ali^{asws}. He^{asws} placed his^{saww} head in his^{asws} lap, and there was unconsciousness upon him^{saww}, and the Salat presented and there was a call (Azaan) with it. Ayesha came out and said, 'O Umar! Go out and pray leading with the people'. He said, 'Your father is foremost with it'. She said, 'You speak the truth, but he is a soft man and I dislike it that the people might leap upon him, so you pray (leading) the Salat'.

فَقَالَ لَهَا عُمَرُ بَلْ يُصَلِّي هُوَ وَ أَنَا أَكْفِيهِ إِنْ وَتَبَ وَابْتُ أَوْ تَحَرَّكَ مُتَحَرِّكَ مَعَ أَنَّ مُحَمَّدًا ص مُعْمَى عَلَيْهِ لَا أَرَاهُ يُفِيقُ مِنْهَا وَ الرَّجُلُ مَشْغُولٌ بِهِ لَا يَقْدِرُ أَنْ يُفَارِقَهُ يُرِيدُ عَلِيًّا ع فَبَادَرَهُ بِالصَّلَاةِ قَبْلَ أَنْ يُفِيقَ فَإِنَّهُ إِنْ أَفَاقَ حِفَّتْ أَنْ يَأْمُرَ عَلِيًّا بِالصَّلَاةِ فَقَدْ سَمِعَتْ مُنَاجَاتِهِ مُنْذُ اللَّيْلِ وَ فِي آخِرِ كَلَامِهِ الصَّلَاةُ الصَّلَاةُ

Umar said to her, 'But, he should pray (leading) Salat and I will suffice him from the attack of the attacker or a movement of any mover, along with that Muhammad^{saww} has unconsciousness upon him^{asws}. I do not see him^{saww} waking up from it, and the man (Ali^{asws}) is pre-occupied with him^{saww}, not able upon separating from him^{saww}, – meaning Ali^{asws}, 'So rush with the Salat before he^{saww} awakes, for if he^{saww} wakes up, I fear that he^{saww} would instruct Ali^{asws} with the Salat, for I have heard his^{saww} whispering since the night and the last of his^{saww} speech was, 'Al-Salat! Al-Salat!'.

قَالَ فَخَرَجَ أَبُو بَكْرٍ لِيُصَلِّيَ بِالنَّاسِ فَأَنْكَرَ الْقَوْمُ ذَلِكَ ثُمَّ ظَنُّوا أَنَّهُ بِأَمْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَكْبَرُوا حَتَّى أَفَاقَ ص وَ قَالَ ادْعُوا لِي الْعَبَّاسَ فَدَعِيَ فَحَمَلَهُ هُوَ وَ عَلِيٌّ فَأَخْرَجَاهُ حَتَّى صَلَّى بِالنَّاسِ وَ إِنَّهُ لَقَاعِدٌ ثُمَّ حَمَلَ فَوَضَعَ عَلَى مَنْبَرِهِ فَلَمْ يَجْلِسْ بَعْدَ ذَلِكَ عَلَى الْمَنْبَرِ

He^{asws} said: 'Abu Bakr came out to lead Salat with the people, and the people disliked that. Then they thought that Rasool-Allah^{saww} had instructed him. He had not exclaimed Takbeer (to begin the Salat), until he^{saww} woke up and said: 'Call Al-Abbas for me^{saww}'. He was called. He and Ali^{asws} carried him^{saww} and they brought him^{saww} out until he^{saww} led Salat with the people, and he^{saww} was sitting. Then they carried him^{saww} and placed him^{saww} upon his^{saww} Pulpit. He^{saww} did not sit upon the Pulpit after that.

وَ اجْتَمَعَ لَهُ جَمِيعُ أَهْلِ الْمَدِينَةِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ حَتَّى بَرَزَتِ الْعَوَاتِقُ مِنْ خُدُورِهِنَّ فَبَيْنَ بَاكِ وَ صَائِحٍ وَ صَارِخٍ وَ مُسْتَرْجِعٍ وَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ سَاعَةً وَ يَسْكُتُ سَاعَةً

And the entirety of the people of Al-Medina from the Emigrants and the Helpers gathered to him^{saww}, to the extent that the young girls came out from their hiding, and manifested crying, and shouting, and shrieking, and saying 'We are from Allah^{azwj} and are returning to Him^{azwj}, and the Prophet^{saww} was addressing for a while and being silent for a while (intermittently).

وَ كَانَ يَمَّا ذَكَرَ فِي خُطْبَتِهِ أَنْ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ خَضِرَنِي فِي يَوْمِي هَذَا وَ فِي سَاعَتِي هَذِهِ مِنَ الْجِنَّ وَ الْإِنْسِ فَلْيَلْبِغْ شَاهِدُكُمْ الْغَائِبِ

And it was from what he^{saww} mentioned in his^{saww} address is that he^{saww} said: 'O community of the Emigrants and the Helpers and the ones who presented to me^{saww} in this day of mine^{asws}, and in this time of mines, from the Jinn and the human beings, so let your ones present deliver to the absentee.

أَلَا قَدْ خَلَقْتُ فِيكُمْ كِتَابَ اللَّهِ فِيهِ النُّورُ وَ الْهُدَى وَ الْبَيَانُ مَا قَرِطَ اللَّهُ فِيهِ مِنْ شَيْءٍ حُجَّةُ اللَّهِ لِي عَلَيْكُمْ وَ خَلَقْتُ فِيكُمْ الْعِلْمَ الْأَكْبَرَ عِلْمَ الدِّينِ وَ نُورَ الْهُدَى وَصِيَّ عَلِيِّ بْنِ أَبِي طَالِبٍ

Indeed! I^{saww} am leaving behind among you all the Book of Allah^{azwj}. In it is the Noor (Light), and the guidance, and the explanation. Nothing has been left out from it. It is an Authority of Allah^{azwj} for me^{saww} upon you; and I^{saww} am leaving behind among you the greatest flag, the flag of Religion, and the light of guidance, my^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}.

أَلَا هُوَ حَبْلُ اللَّهِ فَاعْتَصِمُوا بِهِ جَمِيعاً وَ لَا تَفَرَّقُوا عَنْهُ وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَاناً

Indeed! He^{asws} is the rope of Allah^{azwj}, so hold tightly with it **altogether and do not be disunited**, - from it, **and remember the Favour of Allah upon you when you were enemies, so He United between your hearts and (it was) by His Favour you became brethren [3:103]**.

أَيُّهَا النَّاسُ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ كَتَرُ اللَّهُ الْيَوْمَ وَ مَا بَعْدَ الْيَوْمِ مَنْ أَحَبَّهُ وَ تَوَلَّاهُ الْيَوْمَ وَ مَا بَعْدَ الْيَوْمِ فَقَدْ أُوفِيَ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ وَ أَدَّى مَا وَجَبَ عَلَيْهِ وَ مَنْ عَادَاهُ الْيَوْمَ وَ مَا بَعْدَ الْيَوْمِ جَاءَ يَوْمَ الْقِيَامَةِ أَعْمَى وَ أَصَمَّ لَا حُجَّةَ لَهُ عِنْدَ اللَّهِ

O you people! This is Ali^{asws} Bin Abu Talib^{asws}, treasure of Allah^{azwj} of Allah^{azwj} today and what is after today. One who loves him^{asws} and befriends him^{asws} today and what is after today, so he has fulfilled with what Allah^{azwj} had Covenanted upon him, and performed whatever had been Obligated upon him; and one who is inimical to him^{asws} today and what is after today would come on the Day of Qiyamah as blind, and deaf, there being no argument for him in the Presence of Allah^{azwj}.

أَيُّهَا النَّاسُ لَا تَأْتُونِي غَداً بِالدُّنْيَا تَرْفُونَهَا زُفّاً وَ يَأْتِي أَهْلُ بَيْتِي شُعْناً غُيْراً مَقْهُورِينَ مَظْلُومِينَ تَسْبِيلُ دِمَائِهِمْ أَمَانُكُمْ وَ يَبْعَاتِ الضَّلَالَةُ وَ الشُّورَى لِلْجَهَالَةِ

O you people! Do not come to me^{saww} tomorrow with the world celebrating it with a celebration, and the People^{asws} of my^{saww} Household would come ruffled, dusty, coerced, oppressed, their blood flowing in front of you, (and you) having allegiances of the strayers and the consultation of the ignorant ones.

أَلَا وَ إِنَّ هَذَا الْأَمْرَ لَهُ أَصْحَابٌ وَ آيَاتٌ قَدْ سَمَّاهُمُ اللَّهُ فِي كِتَابِهِ وَ عَرَفْتُمْكُمْ وَ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَ لَكِنِّي أَرَاكُمْ قَوْمًا جَاهِلُونَ لَا تَرْجِعُنَّ بَعْدِي كُفَّاراً مُرْتَدِّينَ مُتَأَوِّلِينَ لِلْكِتَابِ عَلَى غَيْرِ مَعْرِفَةٍ وَ تَبْتَدِعُونَ السُّنَّةَ بِأَهْوَى لِأَنَّ كُلَّ سُنَّةٍ وَ حَدِّثٍ وَ كَلَامٍ خَالَفَ الْقُرْآنَ فَهُوَ رَدٌّ وَ بَاطِلٌ

Indeed! And this matter there are companions for it and Signs which Allah^{azwj} has Named them in His^{azwj} Book and Introduced them to you, and it has reached you all what I^{saww} have been Sent with to you **but I see you as an ignorant people [11:29]**. Do not return to be Kafirs after me^{saww}, apostates, interpreters of the Book upon without understanding, and innovating the Sunnah by the whims, because every Sunnah, and innovation, and speech opposing the Quran, it is redundant and false'.

الْقُرْآنُ إِمَامٌ هُدًى وَ لَهُ قَائِدٌ يَهْدِي إِلَيْهِ وَ يَدْعُو إِلَيْهِ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ وَلِي الْأَمْرِ بَعْدِي وَلِيُّهُ وَ وَارِثُ عِلْمِي وَ حِكْمَتِي وَ سِرِّي وَ عَلَانِيَتِي وَ مَا وَرَثَهُ النَّبِيُّونَ مِنْ قَبْلِي وَ أَنَا وَارِثٌ وَ مُوَرِّثٌ فَلَا تَكْذِبُنَّكُمْ أَنْفُسُكُمْ

The Quran is an Imam of guidance, and for it are guides guiding to it and calling to it **with the wisdom and goodly exhortation, [16:125]**. The Master^{asws} of the Command after me^{saww}, make him^{asws} to be your Master^{asws}, and he^{asws} is inheritor of my^{saww} knowledge, and my^{saww} wisdom, and my^{saww} secrets, and my^{saww} proclamations, and what the Prophets^{as} before me^{saww} left for inheritance, and I^{saww} am a recipient of inheritance and a giver of inheritance, so do not belie yourselves’.

أَيُّهَا النَّاسُ اللَّهُ فِي أَهْلِ بَيْتِي فَإِنَّهُمْ أَرْكَانُ الدِّينِ وَ مَصَابِيحُ الظُّلُمِ وَ مَعْدِنُ الْعِلْمِ عَلَيَّ أَحِبِّي وَ وَارِثِي وَ وَزِيرِي وَ أَمِينِي وَ الْقَائِمُ بِأَمْرِي وَ الْمُؤَيِّدُ بَعْدِي عَلَى شَيْئِي - أَوَّلُ النَّاسِ بِي إِيمَانًا وَ آخِرُهُمْ عَهْدًا عِنْدَ الْمَوْتِ وَ أَوْسَطُهُمْ لِي لِقَاءً يَوْمَ الْقِيَامَةِ

O you people! Allah^{azwj}, Allah^{azwj}, regarding the People^{asws} of my^{saww} Household, for they^{asws} are the cornerstones of the Religion, and lamps for the darkness, and the mines of knowledge. Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} inheritor, and my^{saww} Vizier, and my^{saww} trustee, and the ones standing with my^{saww} command, and fulfiller with my^{saww} covenant being upon my^{saww} Sunnah. He^{asws} the first of the people to believe in me^{saww} and their last ones to be pacted with during the expiry, and their first one to meet me^{saww} on the Day of Qiyamah.

فَلْيُبَلِّغْ شَاهِدُكُمْ غَائِبِكُمْ أَلَا وَ مَنْ أَمَّ قَوْمًا إِمَامَةً عَمِيَاءَ وَ فِي الْأُمَّةِ مَنْ هُوَ أَعْلَمُ مِنْهُ فَقَدْ كَفَرَ

So, let your ones present deliver to the absentees. Indeed! And the one who leads a people with Imamate so he is blind, and in the community one who (thinks) he is more knowledgeable than him^{asws}, so he has blasphemed.

أَيُّهَا النَّاسُ وَ مَنْ كَانَتْ لَهُ قِبَلِي تَبِعَةٌ فَهَا أَنَا وَ مَنْ كَانَتْ لَهُ عِدَّةٌ فَلْيَأْتِ فِيهَا عَلَيَّ بِنَ أَبِي طَالِبٍ فَإِنَّهُ ضَامِنٌ لِدَلِكُ كُلِّهِ حَتَّى لَا يَبْقَى لِأَحَدٍ عَلَيَّ تَبَاعَةٌ.

O you people! And the one who had a grievance for him before me^{saww}, so here I^{saww} am, and the one who has a deposit for him, then let him go to Ali^{asws} Bin Abu Talib^{asws} regarding it, for he^{asws} is a guarantor for that, all of it, until there does not remain for anyone upon me, any grievance’.⁵⁶⁸

32- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ إِلَى عِيسَى الضَّرِيرِ عَنِ الْكَأْظِمِ عَنْ أَبِيهِ ع قَالَ: قَالَ النَّبِيُّ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع وَ النَّاسُ حُضُورٌ حَوْلَهُ أَمَا وَ اللَّهُ يَا عَلِيُّ لَيَزِجَعَنَّ أَكْثَرُ هَؤُلَاءِ كُفَّارًا يَضْرِبُ بَعْضُهُمْ رِقَابَ بَعْضٍ وَ مَا بَيْنَكَ وَ بَيْنَ أَنْ تَرَى ذَلِكَ إِلَّا أَنْ يَغِيبَ عَنْكَ شَخْصِي

And by the preceding chain to Isa Al Zareer,

‘From Al-Kazim^{asws}, from his^{asws} father^{asws} having said: ‘The Prophet^{saww} said: ‘The Prophet^{saww} said in his^{saww} bequest to Ali^{asws}, and the people were present around him^{saww}: ‘But by Allah^{azwj}, O Ali^{asws}! Most of them would be returning to be Kafirs, striking each other’s necks, and there is nothing between you^{asws} and seeing that except for the disappearance of my^{saww} person’.

⁵⁶⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 31

وَقَالَ فِي مِفْتَاحِ الْوَصِيَّةِ يَا عَلِيُّ مَنْ شَاقَّكَ مِنْ نِسَائِي وَأَصْحَابِي فَقَدْ عَصَانِي وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَأَنَا مِنْهُمْ بَرِيءٌ فَأَبْرَأُ مِنْهُمْ فَقَالَ عَلِيُّ ع نَعَمْ قَدْ فَعَلْتُ

And he^{saww} in the beginning of the bequest: 'O Ali^{asws}! One from my^{saww} wives and my^{saww} companions who troubles you^{asws}, so he has disobeyed me^{saww}, and he has disobeyed Allah^{azwj}, and I^{saww} am disavowed from him, so disavow from them'. Ali^{asws} said: 'Yes, I^{asws} have done so'.

فَقَالَ اللَّهُمَّ فَاشْهَدْ يَا عَلِيُّ إِنَّ الْقَوْمَ يَأْتُمُونَ بَعْدِي يَظْلِمُونَ وَيُبَيِّتُونَ عَلَى ذَلِكَ وَمَنْ بَيَّتَ عَلَى ذَلِكَ فَأَنَا مِنْهُمْ بَرِيءٌ وَفِيهِمْ نَزَلَتْ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ.

He^{saww} said: 'O Allah^{azwj}! I^{saww} hereby testify, O Ali^{asws}, that after me^{saww} the people will be conspiring unjustly and spending the nights upon that, and the one who spends the night upon that, so I^{saww} am disavowed from them, and regarding them is Revealed: **a group from them spends the night in other than which they were saying; and Allah Records what they are spending the night in, [4:81]**'⁵⁶⁹.

33- وَبِهَذَا الْإِسْنَادِ عَنِ الْكَاطِمِ عَنْ أَبِيهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي وَصِيَّتِهِ لِعَلِيِّ ع يَا عَلِيُّ إِنَّ فُلَانَةً وَ فُلَانَةً سَشَاقَانِكَ وَ تُبَغِضَانِكَ بَعْدِي وَ تُخْرِجُ فُلَانَةً عَلَيْكَ فِي عَسَاكِرِ الْحَدِيدِ وَ تُخْلِفُ الْأُخْرَى تَجْمَعُ إِلَيْهَا الْجُمُوعُ هُمَا فِي الْأَمْرِ سَوَاءٌ فَمَا أَنْتَ صَانِعٌ يَا عَلِيُّ

And by this chain, from Al-Kazim^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said in his^{saww} bequest to Ali^{asws}: 'O Ali^{asws}! So and so (woman) and so and so (woman) will be troubling you and hating you^{asws} after me^{saww}. So and so (woman) would come out against you^{asws} in an army of the iron (swords), and the other one would stay behind gathering the crowd to it. They are both the same in the matter. So, what will you^{asws} be doing, O Ali^{asws}?'

قَالَ يَا رَسُولَ اللَّهِ إِنَّ فَعَلْنَا ذَلِكَ تَلَوْتُ عَلَيْهِمَا كِتَابَ اللَّهِ وَ هُوَ الْحُجَّةُ فِيمَا بَيْنِي وَ بَيْنَهُمَا فَإِنْ قَبَلْنَا وَ إِلَّا خَرَبْتُهُمَا بِالسُّنَّةِ وَ مَا يَجِبُ عَلَيْهِمَا مِنْ طَاعَتِي وَ حَقِّي الْمَقْرُوضِ عَلَيْهِمَا فَإِنْ قَبَلْنَا وَ إِلَّا أَشْهَدْتُ اللَّهَ وَ أَشْهَدْتُكَ عَلَيْهِمَا وَ رَأَيْتُ قَتْلَهُمَا عَلَى ضَلَالَتَيْهِمَا

He^{asws} said: 'O Rasool-Allah^{saww}! If they do that, I^{asws} shall recite to them the Book of Allah^{azwj}, and it is the Authority in what is between me^{asws} and them both. Either they accept it, or else I^{asws} will force them and whatever is Obligated upon them from obeying me^{asws} and my^{asws} right Necessitated upon them. Either they accept it, or else I^{asws} shall keep Allah^{azwj} as Witness and you^{saww} as witness upon them, and I^{asws} shall view fighting them upon their straying'.

قَالَ وَ تَغْقِرُ الْجَمَلَ وَ إِنْ وَقَعَ فِي النَّارِ قُلْتُ نَعَمْ - قَالَ اللَّهُمَّ اشْهَدْ

He^{saww} said: 'And you will hamstring the camel, and even if it falls into the fire?' I^{asws} said: 'Yes'. He^{saww} said: 'O Allah^{azwj}, Witness!'

ثُمَّ قَالَ يَا عَلِيُّ إِذَا فَعَلْنَا مَا شَهِدَ عَلَيْهِمَا الْقُرْآنُ فَأَبْنَهُمَا مِنِّي فَإِنَّهُمَا بَائِتَانِ وَ أَبَوَاهُمَا شَرِيكَانِ هُمَا فِيمَا عَمِلْنَا وَ فَعَلْنَا

⁵⁶⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 32

Then he^{saww} said: 'O Ali^{asws}! When they do so, do not keep the Quran as Witness upon them, for then divorce them both irrevocable from me^{saww}, so they would be irrevocably divorced and their fathers are participants of theirs in what they work (plot) and do'.

قَالَ وَكَانَ فِي وَصِيَّتِهِ ص يَا عَلِيُّ اصْبِرْ عَلَى ظُلْمِ الظَّالِمِينَ فَإِنَّ الْكُفْرَ يُقْبَلُ وَ الرَّدُّهُ وَ النَّفَاقُ مَعَ الْأَوَّلِ مِنْهُمْ ثُمَّ الثَّانِي وَ هُوَ شَرٌّ مِنْهُ وَ أَظْلَمُ ثُمَّ الثَّالِثُ ثُمَّ يَجْتَمِعُ لَكَ شِيعَةٌ تُقَاتِلُ بِكُمْ التَّائِكِينَ وَ الْقَاسِطِينَ وَ الْمُتَّبِعِينَ الْمُضِلِّينَ وَ أَقْنَتْ عَلَيْهِمْ هُمْ الْأَحْزَابُ وَ شِيعَتُهُمْ.

He^{asws} said: 'And it was in his^{saww} bequest: 'O Ali^{asws}! Be patient upon the injustice of the unjust ones, for the Kufr would be facing you and the apostasy and the hypocrisy would be with the first of them, then the second one, and he is eviler than him and more unjust, then the third. Then the Shias would gather to you^{asws} to fight with them the breakers (of the allegiance), and the renegades, and the followers of the strayed ones, and supplicate against them, they are the confederates and their adherents".⁵⁷⁰

34- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْكَاطِمِ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: دَعَا رَسُولُ اللَّهِ ص عَلِيٌّ بْنُ أَبِي طَالِبٍ ع قَبْلَ وَفَاتِهِ بِقَلِيلٍ فَأَكْبَّ عَلَيْهِ فَقَالَ أَيُّ أَحْيَى إِنَّ جِبْرِئِلَ أَتَانِي مِنْ عِنْدِ اللَّهِ بِرِسَالَةٍ وَ أَمَرَنِي أَنْ أُبْعَثَكَ بِهَا إِلَى النَّاسِ فَاخْرُجْ إِلَيْهِمْ وَ عَلِّمُهُمْ وَ أَدِّبُهُمْ مِنَ اللَّهِ وَ قُلْ مِنَ اللَّهِ وَ مِنْ رَسُولِهِ

And by the preceding chain, from Al-Kazim^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} called Ali^{asws} Bin Abu Talib^{asws} before his^{saww} expiry by a little while, and devoted to him^{asws}. He^{saww} said: 'Yes, my^{saww} brother! Jibraeel^{as} came to me^{saww} from the presence of Allah^{azwj} with a Message and instructed me^{saww} to send you with it to the people. So, go out to them and let them know and educate them from Allah^{azwj}, and say (it is) from Allah^{azwj} and His^{azwj} Rasool^{saww}.

أَيُّهَا النَّاسُ يَقُولُ لَكُمْ رَسُولُ اللَّهِ ص إِنَّ جِبْرِئِلَ أَتَانِي مِنْ عِنْدِ اللَّهِ بِرِسَالَةٍ وَ أَمَرَنِي أَنْ أُبْعَثَ بِهَا إِلَيْكُمْ مَعَ أَمِينِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

'O you people! Rasool-Allah^{saww} is saying to you: 'Jibraeel^{as} came to me^{saww} from the Presence of Allah^{azwj} with a Message and instructed me^{saww} that I^{saww} send it to you all with my^{saww} trustee Ali^{asws} Bin Abu Talib^{asws}.

أَلَا مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ فَقَدْ بَرَّئَ اللَّهُ مِنْهُ أَلَا مَنْ تَوَالَى إِلَى غَيْرِ مَوَالِيهِ فَقَدْ بَرَّئَ اللَّهُ مِنْهُ وَ مَنْ تَقَدَّمَ عَلَى إِمَامِهِ أَوْ قَدَّمَ إِمَامًا غَيْرَ مُفْتَرَضِ الطَّاعَةِ وَ وَالَى بَائِرًا جَائِرًا عَنِ الْإِمَامِ فَقَدْ ضَادَّ اللَّهَ فِي مُلْكِهِ وَ اللَّهُ مِنْهُ بَرِيءٌ إِلَى يَوْمِ الْقِيَامَةِ وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا أَلَا هَلْ بَلَغْتُ ثَلَاثًا

Indeed! One who claims to other than his father, so Allah^{azwj} is Disavowed from him. Indeed! One who accepts as master to other than his master, Allah^{azwj} is Disavowed from him. One who precedes upon his Imam^{asws} or places forward an imam other than the one of Obligatory obedience, and follows an un-nominated one, a tyrant instead of the Imam^{asws}, so he has opposed Allah^{azwj} in His^{azwj} Kingdom, and Allah^{azwj} is Disavowed from him up to the Day of Qiyamah, and Allah^{azwj} will neither accept from him any exchange, nor a replacement. Have I^{saww} delivered? – three times.

وَ مَنْ مَنَعَ أَجِيرًا أَجْرَتَهُ وَ هُوَ مَنْ عَرَفْتُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمُسْتَابِعَةِ إِلَى يَوْمِ الْقِيَامَةِ.

⁵⁷⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 33

And one who prevents a worker his wages, and he is one you know, then upon him is the Curse of Allah^{azwj} consecutively up to the Day of Qiyamah”.⁵⁷¹

35- قَالَ السَّيِّدُ ابْنُ طَاوُسٍ رَضِيَ اللَّهُ عَنْهُ رَوَى مُحَمَّدُ بْنُ جَرِيرٍ الطَّبْرِيُّ عَنْ يُوسُفَ بْنِ عَلِيٍّ الْبَلْخِيِّ عَنْ أَبِي سَعِيدٍ الْأَدْمِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ص أَنْ أَخْرِجَ فَأَنَادِيَ فِي النَّاسِ أَلَا مَنْ ظَلَمَ أَجِيرًا أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ أَلَا وَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ

Al Seyyid Ibn Tawoos said, 'It is reported by Muhammad Bin jareer Al Tabari, from yusuf Bin Ali Al Balkhy, from Abu Saeed Al Adamy, from Abdul Kareem Bin Hilal,

'From Al-Husayn son of Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}: 'Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} instructed me^{asws} to go out and call out among the people: 'Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah^{azwj}. Indeed! One who follows other than his Master^{asws}, upon him is the Curse of Allah^{azwj}. Indeed! One who reviles his parents, upon him is the Curse of Allah^{azwj}.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَخَرَجْتُ فَنَادَيْتُ فِي النَّاسِ كَمَا أَمَرَنِي النَّبِيُّ ص فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ هَلْ لِمَا نَادَيْتَ بِهِ مِنْ تَفْسِيرٍ فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} went out and called out among the people just as the Prophet^{saww} had instructed me^{asws}. Umar Bin Al-Khattab said to me^{asws}, 'Is there any interpretation to what you^{asws} called out with?' I^{asws} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ فَقَامَ عُمَرُ وَ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ص فَدَخَلُوا عَلَيْهِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ هَلْ لِمَا نَادَى عَلِيُّ مِنْ تَفْسِيرٍ

He^{asws} said: 'So, Umar and a group from the companions of the Prophet^{saww} stood up and entered to see him^{saww}. Umar said, 'O Rasool-Allah^{saww}! Is there any interpretation of what Ali^{asws} called out with?'

قَالَ نَعَمْ أَمَرْتُهُ أَنْ يُنَادِيَ أَلَا مَنْ ظَلَمَ أَجْرَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ فَإِنْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَمَنْ ظَلَمْنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

He^{saww} said: 'Yes, I^{saww} instructed him^{asws} to call out: 'Indeed! One who is unjust to a worker of his recompense, upon him is the Curse of Allah^{azwj}, and Allah^{azwj} is Saying: **'Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].** So, the one who is unjust to us^{asws}, then upon him is the Curse of Allah^{azwj}.

وَ أَمَرْتُهُ أَنْ يُنَادِيَ مَنْ تَوَالَى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ اللَّهُ يَقُولُ النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهُ فَمَنْ تَوَالَى غَيْرَ عَلِيٍّ فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I^{saww} instructed him^{asws} to call out: 'One who follows other than his Master^{asws}, upon him is the Curse of Allah^{azwj}, and Allah^{azwj} is Saying: **The Prophet is foremost with the**

⁵⁷¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 34

Momineen than their own selves, [33:6], and the one whose Master I^{saww} was, so Ali^{asws} is his Master. Thus, the one who follows other than Ali^{asws}, upon him is the Curse of Allah^{azwj}.

وَأَمَرْتُهُ أَنْ يُنَادِيَ مَنْ سَبَّ أَبَوَيْهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ أَنَا أَشْهَدُ اللَّهُ وَأَشْهَدُكُمْ أَنِّي وَ عَلِيًّا أَبَوَا الْمُؤْمِنِينَ فَمَنْ سَبَّ أَحَدَنَا فَعَلَيْهِ لَعْنَةُ اللَّهِ

And I^{saww} instructed him^{asws} to call out: ‘One who reviles his parents, upon him is the Curse of Allah^{azwj}’, and I^{saww} keep Allah^{azwj} as Witness and keep you all as witness that I^{saww} and Ali^{asws} are two fathers of the Momineen, so the one who reviles one of us^{asws}, upon him is the Curse of Allah^{azwj}.

فَلَمَّا خَرَجُوا قَالَ عُمَرُ يَا أَصْحَابَ مُحَمَّدٍ مَا أَكَّدَ النَّبِيُّ لِعَلِيِّ فِي الْوِلَايَةِ فِي غَدِيرِ خُمٍّ وَ لَا فِي غَيْرِهِ أَشَدَّ مِنْ تَأْكِيدِهِ فِي يَوْمِنَا هَذَا

When they went out, Umar said, ‘O companions of Muhammad^{saww}! Muhammad^{saww} was not so devoted to Ali^{asws} regarding the Wilayah in Ghadeer Khumm among others more intensely than his^{saww} emphasising during this day of ours’.

قَالَ خَبَّابُ بْنُ الْأَرْتِّ كَانَ هَذَا الْحَدِيثُ قَبْلَ وَقَاةِ النَّبِيِّ ص يَتَسَعَةَ عَشَرَ يَوْمًا.

Khabbab Bin Al-Art said, ‘This Hadeeth was before the expiry of the Prophet^{saww} by nineteen days’.⁵⁷²

36- وَ بِالْإِسْنَادِ الْمُقَدَّمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي قُبِضَ النَّبِيُّ ص فِي صَبِيحَتِهَا دَعَا عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ وَ أَعْلَقَ عَلَيْهِ وَ عَلَيْهِمُ الْبَابَ وَ قَالَ يَا فَاطِمَةُ وَ أَذْنَاهَا مِنْهُ فَتَنَاجَاهَا مِنَ اللَّيْلِ طَوِيلًا

And by the preceding chain – ‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘When it was the night in which the Prophet^{saww} passed away, in its morning he^{saww} called Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and had the door closed upon him^{saww} and them, and said: ‘O Fatima^{asws}!’, and drew her^{asws} closer to him^{saww} and whispered to her^{asws} for a long time of the night.

فَلَمَّا طَالَ ذَلِكَ خَرَجَ عَلِيُّ وَ مَعَهُ الْحُسَيْنُ وَ الْحَسَنُ وَ أَقَامُوا بِالْبَابِ وَ النَّاسُ خَلْفَ الْبَابِ وَ نِسَاءُ النَّبِيِّ ص يَنْظُرْنَ إِلَى عَلِيٍّ ع وَ مَعَهُ ابْنَاهُ

When that was prolonged, Ali^{asws} came out and with him^{asws} were Al-Hassan^{asws} and Al-Husayn^{asws}, and they stood at the door, and the people were behind the door, and the wives of the Prophet^{saww} were looking at Ali^{asws} and with him^{asws} were his^{asws} two sons^{asws}.

فَقَالَتْ عَائِشَةُ لِأُمِّ مَا أَخْرَجَكَ مِنْهُ رَسُولُ اللَّهِ ص وَ خَلَا بِابْنَتِهِ ذُوْنَكَ فِي هَذِهِ السَّاعَةِ فَقَالَ لَهَا عَلِيُّ ع قَدْ عَرَفْتُ الَّذِي خَلَا بِهَا وَ أَرَادَهَا لَهُ وَ هُوَ بَعْضُ مَا كُنْتُ فِيهِ وَ أَبُوكَ وَ صَاحِبَاهُ يَمَّا قَدْ سَمَّاهُ فَوَجَّهَتْ أَنْ تَرُدَّ عَلَيْهِ كَلِمَةً

Ayesha said, ‘For a matter what Rasool-Allah^{saww} expelled you^{asws} from it and is alone with his^{saww} daughter besides you^{asws} in this time’. Ali^{asws} said to her: ‘I^{asws} do understand that which he^{saww} is alone with her^{asws} and his^{saww} intention to it, and it is part of what you were in, and your father and his two companions, from what he^{saww} has named’. She was dumbfounded to respond any phrase to him^{asws}.

⁵⁷² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 35

قَالَ عَلِيٌّ عَ فَمَا لَبِثْتُ أَنْ نَادَيْتُ فَاطِمَةَ عَ فَدَخَلْتُ عَلَى النَّبِيِّ صَ وَهُوَ يَجُودُ بِنَفْسِهِ فَبَكَيتُ وَ لَمْ أَملِكْ نَفْسِي حِينَ رَأَيْتُهُ بِتِلْكَ الْحَالِ يَجُودُ بِنَفْسِهِ فَقَالَ لِي مَا يَبْكِيكَ يَا عَلِيُّ لَيْسَ هَذَا أَوَانُ الْبُكَاءِ فَقَدْ حَانَ الْفِرَاقُ بَيْنِي وَ بَيْنَكَ

Ali^{asws} said: 'It was not long before (Syeda) Fatima^{asws} called out to me^{asws}, so I^{asws} entered to see the Prophet^{saww}, and he^{saww} was finding his^{saww} (last) breath. She^{asws} cried and I^{asws} could not control myself^{asws} when I^{asws} saw him^{saww} in that state finding his^{saww} (last) breath. He^{saww} said to me^{asws}: 'What makes you^{asws} cry, O Ali^{asws}? This is not the time for the crying for the separation between me^{saww} and you^{asws} has arrived.

فَأَسْتَوْدِعُكَ اللَّهُ يَا أَحِي فَقَدْ اخْتَارَنِي رَبِّي مَا عِنْدَهُ وَ إِنَّمَا بُكَائِي وَ عَمِّي وَ حُزْنِي عَلَيْكَ وَ عَلَى هَذِهِ أَنْ تُصَيِّعَ بَعْدِي فَقَدْ أَجْمَعَ الْقَوْمُ عَلَى ظُلْمِكُمْ وَ قَدْ أَسْتَوْدِعُكُمْ اللَّهُ وَ قَبْلَكُمْ مِنِّي وَدِيعَةً

I^{saww} bid you^{asws} safety of Allah^{azwj}, O my^{saww} brother^{asws}. My^{saww} Lord^{azwj} Gave me^{saww} a choice of what is with Him^{azwj}, and rather my^{saww} crying and my^{saww} gloom and my^{saww} grief upon you^{asws} and upon this is that you^{asws} will be lost after me^{saww}. The people have gathered upon oppressing you^{asws}, and I^{saww} bid you^{asws} in safety of Allah^{azwj}, and accept the entrustment from me'.

يَا عَلِيُّ إِنِّي قَدْ أَوْصَيْتُ فَاطِمَةَ ابْنَتِي بِأَشْيَاءَ وَ أَمَرْتُهَا أَنْ تُلقِيَهَا إِلَيْكَ فَأَتَقَبَّلُهَا فَهِيَ الصَّادِقَةُ الصَّدُوقَةُ ثُمَّ ضَمَّهَا إِلَيْهِ وَ قَبَّلَ رَأْسَهَا وَ قَالَ فِذَاكَ أَبُوكَ يَا فَاطِمَةُ فَعَلَا صَوْتُهَا بِالْبُكَاءِ

O Ali^{asws}! I^{saww} have bequeathed to my^{saww} daughter^{asws} Fatima^{asws} with (certain) things and instructed her^{asws} to give these to you^{asws}, so implement it, for she^{asws} is most truthful one'. Then he^{saww} hugged her^{asws} to him^{saww} and kissed her^{asws} head and said: 'May your^{asws} father^{saww} be ransomed for you^{asws}, O Fatima^{asws}'. So, her voice rose with the crying.

ثُمَّ ضَمَّهَا إِلَيْهِ وَ قَالَ أَمَا وَ اللَّهُ لَيَنْتَقِمَنَّ اللَّهُ رَبِّي وَ لَيَعْصِبَنَّ لِعَظْمِكَ فَأَلْوَنِلُ ثُمَّ الْوَيْلُ ثُمَّ الْوَيْلُ لِلظَّالِمِينَ ثُمَّ بَكَى رَسُولُ اللَّهِ صَ

Then he^{saww} hugged her^{asws} to him^{saww} and said: 'But by Allah^{azwj}! Allah^{azwj} my Lord^{azwj} will Take revenge and will be Wrathful to your^{asws} anger. So, the woe, then the woe, then the woe to the unjust ones'. Then Rasool-Allah^{saww} cried.

قَالَ عَلِيُّ عَ فَوَ اللَّهُ لَقَدْ حَسِبْتُ بَضْعَةً مِنِّي قَدْ دَهَبَتْ لِيكَائِهِ حَتَّى هَمَلْتُ عَيْنَاهُ مِثْلَ الْمَطَرِ حَتَّى بَلَّتْ دُمُوعُهُ لَحْيَتَهُ وَ مُلَاءَةً كَانَتْ عَلَيْهِ وَ هُوَ يَلْتَرِمُ فَاطِمَةَ لَا يُفَارِقُهَا وَ رَأْسُهُ عَلَى صَدْرِي وَ أَنَا مَسْنُدُهُ وَ الْحَسَنُ وَ الْحُسَيْنُ يُقْبَلَانِ قَدَمَيْهِ وَ يَبْكِيَانِ بِأَعْلَى أَصَوَاتِهِمَا

Ali^{asws} said: 'By Allah^{azwj}! I^{asws} reckoned a part of me^{asws} went to his^{saww} crying until his^{saww} eyes bore like the rain, until his^{saww} tears rolled down his^{saww} beard and filled whatever was upon it, and he^{saww} was adhering to (Syeda) Fatima^{asws}, not separating her^{asws}, and his^{saww} head was upon my^{saww} chest, and I^{asws} was his^{saww} pillow, and Al-Hassan^{asws} and Al-Husayn^{asws} were kissing his^{saww} feet and crying in their loud voices'.

قَالَ عَلِيُّ عَ فَلَوْ قُلْتُ إِنَّ حَبْرَيْلَ فِي النَّبْتِ لَصَدَقْتُ لِأَنِّي كُنْتُ أَسْمَعُ بُكَاءَهُ وَ نَعْمَةً لَا أَعْرِفُهَا وَ كُنْتُ أَعْلَمُ أَنَّهَا أَصَوَاتُ الْمَلَائِكَةِ لَا أَشْكُ فِيهَا لِأَنَّ حَبْرَيْلَ لَمْ يَكُنْ فِي مِثْلِ تِلْكَ اللَّيْلَةِ يُفَارِقُ النَّبِيَّ صَ وَ لَقَدْ رَأَيْتُ بُكَاءَهُ مِنْهَا أَحْسَبُ أَنَّ السَّمَاوَاتِ وَ الْأَرْضِينَ قَدْ بَكَتْ لَهَا

Ali^{asws} said: 'If I^{asws} were to say that Jibraeel^{as} was in the house, I^{asws} would be speaking the truth because I^{asws} heard crying and sound I^{asws} did not recognise, and I^{asws} knew that these were voices of the Angels, there being no doubt in it, because Jibraeel^{as} would not happen to have separated from the Prophet^{saww} during that night, and I^{asws} had viewed the crying from her^{asws}, I^{asws} reckon that the skies and the earths would be crying for her^{asws}.

ثُمَّ قَالَ لَهَا يَا بِنْتِ اللَّهِ خَلِيفَتِي عَلَيْكُمْ وَهُوَ خَيْرُ خَلِيفَةٍ وَالَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ بَكَى لِكَاثِبِكِ عَرْشُ اللَّهِ وَ مَا حَوْلَهُ مِنَ الْمَلَائِكَةِ وَالسَّمَاوَاتِ وَالْأَرْضُونَ وَ مَا فِيهِمَا

Then he^{saww} said to her^{asws}: 'O daughter^{asws}! Allah^{azwj} has Made a Caliph to be upon you all, and he^{asws} is the best of the Caliphs. By the One^{azwj} Who Sent me^{saww} with the Truth! The Throne of Allah^{azwj} has cried to your^{asws} crying, and (so did) the Angels who were around it, and the skies and the earths and whatever is in between these.

يَا فَاطِمَةُ وَالَّذِي بَعَثَنِي بِالْحَقِّ لَقَدْ حُرِّمَتِ الْجَنَّةُ عَلَى الْخَلَائِقِ حَتَّى أَذْخُلَهَا وَ إِنَّكَ لَأَوَّلُ خَلْقِ اللَّهِ يَدْخُلُهَا بَعْدِي كَاسِيَةً خَالِيَةً نَاعِمَةً

O Fatima^{asws}! By the One^{azwj} Who Sent me^{saww} with the Truth! The Paradise is Prohibited unto the creatures until I^{saww} enter it, and you^{asws} will be the first creature Allah^{azwj} would Cause to enter after me^{saww}, garmented, ornamented, blissful.

يَا فَاطِمَةُ هَبِيئاً لَكَ وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّكَ لَسَيِّدَةٌ مَنْ يَدْخُلُهَا مِنَ النِّسَاءِ

O Fatima^{asws}! Congratulations to you^{asws}! By the One^{azwj} Who Sent me^{saww} with the Truth! You^{asws} are the chieftess of the ones from the women who would enter it (Paradise).

وَالَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ جَهَنَّمَ لَتَنْزِفُ زَفَرَةً لَا يَبْقَى مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا صَعَقَ فُتِنَادَى إِلَيْهَا أَنْ يَا جَهَنَّمَ يَقُولُ لَكَ الْجَبَّارُ اسْكُنِي بَعْرِي وَ اسْتَقْرِي حَتَّى تَجُوزَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص إِلَى الْجَنَانِ لَا يَغْشَاهَا قَتَرٌ وَ لَا ذَلَّةٌ

By the One^{azwj} Who Sent me^{saww} with the Truth! Hell will exhale such and exhalation, there will neither remain an Angel of Proximity, nor a Messenger Prophet^{as}, except he would be stunned. He^{azwj} will Say to it: "O Hell! The Subduer is Saying to you, calm down, be comfortable and settle down until Fatima^{asws}, daughter^{asws} of Muhammad^{saww} crosses over to the Gardens!" Neither will darkness nor humiliation cover her^{asws}.

وَالَّذِي بَعَثَنِي بِالْحَقِّ لَيَدْخُلَنَّ حَسَنٌ وَ حُسَيْنٌ حَسَنٌ عَنْ يَمِينِكَ وَ حُسَيْنٌ عَنْ يَسَارِكَ وَ لَتَشْرِفَنَّ مِنْ أَعْلَى الْجَنَانِ بَيْنَ يَدَيِ اللَّهِ فِي الْمَقَامِ الشَّرِيفِ وَ لَوَاءُ الْمُحَمَّدِ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع يَكْسَى إِذَا كُسِيَث وَ يُحْيَى إِذَا حُيِّثَ

By the One^{azwj} Who Sent me^{saww} with the Truth! Hassan^{asws} and Husayn^{asws} shall enter, Hassan^{asws} being on your^{asws} right and Husayn^{asws} on your^{asws} left, and you^{asws} shall overlook from the lofty Gardens in front of Allah^{azwj}, in the noble place, and the flag of Praise would be with Ali^{asws} Bin Abu Talib^{asws}. He^{asws} will be garmented when you^{asws} are garmented, and Awarded when you^{asws} are Awarded.

وَالَّذِي بَعَثَنِي بِالْحَقِّ لَأَقُومَنَّ بِحُصُومَةِ أَعْدَائِكَ وَ لَيَنْدَمَنَّ قَوْمٌ أَخَذُوا حَقَّكَ وَ قَطَعُوا مَوَدَّتَكَ وَ كَذَبُوا عَلَيَّ وَ لَيُخْتَلَجَنَّ دُونِي فَأَقُولُ أُمِّي أُمِّي فَيَقَالُ إِنَّهُمْ بَدَّلُوا بَعْدَكَ وَ صَارُوا إِلَى السَّعِيرِ.

By the One^{azwj} Who Sent me^{saww} with the Truth! I^{saww} will stand to dispute with your^{asws} enemies, and they will regret, the people who seized your^{asws} right and cut off your cordiality, and they belied upon me^{saww}, and they will be snatched away. So I^{saww} shall say: 'My^{saww} community one! My community one!' It will be said: 'They replaced after you^{saww} and have now come to be in the Blazing Fire'.⁵⁷³

37- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع كَانَ فِي الْوَصِيَّةِ أَنْ يُدْفَعَ إِلَيَّ الْخُتُوطُ فَدَعَانِي رَسُولُ اللَّهِ ص قَبْلَ وَفَاتِهِ بِقَلِيلٍ فَقَالَ يَا عَلِيُّ وَ يَا فَاطِمَةُ هَذَا خُتُوطِي مِنَ الْجَنَّةِ دَفَعَهُ إِلَيَّ جِبْرِئِيلُ وَ هُوَ يُفَرِّقُكُمَا السَّلَامَ وَ يَقُولُ لَكُمَا اقْسِمَا وَ اغْزِلَا مِنْهُ لِي وَ لَكُمَا

And by the preceding chain – From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'It was in the bequest that the he^{saww} hand over Al-Hunoot (the embalming material) to me^{asws}. Rasool-Allah^{saww} called me^{asws} before his^{saww} expiry by a little while. He^{saww} said: 'O Ali^{asws}, and O Fatima^{asws}! This is my Hunoot from the Paradise. Jibraeel^{as} handed it to me^{saww} and he^{as} conveyed the greetings to both of you^{asws} and said to you^{asws}: 'Apportion it and segregate it for me^{saww} and for you^{asws} both'.

قَالَتْ لَكَ ثُلُثُهُ وَ لِيَكُنِ النَّاطِرُ فِي الْبَاقِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَبَكَى رَسُولُ اللَّهِ ص وَ ضَمَّهَا إِلَيْهِ وَ قَالَ مُوَفَّقَةٌ رَشِيدَةٌ مَهْدِيَّةٌ مُلْهَمَةٌ يَا عَلِيُّ قُلْ فِي الْبَاقِي قَالَ نِصْفٌ مَا بَقِيَ لَهَا وَ نِصْفٌ لِمَنْ تَرَى يَا رَسُولَ اللَّهِ قَالَ هُوَ لَكَ فَاقْبِضْهُ.

She^{asws} said: 'For you^{saww} is a third and let Ali^{asws} Bin Abu Talib^{asws} be the one to consider regarding the remainder'. Rasool-Allah^{saww} cried and hugged her^{asws} to him^{saww}, and said: '(She^{asws} is) appropriate, rational, rightly Guided, charismatic. O Ali^{asws}, speak regarding the remainder'. He^{asws} said: 'Half of what remains is for her^{asws} and half is for the one you^{saww} see, O Rasool-Allah^{saww}!' He^{saww} said: 'It is for you^{asws}, so take its possession'.⁵⁷⁴

38- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أْ ضَمَنْتَ ذَنْبِي تَغْضِيهِ عَنِّي قَالَ نَعَمْ

And by the preceding chain, from him^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! Do you^{asws} take responsibility of my^{saww} debts you^{asws} will be paying these back on my^{saww} behalf?' He^{asws} said: 'Yes'.

قَالَ اللَّهُمَّ فَاشْهَدْ ثُمَّ قَالَ يَا عَلِيُّ تُعَسِّلُنِي وَ لَا تُعَسِّلُنِي غَيْرَكَ فَيَعْمَى بَصَرُهُ قَالَ عَلِيُّ ع وَ لَمْ يَأْ رَسُولَ اللَّهِ قَالَ كَذَلِكَ قَالَ جِبْرِئِيلُ ع عَنْ رَبِّي إِنَّهُ لَا يَرَى غَوْرَتِي غَيْرَكَ إِلَّا عَمِيَ بَصَرُهُ

He^{saww} said: 'O Allah^{azwj}! Be Witness!. Then he^{saww} said: 'O Ali^{asws}! You^{asws} will wash me^{saww} and no one other than you^{asws}, or his vision would be blinded'. Ali^{asws} said: 'And why, O Rasool-Allah^{saww}?'. He^{saww} said: '(It is) like that. Jibraeel^{as} said from my^{saww} Lord^{azwj}, no one shall see my^{saww} nakedness apart from you^{asws} except his vision would be blinded'.

قَالَ عَلِيُّ فَكَتِفَ أَقْوَى عَلَيْكَ وَخَدِي قَالَ يُعِينُكَ جِبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ وَ إِسْمَاعِيلُ صَاحِبُ السَّمَاءِ الدُّنْيَا

⁵⁷³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 36

⁵⁷⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 37

Ali^{asws} said: 'So, how will I^{asws} alone be strong enough upon you^{asws}? He^{saww} said: 'You^{asws} will be assisted by Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Angel of death, and Ismaeel^{as} in charge of the sky of the world'.

قُلْتُ فَمَنْ يُنَاوِلُنِي الْمَاءَ قَالَ الْفَضْلُ بْنُ الْعَبَّاسِ مِنْ غَيْرِ أَنْ يَنْظُرَ إِلَى شَيْءٍ مِنِّي فَإِنَّهُ لَا يَحِلُّ لَهُ وَلَا لِعَبْرَةٍ مِنَ الرِّجَالِ وَالنِّسَاءِ النَّظَرُ إِلَى عَوْرَتِي وَهِيَ حَرَامٌ عَلَيْهِمْ فَإِذَا فَرَعْتَ مِنْ غُسْلِي فَضَعْنِي عَلَى لَوْحٍ وَأَفْرَغْ عَلَيَّ مِنْ بَيْتْرِ بَيْتْرِ غَرْسِ أَرْبَعِينَ دَلْوًا مُفْتَتَحَةً الْأَفْوَاهِ

He^{asws} said: 'Who would give me^{asws} the water?' He^{saww} said: 'Al Fazl Bin Al Abbas from without looking to anything from me^{saww}, for it is not Permissible for him nor for others from the men and the women to look at my^{saww} private parts, and it is Prohibited to them. When you^{asws} are free from washing me^{saww} then place me^{saww} upon a plank and pour upon me^{asws} from my^{saww} well, Gars well, forty buckets of open mouths'.

قَالَ عِيسَى أَوْ قَالَ أَرْبَعِينَ قَرْبَةً شَكَّكْتُ أَنَا فِي ذَلِكَ

Isa (the narrator) said, 'Or he^{saww} said: 'Forty canteens', I am doubtful about that.

قَالَ ثُمَّ صَعَّ يَدَكَ يَا عَلِيُّ عَلَى صَدْرِي وَأَخْضِرْ مَعَكَ فَاطِمَةَ وَالْحَسَنَ وَالْحُسَيْنَ ع مِنْ غَيْرِ أَنْ يَنْظُرُوا إِلَى شَيْءٍ مِنْ عَوْرَتِي ثُمَّ تَقَهَّمْ عِنْدَ ذَلِكَ تَقَهَّمْ مَا كَانَ وَ مَا هُوَ كَاتِبٌ إِنْ شَاءَ اللَّهُ تَعَالَى أَقْبَلْتُ يَا عَلِيُّ قَالَ نَعَمْ قَالَ اللَّهُمَّ فَاشْهَدْ

He^{saww} said: 'Then press your^{asws} hand, O Ali^{asws}, upon my^{saww} chest and present along with you^{asws}, (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} from without they looking at anything from my^{saww} private parts. Then you^{asws} will understand during that an understanding of what has happened and what is to happen, if Allah^{azwj} the Exalted so Desires. Do you^{asws} accept, O Ali^{asws}? He^{asws} said: 'Yes'. He^{saww} said: 'O Allah^{azwj}! Be Witness!'

قَالَ يَا عَلِيُّ مَا أَنْتَ صَانِعٌ لَوْ قَدْ تَأَمَّرَ الْقَوْمُ عَلَيْكَ بَعْدِي وَ تَقَدَّمُوا عَلَيْكَ وَ بَعَثَ إِلَيْكَ طَائِعِيَهُمْ يَدْعُونَكَ إِلَى الْبَيْعَةِ ثُمَّ لَبَّيْتُ بِتَوْبِكَ تُقَادُ كَمَا يُقَادُ الشَّارِدُ مِنَ الْإِبِلِ مَذْمُومًا مَخْذُولًا مَخْرُوجًا مَهْمُومًا وَ بَعْدَ ذَلِكَ يَنْزِلُ بِهَذِهِ الدَّلُّ

He^{saww} said: 'O Ali^{asws}! What will you^{asws} do if the people have command upon you^{asws} after me^{saww} and they precede upon you^{asws}, and send their tyrants to you^{asws} calling you^{asws} to the allegiance? Then they will grab your^{asws} clothes pulling just as the stray camel tends to get pulled, disgustingly, forsaken, grieving, worried, and after they would bring down this humiliation'.

قَالَ فَلَمَّا سَمِعَتْ فَاطِمَةُ مَا قَالَ رَسُولُ اللَّهِ ص صَرَخَتْ وَ بَكَتْ فَبَكَى رَسُولُ اللَّهِ ص لِبُكَائِهَا وَ قَالَ يَا بُنَيَّةُ لَا تَبْكِينَ وَ لَا تُؤْذِينَ جُلَسَاءَكَ مِنَ الْمَلَائِكَةِ هَذَا جِبْرِئِيلُ بَكَى لِبُكَائِكَ وَ مِيكَائِيلُ وَ صَاحِبُ سِرِّ اللَّهِ إِسْرَافِيلُ يَا بُنَيَّةُ لَا تَبْكِينَ فَقَدْ بَكَتِ السَّمَاوَاتُ وَ الْأَرْضُ لِبُكَائِكَ

He^{asws} said: 'When (Syeda) Fatima^{asws} heard what Rasool-Allah^{saww} had said, she^{asws} lamented and cried, and Rasool-Allah^{saww} cried to her^{asws} crying and said: 'O daughter^{asws}! Do not cry nor hurt your^{asws} gatherers from the Angels. This is Jibraeel^{as} crying to your^{asws} crying, and Mikaeel^{as}, and Israfeel^{as} in charge of the Secrets of Allah^{azwj}. O daughter^{asws}, don't cry, for the skies and the earth are crying to your^{asws} crying'.

فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أَنْفَادُ لِلْقَوْمِ وَأَصْبِرْ عَلَى مَا أَصَابَنِي مِنْ غَيْرِ بَيْعَةٍ لَهُمْ مَا لَمْ أَصِبْ أَعْوَانًا لَمْ أَتَاجِرِ الْقَوْمَ فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ اشْهَدْ

Ali^{asws} said: 'O Rasool-Allah^{saww}! Criticising is for the people, and I^{asws} shall be patient upon whatever afflicts me^{asws}, from being without allegiance of their, not achieving supporters, I^{asws} will not transgress the people'. Rasool-Allah^{saww} said: 'O Allah^{azwj}, Be Witness!'

فَقَالَ يَا عَلِيُّ مَا أَنْتَ صَانِعٌ بِالْقُرْآنِ وَالْعَزَائِمِ وَالْفَرَائِضِ فَقَالَ يَا رَسُولَ اللَّهِ أَجْمَعُهُ ثُمَّ آتَيْهِمْ بِهِ فَإِنْ قَبِلُوهُ وَإِلَّا أَشْهَدُكَ اللَّهَ عَزَّ وَجَلَّ وَأَشْهَدُكَ عَلَيْهِ قَالَ أَشْهَدُ

He^{saww} said: 'O Ali^{asws}! What will you^{asws} do with the Quran and the necessities and the Obligations?' He^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} shall collect it, then go to them with it, and only keep Allah^{azwj} Mighty and Majestic as Witness, and keep you^{saww} as witness upon it'. He^{saww}: 'I^{saww} shall witness'.

قَالَ وَكَانَ فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص أَنْ يُدْفَنَ فِي بَيْتِهِ الَّذِي قُبِضَ فِيهِ وَ يُكْفَنَ بِثَلَاثَةِ أَثْوَابٍ أَحَدُهَا يَمَانٍ وَ لَا يَدْخُلُ قَبْرُهُ غَيْرُ عَلِيٍّ ع ثُمَّ قَالَ يَا عَلِيُّ كُنْ أَنْتَ وَ ابْنَتِي فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ كَبُرُوا خَمْسًا وَ سَبْعِينَ تَكْبِيرَةً وَ كَبِّرْ خَمْسًا وَ انصَرِفْ وَ ذَلِكَ بَعْدَ أَنْ يُؤْذَنَ لَكَ فِي الصَّلَاةِ

He^{asws} said: 'And it was among what Rasool-Allah^{saww} had bequeathed with that he^{saww} be buried in his^{saww} house in which he^{saww} passes away, and be enshrouded with three clothes, one of them Yemeni, and no one should enter his^{saww} grave apart from Ali^{asws}. Then he^{saww} said: 'O Ali^{asws}! You^{asws} and my^{saww} daughter^{asws} Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} should exclaim seventy five Takbeers and (you^{asws}) exclaim five Takbeers and leave, and that is after there is an Azaan for you^{asws} regarding the Salat'.

قَالَ عَلِيُّ ع يَا أَبَايَ أَنْتَ وَ أُمِّي مَنْ يُؤْذَنُ عَدَاً قَالَ جَبْرِئِيلُ ع يُؤْذَنُكَ قَالَ ثُمَّ مَنْ جَاءَ مِنْ أَهْلِ بَيْتِي يُصَلُّونَ عَلَيَّ فَوْجًا فَوْجًا ثُمَّ نَسَآؤُهُمْ ثُمَّ النَّاسُ بَعْدَ ذَلِكَ.

Ali^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{asws}! Who will proclaim Azaan tomorrow?' He^{saww} said: 'Jibraeel^{as} will proclaim Azaan for you^{asws}'. He^{saww} the ones from my^{saww} family^{asws} who come to pray Salat upon me^{saww} in droves and droves, then their women, then the people after that'.⁵⁷⁵

39- وَ هَذَا الْإِسْنَادُ قَالَ: قَالَ عَلِيُّ ع لِرَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ أَمَرْتَنِي أَنْ أَصِيرَكَ فِي بَيْتِكَ إِنْ حَدَثَ بِكَ حَدَثٌ قَالَ نَعَمْ يَا عَلِيُّ بَيْتِي قَبْرِي

And by this chain, said: 'Ali^{asws} said to Rasool-Allah^{saww}: 'O Rasool-Allah^{saww}! You^{saww} instructed me^{asws} to come in your^{saww} house if an event (of death) occurs with you^{saww}'. He^{saww} said: 'Yes, O Ali^{asws}! My^{saww} house is my^{saww} grave'.

قَالَ عَلِيُّ ع فَقُلْتُ يَا أَبَايَ وَ أُمِّي فَخَدَّ لِي أَيْ النَّوَاجِي أَصِيرَكَ فِيهِ قَالَ إِنَّكَ مُسَخَّرٌ بِالْمَوْضِعِ وَ تَرَاهُ

Ali^{asws} said: 'I^{asws} said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}! Limit for me^{asws} which of the sides I^{asws} should come into it'. He^{saww} said: 'You^{asws} will be subservient with the place and see it'.

⁵⁷⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 38

قَالَتْ لَهُ عَائِشَةُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَسْكُنُ قَالَ اسْكُنِي أَنْتِ بَيْتًا مِنَ الْبُيُوتِ إِنَّمَا هُوَ بَيْتِي لَيْسَ لَكَ فِيهِ مِنَ الْحَقِّ إِلَّا مَا لِعَتْرَتِكَ فَتَرَيَّ فِي بَيْتِكَ وَلَا تَبْرَجِي تَبْرُجُ الْجَاهِلِيَّةِ الْأُولَى وَلَا تُفَاتِلِي مَوْلَاكَ وَوَلَيْكَ ظَالِمَةٌ شَاقَّةٌ وَإِنَّكَ لِفَاعِلِيهِ [لِفَاعِلَةٍ]

Ayesha said to him^{saww}, 'So, where will I dwell?' He^{saww} said: 'You will dwell in a house from the houses. But rather, it is my^{saww} house, there isn't the right for you in it except what is for others, **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]**, and do not fight against your Master^{asws} and your Commander unjustly, harshly, and although you will be doing it'.

فَبَلَغَ ذَلِكَ مِنْ قَوْلِهِ عُمَرُ فَقَالَ لَا بَنَيْتُهُ حَفْصَةَ مَرِي عَائِشَةَ لَا تُفَاتِحُهُ فِي ذِكْرِ عَلِيٍّ وَلَا تُرَادُّهُ فَإِنَّهُ قَدْ اسْتَهِيمَ فِيهِ فِي حَيَاتِهِ وَعِنْدَ مَوْتِهِ إِنَّمَا الْبَيْتُ بَيْتُكَ لَا يُنَازَعُ فِيهِ أَحَدٌ فَإِذَا قُضِيَ الْمَرْأَةُ عِدَّتُهَا مِنْ زَوْجِهَا كَانَتْ أُولَى بِبَيْتِهَا تَسْلُكٌ إِلَى أَيِّ الْمَسَالِكِ شَاءَتْ

That reached Umar, from his^{saww} words, and he said to his daughter Hafsa, 'Instruct Ayesha not to expose it regarding the mention of Ali^{asws} for he^{saww} loves him^{asws} during his^{saww} life and during his^{saww} expiry. But rather, the house is your house, no one can dispute you regarding it. So when the woman completes her waiting period from her husband, she would be foremost with her house. She can go to wherever she so desires to'.⁵⁷⁶

40- وَ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْكَاطِمِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْبَاقِرِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَمَا نَحْنُ عِنْدَ النَّبِيِّ ص وَ هُوَ يُجُودُ بِنَفْسِهِ وَ هُوَ مُسَجَّى بِثَوْبٍ مُلَاءٍ خَفِيفَةٍ عَلَى وَجْهِهِ فَمَكَتْ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ وَ نَحْنُ حَوْلَهُ نَبْزُ بَاكِ وَ مُسْتَرْجِعٍ إِذْ تَكَلَّمَ وَ قَالَ

And by the preceding chain, from Al-Kazim^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Al-Baqir^{asws} having said: 'Amir Al-Momineen^{asws} said: 'While we were in the presence of the Prophet^{saww} and he^{saww} was finding his (last) breath, covered by a light sheet upon his^{saww} face. He^{saww} remained for as long as Allah^{azwj} so Desired him^{saww} to remain, and we were around him^{saww} between crying and saying, 'We are from Allah^{azwj} and are returning to Him^{azwj}', when he^{saww} spoke and he^{saww} said:

ابْيَضَّتْ وُجُوهُهُ وَ اسْوَدَّتْ وُجُوهُهُ وَ سَعِدَ أَقْوَامٌ وَ شَقِيَ آخَرُونَ أَصْحَابُ الْكِسَاءِ الْخُمْسَةَ أَنَا سَيِّدُهُمْ وَ لَا فُخْرَ عِترَتِي أَهْلُ بَيْتِي السَّابِقُونَ الْمُفْرُتُونَ يَسْعُدُ مَنْ اتَّبَعَهُمْ وَ شَاقِبَهُمْ عَلَى دِينِي وَ دِينِ آبَائِي أُنْجِزَتْ وَعْدُكَ يَا رَبِّ إِلَى يَوْمِ الْقِيَامَةِ فِي أَهْلِ بَيْتِي

'Faces would be whitened and faces would be blackened, and a people would be fortunate and others wretched. The companions of the cloak are five, I^{saww} am their chief and there is no pride. The People^{asws} of my^{saww} Household are the preceding ones, the ones of Proximity. Fortunate is the one who follows them^{asws} and adheres with them^{asws} upon my^{saww} Religion and Religion of my^{saww} forefathers^{asws}. You^{azwj} Promise is to be fulfilled, O Lord^{azwj}, up to the Day of Qiyamah, regarding the People^{asws} of my^{saww} Household.

اسْوَدَّتْ وُجُوهُهُ أَقْوَامٌ وَرَدُّوا ظِلْمَاءَ مُظْمَنِينَ إِلَى نَارِ جَهَنَّمَ مَرْفُوقًا الثَّقَلَيْنِ الْأَوَّلِ الْأَعْظَمِ وَ آخَرُوهَا الثَّقَلَيْنِ الْأَصْغَرَ حِسَابُهُمْ عَلَى اللَّهِ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ وَ ثَالِثٌ وَ رَابِعٌ غَلَقَتِ الرَّهْمُونَ وَ اسْوَدَّتِ الْوُجُوهُ أَصْحَابُ الْأَمْوَالِ هَلَكَتْ الْأَحْزَابُ قَادَةُ الْأُمَّةِ بَعْضُهَا إِلَى بَعْضٍ فِي النَّارِ كِتَابٌ دَارِسٌ وَ بَابٌ مَهْجُورٌ وَ حُكْمٌ بَعِيرٌ عَلِمَ مَبْغِضٌ عَلِيٍّ وَ آلِ عَلِيٍّ فِي النَّارِ وَ مُحِبٌّ عَلِيٍّ وَ آلِ عَلِيٍّ فِي الْجَنَّةِ ثُمَّ سَكَتَ.

⁵⁷⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 39

Faces would be blackened and they will be returned thirsty, parched, to the Fire of Hell, tearing the first great weight, and delaying the other smaller weight. Their Reckoning is upon Allah^{azwj}. Every person is pledged with what it earns, and third and four, the pledges would be closed. And the faces of the owners of the wealth would be blackened. Destroyed are the allies guiding the community with each other in the Fire. A Book forgotten, fled from, and judgments without knowledge. Haters of Ali^{asws} and family^{asws} of Ali^{asws} would be in the Fire, and those who love Ali^{asws} and family of Ali^{asws} would be in the Paradise'. Then he^{saww} was silent'.⁵⁷⁷

41- كا، الكافي العدة عن أحمد بن محمد عن عبد الرحمن بن حماد وغيره عن حنان بن سدير الصيرفي قال سمعت أبا عبد الله ع يقول نعيث إلى النبي ص نفسه و هو صحيح ليس به وجع قال نزل به الروح الأمين فنأذى ع الصلاة جامعة و أمر المهاجرين و الأنصار بالسلاح فاجتمع الناس

Al Kafi – The number, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hammad and others, from Hanan Bin Sadeyr Al Sayrafi who said,

'I heard Abu Abdullah^{asws} saying: 'The news of death was given to the Prophet^{saww} himself^{saww} and he^{saww} was healthy, there wasn't any pain with him^{saww}. The Trustworthy Spirit descended with it. He^{saww} called for the congregational *Salat* and ordered the Emigrants and the Helpers with the weapons (to be ready). So the people gathered.

فصعد النبي فنعى إليهم نفسه ثم قال أذكر الله الولي من بعدي على أمتي ألا يرحمهم على جماعة المسلمين فأجل كبيرهم و رحم ضعيفهم و وقر عالهم و لم يضرهم فيديهم و لم يفرهم فيكفرهم و لم يعلق بابه دونهم فيأكل قوتهم ضعيفهم و لم يحزهم في يوثهم فيقطع نسل أمتي

The Prophet^{saww} ascended the Pulpit, and gave the news of death to them himself^{saww}, then said: 'I^{saww} remind and caution of Allah^{azwj} the ruler from after me^{saww} upon my^{saww} community, that he should be merciful upon the group of Muslims, honour their elders and be merciful to their young ones, and dignify their scholars, and do not harm them and humiliate them, and not to impoverish them so they would disbelieve, and not close his door from them so their strong ones would devour their weak ones, and not pain them in their campaigns, so the lineages of my^{saww} community would be cut off'.

ثم قال قد بلغت و نصحت فاشهدوا قال أبو عبد الله ع هذا آخر كلامي تكلم به رسول الله ص على منبره.

Then he^{saww} said: 'I^{saww} have delivered and advised, therefore, bear witness!' And Abu Abdullah^{asws} said: 'This is the last speech Rasool-Allah^{saww} spoke with upon his^{saww} Pulpit'.⁵⁷⁸

42- كا، الكافي محمد بن يحيى عن سلمة بن الخطيب عن سليمان بن سماعه الخزاعي عن علي بن إسماعيل عن عمرو بن أبي المقدام قال سمعت أبا جعفر ع يقول تدرون ما قوله لا يعصيتك في معروف قلت لا قال إن رسول الله ص قال لقاطمة ع إذا أتت فلا تخمشي علي وجهاً و لا ترخي علي شعراً و لا تنادي بالويل و لا تقيمي علي نائحة

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Suleyman bin Sama'at Al Khuzae, from Ali Bin Ismail, from Amro bin Abu Al Miqdam who said,

⁵⁷⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 40

⁵⁷⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 41

'I hear Abu Ja'far^{asws} saying: 'do you know what are His^{azwj} Words: ***nor disobey you in good (deeds). [60:12]?***' I said, 'No'. He^{asws} said: 'Rasool-Allah^{saww} said to (Syeda) Fatima^{asws}: 'When I^{saww} pass away, so neither scratch a face over me^{saww}, nor pull our hair over me^{saww}, nor call with the woe, nor establish (professional) lamenters over me^{saww}'.

قَالَ ثُمَّ قَالَ هَذَا الْمَعْرُوفُ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ.

He (the narrator) said, 'Then he^{asws} said: 'This is the good deed which Allah^{azwj} Mighty and Majestic Said''.⁵⁷⁹

43- فر، تفسیر فرات بن ابراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعْنَعًا عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ سَلْمَانَ الْفَارِسِيَّ رَضِيَ اللَّهُ عَنْهُ وَ هُوَ يَقُولُ لَمَّا أَنَّ مَرَضَ النَّبِيِّ ص الْمَرَضَةَ الَّتِي قَبِضَهُ اللَّهُ فِيهَا دَخَلْتُ فَحَلَسْتُ بَيْنَ يَدَيْهِ وَ دَخَلْتُ عَلَيْهِ فَاطِمَةُ الزَّهْرَاءُ ع فَلَمَّا رَأَتْ مَا بِهِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى فَاضَتْ دُمُوعُهَا عَلَى خَدَّيْهَا

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim bin Ubed transmitting from Abdullah Bin Abbas who said,

'I heard Salman Al-Farsi^{ra} and he^{ra} was saying: 'When the Prophet^{saww} was unwell with the illness in which Allah^{azwj} Caused him^{saww} to pass away, I^{ra} entered and sat down in front of him^{saww}, and (Syeda) Fatima Al-Zahra^{asws} entered. When she^{asws} saw what was with him^{saww}, the tears choked her^{ra} until her^{asws} tears flowed upon her^{asws} cheeks.

فَلَمَّا أَنْ رَأَاهَا رَسُولُ اللَّهِ ص قَالَ مَا يُنْكِيكَ يَا بُنَيَّةُ قَالَتْ وَ كَيْفَ لَا أَنْكِي وَ أَنَا أَرَى مَا بِكَ مِنَ الضَّعْفِ فَمَنْ لَنَا بَعْدَكَ يَا رَسُولَ اللَّهِ قَالَ لَهَا لَكُمْ اللَّهُ فَتَوَكَّلِي عَلَيْهِ وَ اصْبِرِي كَمَا صَبَرَ آبَاؤُكَ مِنَ الْأَنْبِيَاءِ وَ أُمَّهَاتُكَ مِنْ أَنْوَاجِهِمْ

When Rasool-Allah^{saww} saw her^{asws}, he^{saww} said: 'What makes you^{asws} cry, O daughter^{asws}? She^{asws} said: 'And How can I^{asws} not cry and I^{asws} see what weakness there is with you^{saww}, so who is for us^{asws} after you^{saww}, O Rasool-Allah^{saww}? He^{saww} said to her^{asws}: 'Allah^{azwj} is for you^{asws}, so rely upon Him^{azwj} and be patient just as your^{saww} forefathers^{asws} from the Prophets^{as} were patient and so were your^{asws} mothers from their^{as} wives.

يَا فَاطِمَةُ أَوْ مَا عَلِمْتِ أَنَّ اللَّهَ تَعَالَى اخْتَارَ أَبَاكَ فَجَعَلَهُ نَبِيًّا وَ بَعَثَهُ رَسُولًا ثُمَّ عَلَيَّا فَرَوَّجْتُكَ إِيَّاهُ وَ جَعَلَهُ وَصِيًّا فَهُوَ أَعْظَمُ النَّاسِ حَقًّا عَلَى الْمُسْلِمِينَ بَعْدَ أَبِيكَ وَ أَقْدَمُهُمْ سَلَامًا وَ أَعَزَّهُمْ خَطَرًا وَ أَجْلَهُمْ خُلُقًا وَ أَشَدَّهُمْ فِي اللَّهِ وَ فِيَّ غَضَبًا وَ أَشَجَعُهُمْ قَلْبًا وَ أَنْبَتُهُمْ وَ أَرْزَطُهُمْ حَاشًا وَ أَسَخَاهُمْ كَفًّا

O Fatima^{asws}! Or don't you^{asws} know that Allah^{azwj} the Exalted Chose your^{asws} father^{saww} and Made him^{saww} a Prophet^{saww} and Sent him^{saww} as a Rasool^{saww}. Then Ali^{asws}. He^{azwj} Married you^{asws} to him^{asws} and Made him^{asws} a successor^{asws}. Thus he^{asws} is the greatest of the people of rights over the Muslims after your^{asws} father^{saww}, and their ancient one of them in being peaceful, and their dearest in importance, and their most beautiful in manners, and their most severe regarding Allah^{azwj} and regarding me^{saww} in anger, and their bravest in heart, and their firmest and tightest in calmness, and their most generous in palm (giving).

فَفَرَحْتُ بِذَلِكَ الزَّهْرَاءُ ع فَرَحًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ص هَلْ سُرِرْتَ يَا بُنَيَّةُ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ لَقَدْ سَرَرْتَنِي وَ أَحَزَّتَنِي قَالَ كَذَلِكَ أُمُورُ الدُّنْيَا يَشُوبُ سُورُورُهَا حُزْرُهَا

⁵⁷⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 42

Al-Zahra^{asws} was happy with that with intense happiness. Rasool-Allah^{saww} said: 'Are you^{asws} cheered O daughter^{asws}?' She^{asws} said: 'Yes, O Rasool-Allah^{saww}! You^{saww} have cheered me^{asws} and aggrieved me^{asws}'. He^{saww} said: 'Like that are the affairs of the world, its happiness is contaminated with its grief'.

قَالَ أَفَلَا أَزِيدُكَ فِي زَوْجِكَ مِنْ مَزِيدِ الْخَيْرِ كُلِّهِ قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

He^{saww} said: 'Shall I^{saww} increase for you^{asws} regarding your^{asws} husband^{asws}, from the increased goodness, all of it?' She^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قَالَ إِنَّ عَلِيًّا أَوَّلُ مَنْ آمَنَ بِاللَّهِ وَهُوَ ابْنُ عَمِّ رَسُولِ اللَّهِ وَأَخُ الرَّسُولِ وَوَصِيُّ رَسُولِ اللَّهِ وَزَوْجُ بِنْتِ رَسُولِ اللَّهِ وَابْنَاهُ سِبْطُ رَسُولِ اللَّهِ وَعَمُّهُ سَيِّدُ الشُّهَدَاءِ عَمُّ رَسُولِ اللَّهِ وَأَخُوهُ جَعْفَرُ الطَّيَّارِ فِي الْجَنَّةِ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ الْمُهَدِّدِيُّ الَّذِي يُصَلِّي عِيسَى خَلْفَهُ مِنْكَ وَمِنْهُ

He^{saww} said: 'Ali^{asws} is the first one to believe in Allah^{azwj}, and he^{asws} is a son^{asws} of an uncle^{as} of Rasool-Allah^{saww}, and brother of the Rasool^{saww}, and successor^{asws} of Rasool^{saww}, and husband of daughter^{asws} of Rasool-Allah^{saww}, and his^{asws} two sons^{asws} are grandsons^{asws} of Rasool-Allah^{saww}, and his^{asws} uncle^{asws} chief of the martyrs, uncle^{asws} of Rasool-Allah^{saww}, and his^{asws} brother Ja'far^{asws} is the flyer in the Paradise, son^{asws} of an uncle^{asws} of Rasool-Allah^{saww}. Al-Mahdi^{asws}, the one^{asws} Isa^{as} would be praying Salat behind him^{asws} is from you^{asws} and him^{asws}.

فَهَذِهِ يَا بَنِيَّ حِصَالٌ لَمْ يُعْطَهَا أَحَدٌ قَبْلَهُ وَلَا أَحَدٌ بَعْدَهُ يَا بَنِي هَلْ سَرَرْتُكَ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ أَوْ لَا أَزِيدُكَ مَزِيدَ الْخَيْرِ كُلِّهِ قَالَتْ بَلَى

So these, O daughter^{asws}, are qualities no one before him^{asws} has been Given, nor will anyone after him^{asws}. O my^{saww} daughter^{asws}! Shall I^{saww} cheer you^{asws}? She^{asws} said: 'Yes, O Rasool-Allah^{saww}! He^{saww} said: 'Or, and shall I^{saww} increase for you^{asws} the increased goodness, all of it?' She^{asws} said: 'Yes'.

قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ قِسْمَيْنِ فَجَعَلَنِي وَ زَوْجَكَ فِي أَحْسَنِهَا قِسْمًا وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ثُمَّ جَعَلَ الْإِنْسَانَ ثَلَاثًا فَجَعَلَنِي وَ زَوْجَكَ فِي أَحْسَنِهَا ثَلَاثًا وَ ذَلِكَ قَوْلُهُ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فِي جَنَّاتِ النَّعِيمِ.

He^{saww} said: 'Allah^{azwj} the Exalted Created the creatures into two divisions and Made me^{saww} and your^{asws} husband in the better of the two division, and that is the Words of the Mighty and Majestic: **So the companions of the right hand - what are the companions of the right hand?** [56:8]. Then He^{azwj} Made the two to be third and Made me^{saww} and your^{asws} husband to be in the best of these thirds, and that is His^{azwj} Word: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11] In the Blissful Gardens [56:12]**'⁵⁸⁰.

44- أَقُولُ وَجَدْتُ فِي كِتَابِ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمٍ قَالَ: إِنِّي لَعِنْدَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي بَيْتِهِ وَ عِنْدَهُ رَهْطٌ مِنَ الشَّيْخَةِ فَذَكَرُوا رَسُولَ اللَّهِ ص وَ مَوْتَهُ فَبَكَى ابْنُ عَبَّاسٍ وَ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْإِثْنَيْنِ وَ هُوَ الْيَوْمُ الَّذِي قُبِضَ فِيهِ وَ حَوْلَهُ أَهْلُ بَيْتِهِ وَ ثَلَاثُونَ رَجُلًا مِنْ أَصْحَابِهِ ابْتَوَى بِكِتَابٍ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدِي وَ لَا تَحْتَلِفُوا بَعْدِي

⁵⁸⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 43

I (Majlisi) am saying, 'I found in the book of Suleym Bin Qays, from Aban Bin Abu Ayyash, from Suleym who said,

'I was in the presence of Abdullah Bin Abbas in his house, and with him was a group from the Shias. He said, 'He mentioned Rasool-Allah^{saww} and his^{saww} passing away (martyrdom), so Ibn Abbas wept and said, 'Rasool-Allah^{saww} said on the Day of Monday – and it was the day in which he^{saww} passed away –and around him^{asws} were the People^{asws} of his^{saww} Household and thirty men from his^{saww} companions: 'Bring to me^{saww} a 'shoulder bone' so that I^{saww} may write for you all in it, a writing so that you will never go astray after me^{saww} and will never disagree (between yourselves) after me^{saww}.'

فَقَالَ رَجُلٌ مِنْهُمْ إِنَّ رَسُولَ اللَّهِ يَهْجُرُ فَعَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ إِنِّي لَأَرَاكُمْ تَخْتَلِفُونَ وَ أَنَا حَيٌّ فَكَيْفَ بَعْدَ مَوْتِي فَتَرَكَ الْكَيْفَ

But the Pharaoh of the community (Umar) prevented it. He said, 'Surely Rasool-Allah^{saww} is out of his^{saww} mind (delirious)' So Rasool-Allah^{saww} got angry and said: 'I^{saww} am looking at you opposing me^{saww} while I^{saww} am still alive, so how will it be after my^{saww} passing away?' He^{saww} left the shoulder bone'.

قَالَ سَلِيمٌ ثُمَّ أَقْبَلَ عَلَيَّ ابْنُ عَبَّاسٍ فَقَالَ يَا سَلِيمُ لَوْ لَا مَا قَالَ ذَلِكَ الرَّجُلُ لَكُنْتُ لَنَا كِتَابًا لَا يَضِلُّ أَحَدٌ وَ لَا يَخْتَلِفُ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ وَ مِنْ ذَلِكَ الرَّجُلُ فَقَالَ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ

Sulaym said, 'Then I addressed Ibn Abbas, so he said, 'O Sulaym, Had the man not said that, he^{saww} would have written for us a writing (as a result of which) no one would have gone astray nor differed'. A man from the group said, 'And who was that man?' He said, 'There is no way to that (naming him as Umar)'.

فَخَلَوْتُ بِابْنِ عَبَّاسٍ بَعْدَ مَا قَامَ الْقَوْمُ فَقَالَ هُوَ عُمَرُ فَقُلْتُ قَدْ صَدَقْتَ قَدْ سَمِعْتُ عَلِيًّا ع وَ سَلْمَانَ وَ أَبَا ذَرٍّ وَ الْمِقْدَادَ يَقُولُونَ إِنَّهُ عُمَرُ قَالَ يَا سَلِيمُ أَكُنْتُمْ إِلَّا مِمَّنْ تَتَّقِي بِهِ مِنْ إِخْوَانِكَ فَإِنَّ قُلُوبَ هَذِهِ الْأُمَّةِ أُشْرِيتْ حُبَّ هَذَيْنِ الرَّجُلَيْنِ كَمَا أُشْرِيتْ قُلُوبُ بَنِي إِسْرَائِيلَ حُبَّ الْعِجْلِ وَ السَّامِرِيِّ.

I was alone with Ibn Abbas after the group had left, so he said, 'He was Umar'. I said, 'You have spoken the truth, I have heard Ali^{asws}, and Salman^{ra}, and Abu Zarr^{ra}, and Al-Miqdad^{ra} all saying that he was Umar'. He said, 'Sulaym, conceal it except from the one who is reliable from among your brothers, for the hearts of this community have drunk from the love of these two men (Abu Bakr and Umar) just as the hearts of the children of Israel had drunk the love of the calf and Al-Samiri^{la}'.⁵⁸¹

45- وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ أَبِي بَانٍ عَنْ سَلِيمٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ أَسْرَ إِلَيَّ رَسُولُ اللَّهِ ص يَوْمَ تُوُفِّيَ وَ قَدْ أَسْنَدْتُهُ إِلَى صَدْرِي وَ رَأْسُهُ عِنْدَ أُذُنِي وَ قَدْ أَصْغَتِ الْمَرْأَتَانِ لِتَسْمَعَا الْكَلَامَ

And from the mentioned book, from Aban, from Suleym who said, 'I heard Ali^{asws} saying: 'Rasool-Allah^{saww} divulged secrets to me^{asws} on the day he^{saww} expired and I^{asws} had cushioned him^{saww} to my^{asws} chest, and his^{saww} head was upon my ears and the two women (Ayesha and Hafsa) hearkened to listened the speech.

⁵⁸¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 44

فَقَالَ رَسُولُ اللَّهِ ﷺ سُدَّ مَسَامِعُهُمَا ثُمَّ قَالَ يَا عَلِيُّ أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ أَ تَدْرِي مَنْ هُمْ
فُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

Rasool-Allah ^{saww} said: 'O Allah ^{azwj}! Block their ears!' Then he ^{saww} said: 'O Ali ^{asws}! What is your ^{asws} view of the Words of Allah ^{azwj} the Exalted: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**? Do you ^{asws} know who they are?' I ^{asws} said: 'Allah ^{azwj} and His ^{azwj} Rasool ^{saww} are more knowing'.

قَالَ فَإِنَّهُمْ شِيعَتُنَا وَ أَنْصَارُكَ وَ مُوْعِدِي وَ مُوْعِدُهُمُ الْخَوْضُ يَوْمَ الْقِيَامَةِ إِذَا جَنَّتِ الْأُمَمُ عَلَى رُكْبِهَا وَ بَدَأَ لِلَّهِ فِي عَرْضِ خَلْقِهِ فَيَدْعُوكَ وَ شِيعَتَكَ
فَتَجِئُونِي غُرًّا مُحَجَّلِينَ شِبَاعاً مَرُويِينَ

He ^{saww} said: 'They are our ^{asws} Shias and your ^{asws} helpers, and my ^{saww} appointment with them is at the Fountain on the Day of Qiyamah, then the communities would be kneeling upon their knees and Allah ^{azwj} would Begin in the display of His ^{azwj} creatures, and He ^{azwj} will Call you ^{asws} and your ^{asws} Shias, and they will be coming resplendent (of faces), satiated, saturated.

يَا عَلِيُّ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ فَهُمْ الْيَهُودُ وَ بَنُو أُمَيَّةَ وَ شِيعَتُهُمْ يُبْعَثُونَ يَوْمَ
الْقِيَامَةِ أَشْقِيَاءَ جِيَاعاً عَطَاشاً مُسْوَدَّاً وَجُوهَهُمْ.

O Ali ^{asws}! **Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]**. So, they are the Jews, and the clan of Umayya and their adherents. They will be Resurrected on the Day of Qiyamah as wretched, hungry, thirsty, their faces blackened".⁵⁸²

46- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن جعفر بن محمد بن رباح الأشجعي عن عباد بن يعقوب الأسدي عن إبراهيم بن محمد بن أبي الرؤاس الحنفي عن عدي بن زيد الهجري عن أبي خالد الواسطي قال إبراهيم بن محمد فلقيت أبا خالد عمرو بن خالد فحدثني عن زيد بن علي عن أبيه عن جده عن علي بن أبي طالب ع قال: كنت عند رسول الله ص في مرضه الذي قبض فيه فكان رأسه في حجري و العباس يذب عن وجه رسول الله ص

(The book) 'Al Amaali' of Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Bin Muhammad Bin Rabah Al Ashjaie, from Abbad Bin Yaquob Al Asady, from Ibrahim Bin Muhammad Bin Abu Al Rawas Al Khas'amy, from Aday Bin Zayd Al Hajry, from Abu Khalid Al Wasity, 'Ibrahim Bin Muhammad said, 'I met Abu Khalid Amro Bin Khalid and he narrated to me,

'From Zayd son of Ali (Bin Al-Husayn ^{asws}), from his father ^{asws}, from his ^{asws} grandfather Ali ^{asws} Bin Abu Talib ^{asws} having said: 'I ^{asws} was in the presence of Rasool-Allah ^{saww} during his ^{saww} illness in which he ^{saww} passed away, and his ^{saww} head was in my ^{asws} lap, and Al-Abbas was wiping (the perspiration) away from the face of Rasool-Allah ^{saww}.

فَأُعْجِمِي عَلَيْهِ إِعْمَاءَ ثُمَّ فَتَحَ عَيْنَيْهِ فَقَالَ يَا عَبَّاسُ يَا رَسُولَ اللَّهِ أَفَبَلَ وَصِيَّتِي وَ اضْمَنْ دِينِي وَ عِدَاتِي فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ أَنْتَ أَجْوَدُ مِنَ الرِّيحِ
الْمُرْسَلَةِ وَ لَيْسَ فِي مَالِي وَفَاءٌ لِدِينِكَ وَ عِدَاتِكَ

⁵⁸² Bihar Al Anwaar – V 22, The book of our Prophet ^{saww}, P 5 Ch 1 H 45

There was faintness upon him^{saww} with a fainting. Then he^{saww} opened his^{saww} eyes and said: 'O Abbas! O uncle of Rasool-Allah^{saww}! Accept my^{saww} bequest and responsibility of my^{saww} debts and my^{saww} promises'. Al-Abbas said, 'O Rasool-Allah^{saww}! You^{saww} are more generous than the flowing wind and there isn't in my wealth to fulfil your^{saww} debts and your^{saww} Promises'.

فَقَالَ النَّبِيُّ ص ذَلِكَ ثَلَاثًا يُعِيدُهُ عَلَيْهِ وَ الْعَبَّاسُ فِي كُلِّ ذَلِكَ يُجِيبُهُ بِمَا قَالَ أَوَّلَ مَرَّةٍ

The Prophet^{saww} said that thrice, repeating it to him, and Al-Abbas, during all that, was answering him^{saww} with what he said the first time.

قَالَ فَقَالَ النَّبِيُّ لَا أَقُولُ لَهَا لِمَنْ يَقْبَلُهَا وَلَا يَقُولُ يَا عَبَّاسُ مِثْلَ مَقَالَتِكَ فَقَالَ يَا عَلِيُّ أَقْبَلْ وَصِيَّتِي وَ اضْمَنْ دِينِي وَ عِدَائِي

He^{asws} said: 'The Prophet^{saww} said: 'I^{saww} shall be saying it to the one who will accept it and will not be saying, O Abbas, like your words'. He^{saww} said: 'O Ali^{asws}! Accept my^{saww} bequest and responsibility of my^{saww} debts and my^{saww} promises.

قَالَ فَخَنَفْتَنِي الْعَبْرَةَ وَ ارْتَجَّ حَسَدِي وَ نَظَرْتُ إِلَى رَأْسِ رَسُولِ اللَّهِ ص يَذْهَبُ وَ يَجِيءُ فِي حَجْرِي فَقَطَرَتْ دُمُوعِي عَلَى وَجْهِهِ وَ لَمْ أَقْدِرْ أَنْ أُجِيبَهُ ثُمَّ نَبَّيْ فَقَالَ يَا عَلِيُّ أَقْبَلْ وَصِيَّتِي وَ اضْمَنْ دِينِي وَ عِدَائِي

He^{asws} said: 'The tears choked me^{asws} and my^{asws} body shook, and I^{asws} looked at the head of Rasool-Allah^{saww}, going and coming (waking up intermittently) in my^{asws} lap, and my^{asws} tears dropped upon his^{saww} face, and I^{asws} was not able upon answering him^{saww}. Then he^{saww} said it for a second time, said: 'O Ali^{asws}! Accept my^{saww} bequest and responsibility of my^{saww} debts and my^{saww} promises'.

قَالَ قُلْتُ نَعَمْ يَا عَلِيُّ قَالَ أَجَلَسَنِي فَأَجْلَسْتُهُ فَكَانَ ظَهْرُهُ فِي صَدْرِي فَقَالَ يَا عَلِيُّ أَنْتَ أَجِي فِي الدُّنْيَا وَ الْآخِرَةِ وَ وَصِيَّتِي وَ خَلِيفَتِي فِي أَهْلِي

He^{asws} said: 'I^{asws} said: 'Yes, may my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}. He^{saww} said: 'Sit me^{saww} up'. So, I^{asws} sat him^{saww} up, and his^{saww} back was in my^{asws} chest. He^{saww} said: 'O Ali^{asws}! You^{asws} are my^{saww} brother^{asws} in the world and the Hereafter, and my^{saww} successor^{asws}, and my^{saww} Caliph among my^{saww} family'.

ثُمَّ قَالَ يَا بِلَالُ هَلُمَّ سَيْفِي وَ دِرْعِي وَ بَغْلَتِي وَ سَرَجَهَا وَ لِحَامَهَا وَ مِنْطَقَتِي الَّتِي أَشَدُّهَا عَلَى دِرْعِي فَجَاءَ بِلَالٌ بِهَذِهِ الْأَشْيَاءِ فَوَقَفَ بِالْبَغْلَةِ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ يَا عَلِيُّ قُمْ فَاقْبِضْ

Then he^{saww} said: 'O Bilal! Bring my^{saww} sword, and my^{saww} armour, and my^{saww} mule and its saddle and its reins, and my^{saww} belt which I^{saww} used to tie upon my^{saww} armour'. Bilal came with these things and paused with the mule in front of Rasool-Allah^{saww}. He^{saww} said: 'O Ali^{asws}! Arise and take possession'.

قَالَ فَقُمْتُ وَ قَامَ الْعَبَّاسُ فَحَلَسَ مَكَانِي فَقُمْتُ فَقَبِضْتُ ذَلِكَ فَقَالَ انْطَلِقْ بِهِ إِلَى مَنْزِلِكَ فَانْطَلَقْتُ ثُمَّ جِئْتُ فَقُمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص قَائِمًا فَنَظَرَ إِلَيَّ ثُمَّ عَمَدَ إِلَى خَاتَمِهِ فَتَرَعَهُ ثُمَّ دَفَعَهُ إِلَيَّ فَقَالَ هَاكَ يَا عَلِيُّ هَذَا لَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْبَيْتُ غَاصٌّ مِنْ بَنِي هَاشِمٍ وَ الْمُسْلِمِينَ

He^{asws} said: 'I^{asws} stood up, and Al Abbas stood up and sat it my^{asws} place. I^{asws} took possession of that. He^{saww} said: 'Go with it to your^{asws} house'. I^{asws} went, then came back and

stood in front of Rasool-Allah^{saww}. He^{saww} looked at me^{asws} then deliberated to his^{saww} ring and handed it to me^{asws} and said: 'Here, O Ali^{asws}, this is for you^{asws} in the world and the Hereafter', and the house was full from the clan of Hashim^{as} and the Muslims.

فَقَالَ يَا بَنِي هَاشِمٍ يَا مَعْشَرَ الْمُسْلِمِينَ لَا تُخَالِفُوا عَلِيًّا فَتَضِلُّوا وَلَا تَحْسُدُوهُ فَتَكْفُرُوا يَا عَبَّاسُ فَمِنْ مَكَانٍ عَلَيَّ فَقَالَ تُقِيمُ الشَّيْخَ وَتُجْلِسُ الْغُلَامَ فَأَعَادَهَا عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَقَامَ الْعَبَّاسُ فَتَهَضَّنَ مُعْضَبًا وَحَلَسْتُ مَكَانِي

He^{asws} said: 'O clan of Hashim^{as}! O community of the Muslims! Do not oppose Ali^{asws} for you will stray, and do not envy him^{asws}, you will be committing Kufr. O Abbas! Stand from the place of Ali^{asws}'. He said, 'You^{saww} telling the old man to stand and the boy to sit down?' He^{saww} repeated it three times to him. Al Abbas arose standing up angrily and I^{asws} sat in my^{asws} place.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَبَّاسُ يَا عَمَّ رَسُولُ اللَّهِ لَا أَخْرِجْ مِنَ الدُّنْيَا وَأَنَا سَاحِطٌ عَلَيْكَ فَيُدْجِلُكَ سَخِطِي عَلَيْكَ النَّارُ فَرَجَعَ فَحَلَسَ.

Rasool-Allah^{saww} said: 'O Abbas! O uncle of Rasool-Allah^{saww}! I^{saww} have yet to exit from the world and I^{saww} am enraged at you. My^{saww} anger upon you would cause you to enter the Fire'. He returned and sat down''.

كشَف، كَشَفَ الغَمَّةَ عَنْ عَلِيٍّ ع مِثْلُهُ إِلَى قَوْلِهِ فَتَكْفُرُوا.

(The book) 'Kashf Al-Ghumma' – From Ali^{asws} similar to it up to his^{saww} words: 'you will be committing Kufr''.

ثُمَّ قَالَ وَ عَنْ ثُمَامَةَ مِنْ حَدِيثٍ آخَرَ فِي مَعْنَاهُ فَقَالَ يَا بِلَالُ اثْنِي بَوْلَدَيَّ الْحُسَيْنَ وَ الْحُسَيْنَ فَانْطَلَقَ فَجَاءَ بِهِمَا فَأَسْنَدَهُمَا إِلَى صَدْرِهِ فَجَعَلَ يَشْمُهُمَا قَالَ عَلِيٌّ ع فَطَلَنْتُ أَنََّّهُمَا قَدْ غَمَّاهُ أَيَّ أَكْرَبَاهُ فَذَهَبْتُ لِأَوْخَرُهَا عَنْهُ

Then he said, 'From Sumama from another Hadeeth in its meaning: 'He^{saww} said: 'O Bilal! Bring my^{saww} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}. He went and came with them^{asws} and cushioned them upon his^{saww} chest. He^{saww} went on to smell them^{asws}. Ali^{asws} said: 'I^{asws} thought they^{asws} had fainted him^{saww}, i.e. disliked it, so I^{asws} went to take them^{asws} away from him^{saww}.

فَقَالَ دَعُهُمَا يَشْمَانِي وَ أَشْمُهُمَا وَ يَتَرَوَّدَا مِنِّي وَ أَتَرَوَّدُ مِنْهُمَا فَسَيَلِقَانِي مِنْ بَعْدِي زِلْزَالًا وَ أَمْرًا غَضَالًا فَلَعَنَ اللَّهُ مَنْ يَحِفُّهُمَا اللَّهُمَّ إِنِّي أَسْتَوْدِعُكُمَا وَ صَالِحَ الْمُؤْمِنِينَ.

He^{saww} said: 'Leave them to smell me^{saww} and I^{saww} to smell them^{asws}, and they^{asws} to provide from me^{saww} and I^{saww} to provide from them^{asws}. They^{asws} will be facing incurable illness and a mighty matter from after me^{saww}. So, may Allah^{azwj} Curse the one who frightens them^{asws}. O Allah^{azwj}! I^{saww} entrust them to You^{azwj}, and the righteous Momineen''.⁵⁸³

⁵⁸³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 46

47- ما، الأماالي للشيخ الطوسي جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ بْنِ زَائِدَةَ عَنْ أَبِي الْحَارُودِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع وَ عَنْ زَيْدِ بْنِ عَلِيٍّ كِلَيْهِمَا عَنْ أَبِيهِمَا عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَمَّا تَقَلَّ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي فُضِضَ فِيهِ كَانَ رَأْسُهُ فِي حَجَرِي وَ الْبَيْتُ مَلُؤُ مِنْ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ الْعَبَّاسُ بَيْنَ يَدَيْهِ يَذُبُّ عَنْهُ بِطَرْفِ رِدَائِهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Ja'far al Razaz, from Ayoub Bin Nuh, from Muhammad Bin Saeed Bin Azida, from Abu Al Jaroud,

'From Muhammad^{asws} Bin Ali^{asws}, and from Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), both of them^{asws} from their^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'When Rasool-Allah^{saww} worsened in his^{saww} illness in which he^{saww} passed away, his^{saww} head was in my^{asws} lap and the house was filled from his^{saww} companions, from the Emigrants, and the Helpers; and Al-Abbas was in front of him^{saww} wiping (perspiration) from his^{saww} face with an end of his cloak.

فَجَعَلَ رَسُولُ اللَّهِ ص يُغَمِّي عَلَيْهِ سَاعَةً وَ يُفِيقُ سَاعَةً ثُمَّ وَجَدَ حِفًّا فَأَقْبَلَ عَلَى الْعَبَّاسِ فَقَالَ يَا عَبَّاسُ يَا عَمَّ النَّبِيِّ أَقْبَلْ وَصِيَّتِي فِي أَهْلِي وَ فِي أَزْوَاجِي وَ أَقْضِ دَيْنِي وَ أَجْزِ عِدَائِي وَ أَتْرُكْ دِمَّتِي

Rasool-Allah^{saww} went on closing his^{saww} eyes for a while and waking up for a while. Then he^{saww} found lightness and faced towards Al-Abbas and said: 'O Abbas! O uncle of the Prophet^{saww}! Accept my^{saww} bequest regarding my^{saww} family, and regarding my^{saww} wives, and pay off my^{saww} debts, and fulfil my^{saww} promises, and free me^{saww} from my^{saww} responsibilities'.

فَقَالَ الْعَبَّاسُ يَا نَبِيَّ اللَّهِ أَنَا شَيْخٌ ذُو عِيَالٍ كَثِيرٍ غَيْرِ ذِي مَالٍ مَمْدُودٍ وَ أَنْتَ أَجُودُ مِنَ السَّحَابِ الْهَاطِلِ وَ الرِّيحِ الْمُرْسَلَةِ فَلَوْ صَرَفْتَ ذَلِكَ عَنِّي إِلَى مَنْ هُوَ أَطْوَقُ لَهُ مِنِّي

Al-Abbas said, 'O Prophet^{saww} of Allah^{azwj}! I am an old man with a lot of dependants, not being with extensive wealth, and you^{saww} are more generous than the laden cloud and the blowing wind, if you^{saww} could turn that away from me to someone who is more enduring for it than I am.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا إِنِّي سَأُعْطِيهَا مَنْ يَأْخُذُهَا بِحَقِّهَا وَ مَنْ لَا يَقُولُ مِثْلَ مَا تَقُولُ يَا عَلِيُّ هَاكِهَا خَالِصَةً لَا يُحَاقُّكَ أَحَدٌ يَا عَلِيُّ أَقْبَلْ وَصِيَّتِي وَ أَجْزِ مَوَاعِيدِي وَ أَذْ دَيْنِي يَا عَلِيُّ اخْلُفْنِي فِي أَهْلِي وَ بَلِّغْ عَنِّي مِنْ بَعْدِي

Rasool-Allah^{saww} said: 'But I^{saww} shall give it to one who will take it with its right, and one who will not be saying like what you said. O Ali^{asws}! Here it is purely for you^{asws}, no one should dispute you^{asws}. O Ali^{asws}! Accept my^{saww} bequest and fulfil my^{saww} promises, and pay back my^{saww} debts. O Ali^{asws}! Be my^{saww} Caliph regarding my^{saww} family and deliver on my^{saww} behalf from after me^{saww}.

قَالَ عَلِيُّ ع لَمَّا نَعَى إِلَيَّ نَفْسَهُ رَحَفَ فُؤَادِي وَ أَتَقَيَّ عَلَى لِقَائِهِ الْبُكَاءُ فَلَمْ أَقْدِرْ أَنْ أَجِيبَهُ بِشَيْءٍ ثُمَّ عَادَ لِقَوْلِهِ فَقَالَ يَا عَلِيُّ أَوْ تَقْبَلْ وَصِيَّتِي

Ali^{asws} said: When he^{saww} gave me^{asws} the news of his^{saww} own expiry, my heart palpitated and I^{asws} was thrown into the crying to his^{saww} words, and I^{asws} was not able to answer

him^{saww} anything. Then he^{saww} repeated his^{saww} words. He^{saww} said: 'O Ali^{asws}! Will you^{asws} accept my^{saww} bequest?'

قَالَ فَمَنْتُ وَ قَدْ خَنَفْتَنِي الْعَبْرَةُ وَ لَمْ أَكْذُ أَنْ أُبَيِّنْ نَعْمَ يَا رَسُولَ اللَّهِ فَقَالَ ص يَا بِلَالُ ابْنِي بِسَوَادِي ابْنِي بِذِي الْفَقَارِ وَ دِرْعِي ذَاتِ الْفُصُولِ ابْنِي بِمَغْفَرِي ذِي الْجَبِينِ وَ رَايَتِي الْعُقَابِ ابْنِي بِالْعَنْزَةِ وَ الْمَمْشُوقِ فَأَتَى بِلَالٌ بِذَلِكَ كُلِّهِ إِلَّا دِرْعَهُ كَانَتْ يَوْمَعِدٍ مُرْتَهَنَةً

He^{asws} said: 'I^{asws} said, and the tears had choked me^{asws}, and I^{asws} did not want to show it: 'Yes, O Rasool-Allah^{saww}'. He^{saww} said: 'O Bilal! Bring me^{saww} my^{saww} black clothes, come to me^{saww} with Zulfiqar, and my^{saww} armour 'Zat Al Fusool', come to me^{saww} with my^{saww} helmet 'Zil Jabeen', and my^{saww} flag 'Al Uqab', and the goat and the sheep'. Bilal came with that, all of it except his^{saww} armour which had been pawned, on that day.

ثُمَّ قَالَ ابْنِي بِالْمُرْتَجِزِ وَ الْعُضْبَاءِ ابْنِي بِالْيَعْفُورِ وَ الدُّلدُلِ فَأَتَى بِهَا فَوَقَفَهَا بِالبَابِ ثُمَّ قَالَ ابْنِي بِالْأُخْمِيَّةِ وَ السَّحَابِ فَأَتَى بِحِمَا فَلَمْ يَزَلْ يَدْعُو بِشَيْءٍ شَيْءٍ فَافْتَقَدَ عَصَابَةً كَانَ يَشُدُّ بِهَا بَطْنَهُ فِي الْحَرْبِ فَطَلَبَهَا فَأَتَى بِهَا وَ الْبَيْتُ غَاصُّ يَوْمَعِدٍ بِمَنْ فِيهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then he^{saww} come to me^{saww} with 'Al Murtajiz' and 'Al Azba'a' (horses), come to me^{saww} with 'Al Yafour' and 'Al Duldul' (donkeys). He came with these and paused at the door. Then he^{saww} said: 'Come to me^{saww} with 'Al Lat'hamiya' and 'Al Sahaab' (turbans). He came with these. He^{saww} did not cease to call with thing by thing. He^{saww} missed a belt he^{saww} used to tie upon his^{saww} belly during the war and sought it. He^{saww} was brought it, and the house was filled with the ones in it, from the Emigrants and the Helpers.

ثُمَّ قَالَ يَا عَلِيُّ ثُمَّ فَاقْبِضْ هَذَا وَ مَدَّ إِصْبَعَهُ وَ قَالَ فِي حَيَاتِي مَيِّ وَ شَهَادَةِ مَنْ فِي الْبَيْتِ لِكَيْلَا يُنَازِعَكَ أَحَدٌ مِنْ بَعْدِي فَمَنْتُ وَ مَا أَكَاذُ أَمْشِي عَلَى قَدَمٍ حَتَّى اسْتَوْدَعْتُ ذَلِكَ جَمِيعاً مَنْزِلِ

Then he^{saww} said: 'O Ali^{asws}! Stand and take possession of this', and extended his^{saww} finger and said: 'During my^{saww} lifetime, from me^{saww}, the ones in the house would witness lest someone contends you from after me^{saww}. I^{asws} stood up and almost could not walk upon the feet until I^{asws} deposited all that in my^{asws} house.

فَقَالَ يَا عَلِيُّ أَجْلِسْنِي فَأَجْلَسْنَاهُ وَ أَسْنَدْنَاهُ إِلَى صَدْرِي قَالَ عَلِيُّ ع فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص وَ إِنَّ رَأْسَهُ لَيُثْقَلُ ضَعْفًا وَ هُوَ يَقُولُ يَسْمَعُ أَقْصَى أَهْلِ الْبَيْتِ وَ أَذْنَاهُمْ إِنَّ أَحْيَ وَ وَصِيَّ وَ وَزِيرِي وَ خَلِيفَتِي فِي أَهْلِي عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْضِي دِينِي وَ يُنْجِزُ مَوْعِدِي

He^{saww} said: 'O Ali^{asws}! Sit me^{asws} up!' I^{asws} sat him^{saww} upright and cushioned him^{saww} to my^{asws} chest'. Ali^{asws} said: 'And I^{asws} saw Rasool-Allah^{saww} and his^{saww} head was heavy out of weakness, and he^{saww} was saying, the far ones of people of the house and their near ones heard: 'My^{saww} brother, and my^{saww} successor, and my^{saww} Vizier, and my^{saww} Caliph among my^{saww} family is Ali^{asws} Bin Abu Talib^{asws}. He^{asws} will pay off my^{saww} debts, and fulfil my^{saww} promises.

يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ لَا تُبْغِضُوا عَلِيًّا وَ لَا تُخَالِفُوا عَنْ أَمْرِهِ فَتَضِلُّوا وَ لَا تَحْسُدُوهُ وَ تَزْعُبُوا عَنْهُ فَتَكْفُرُوا أَصْغَعْنِي يَا عَلِيُّ فَأَصْحَعْتُهُ

O clan of Hashim^{asws}! O clan of Abdul Muttalib^{asws}! Do not hate Ali^{asws}, nor oppose him^{asws} about his^{asws} command for you will stray, nor envy him^{asws} and turn away from him^{saww}, for you will be committing Kufr. Make me^{saww} lie down, O Ali^{asws}! I^{asws} laid him^{saww} down.

فَقَالَ يَا بِلَالُ ابْنِي بِوَلَدَيَّ الْحَسَنَ وَ الْحُسَيْنَ فَانْطَلِقْ فَجَاءَ بِهِمَا فَأَسْنَدَهُمَا إِلَى صَدْرِهِ فَجَعَلَ يَشْمُهُمَا

He^{saww} said: 'O Bilal! Come to me^{saww} with my^{saww} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}. He went and came with them^{asws}, and held them to his^{saww} chest, and he^{saww} went on to smell them^{asws}.

قَالَ عَلِيٌّ عَ فَطَنْتُ أَنْتَهُمَا قَدْ عَمَّاهُ قَالَ أَبُو الْجَارُودِ يَعْنِي أَكْرَبَاهُ فَذَهَبَتْ لِأَخَذَهُمَا عَنْهُ فَقَالَ دَعُهُمَا يَا عَلِيُّ يَسْمَانِي وَ أَسْمَهُمَا وَ يَتَرَوَّدَا مِنِّي وَ أَنْزَوْدَ مِنْهُمَا فَسَيَلَفَيَانِ مِنْ بَعْدِي زُلْزَالًا وَ أَمْرًا غَضَالًا فَلَعَنَ اللَّهُ مَنْ يُحْيِيهِمَا اللَّهُمَّ إِنِّي أَسْتَوْدِعُكُمَا وَ صَالِحِ الْمُؤْمِنِينَ.

Ali^{asws} said: 'I^{asws} thought they^{asws} had fainted him^{saww}'. Abu Al-Jaroud said, 'It means 'Distressed him^{saww}'. 'So I^{asws} went to take them^{asws} away from him^{saww}. He^{saww} said: 'Leave them, O Ali^{asws}! They can smell me^{saww} and I^{saww} can smell them^{asws}, and they^{asws} can be provided from me^{saww} and I^{saww} provided from them^{asws}, for they will be facing from after me^{saww}, incurable illness and a chronic matter. May Allah^{azwj} Curse the one who frightens them. O Allah^{azwj}! I^{saww} am entrusting them^{asws} to You^{azwj} and the righteous Momineen''.⁵⁸⁴

48- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن فضال عن محمد بن الفضل بن مختار الباقي عن أبيه عن الحكم بن ظهير عن الثماللي عن القاسم بن عوف عن أبي الطفيل عن سلمان الفارسي رحمه الله قال: دخلت على رسول الله ص في مرضه الذي قبض فيه فجلست بين يديه و سأله عما يجد و فتمت لإخراج فقال لي اجلس يا سلمان فسيشبهك الله عز و جل أمراً إنه لمن خير الأمور

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad B in Feyruz Bin Giyas Al Jallab at the gate of gates, from Muhammad Bin Al Fazl Bin Mukhtar Al Baby, from his father, from Al Hakam Bin Zuheyr, from Al Sumalo, from Al Qasim Bin Awf, from Abu Al Tufayl,

'From Salman Al-Farsi^{ra} having said, 'I entered to see Rasool-Allah^{saww} during his^{saww} illness in which he^{saww} passed away, and I^{ra} sat down in front of him^{saww}, and I^{ra} asked him^{saww} about what he^{saww} was finding (how he^{saww} was), and (then) I^{ra} stood up in order to exit. He^{saww} said to me^{ra}: 'Be seated O Salman^{ra}, for Allah^{azwj} Mighty and Majestic will Show you^{ra} a matter which his from the best of the matters'.

فَجَلَسْتُ فَبَيْنَا أَنَا كَذَلِكَ إِذْ دَخَلَ رَجُلٌ مِنْ أَهْلِ بَيْتِهِ وَ رَجُلٌ مِنْ أَصْحَابِهِ وَ دَخَلْتُ فَاطِمَةُ ابْنَتُهُ فِيمَنْ دَخَلَ فَلَمَّا رَأَتْ مَا بِرَسُولِ اللَّهِ ص مِنَ الضَّعْفِ خَنَقَتْهَا الْعَبْرَةُ حَتَّى فَاضَ دَمْعُهَا عَلَى خَدَّهَا

I^{ra} sat down. While I^{ra} was like that when a man from his^{saww} family members and a man from his^{saww} companions entered, and his^{saww} daughter^{asws} Fatima^{asws} entered among the ones who entered. When she^{asws} saw what weakness there was with Rasool-Allah^{saww}, the tears choked her^{ra} until her^{asws} tears flowed on her^{asws} face.

فَأَبْصَرَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ مَا يُبْكِيكِ يَا بِنْتِ أَفَرَأَى اللَّهُ عَيْنَكَ وَ لَا أَنْكَاهَا قَالَتْ وَ كَيْفَ لَا أَبْكِي وَ أَنَا أَرَى مَا بِكَ مِنَ الضَّعْفِ قَالَتْ لَهَا يَا فَاطِمَةُ تَوَكَّلِي عَلَى اللَّهِ وَ اصْبِرِي كَمَا صَبَرَ آبَاؤُكَ مِنَ الْأَنْبِيَاءِ وَ أُمَّهَاتُكَ أَرْوَاجُهُمْ أَلَا أَبْشُرُكِ يَا فَاطِمَةُ

Rasool-Allah^{saww} saw that and he^{saww} said: 'What makes you^{asws} cry, O daughter^{asws}? May Allah^{azwj} Delight your^{asws} eyes and not Make them cry!' She^{asws} said: 'And how can I^{asws} not

⁵⁸⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 47

cry and I^{asws} see what weakness there is with you^{saww}?’ He^{saww} said to her^{asws}: ‘Rely upon Allah^{azwj} and be patient just as your^{asws} forefathers from the Prophets^{as} and your foremothers from their^{as} wives did. Shall I^{saww} give you^{asws} glad tidings, O Fatima^{asws}?’

قَالَتْ بَلَى يَا نَبِيَّ اللَّهِ أَوْ قَالَتْ يَا أَبَتِ قَالَ أَمَا عَلِمْتَ أَنَّ اللَّهَ تَعَالَى اخْتَارَ أَبَاكَ فَجَعَلَهُ نَبِيًّا وَ بَعَثَهُ إِلَى كَافَّةِ الْخَلْقِ رَسُولًا ثُمَّ اخْتَارَ عَلِيًّا فَأَمَرَنِي فَرَجُحْتُكَ إِيَّاهُ وَ اخْتَذْتُهُ بِأَمْرِ رَبِّي وَزِيرًا وَ وَصِيًّا

She^{asws} said: ‘Yes, O Prophet^{saww} of Allah^{azwj}!’ Or she^{asws} said: ‘O father^{saww}!’ He^{saww} said: ‘Do you^{asws} not know that Allah^{azwj} the Exalted Chose your^{asws} father^{saww} and Made him^{saww} a Prophet^{saww}, and Sent him^{saww} to the entirety of the creatures as a Rasool^{saww}. Then He^{azwj} Chose Ali^{asws} and Commanded me^{saww} to marry you^{saww} to him^{asws}, and take him^{asws} by the Command of my^{saww} Lord^{azwj} as a Vizier and a successor^{asws}.

يَا فَاطِمَةُ إِنَّ عَلِيًّا أَكْثَمَ الْمُسْلِمِينَ عَلَى الْمُسْلِمِينَ بَعْدِي حَقًّا وَ أَقْدَمُهُمْ سَلَامًا وَ أَكْلَمُهُمْ عِلْمًا وَ أَثْبَتُهُمْ فِي الْمِيزَانِ قَدْرًا

O Fatima^{asws}! Surely Ali^{asws} is the Muslim with the greatest of rights over the Muslims after me^{saww}, and their most ancient one of peace, and most knowledgeable of them in knowledge, and their most forbearing in forbearance, and their most steadfast in the scale of worth’.

فَاسْتَبَشَّرَتْ فَاطِمَةُ ع فَأَقْبَلَ عَلَيْهَا رَسُولُ اللَّهِ ص فَقَالَ هَلْ سَرَرْتُكَ يَا فَاطِمَةُ قَالَتْ نَعَمْ يَا أَبَتِ قَالَ أ فَلَا أَرِيدُكَ فِي بَعْلِكَ وَ ابْنِ عَمِّكَ مِنْ مَزِيدِ الْخَيْرِ وَ فَوَاضِلِهِ قَالَتْ بَلَى يَا نَبِيَّ اللَّهِ

Fatima^{asws} was cheered and Rasool-Allah^{saww} turned to face her^{asws} and said: ‘Did I^{saww} cheer you^{asws}, O Fatima^{asws}?’ She^{asws} said: ‘Yes, O father^{saww}’. He^{saww} said: ‘Shall I^{saww} increase you^{asws} regarding your^{asws} husband, and a son^{asws} of your^{asws} uncle^{as}, from increased goodness and his^{asws} meritorious-ness?’ She^{asws} said: ‘Yes, O Prophet^{saww} of Allah^{azwj}!’

قَالَ إِنَّ عَلِيًّا أَوَّلُ مَنْ آمَنَ بِاللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ مِنْ هَذِهِ الْأُمَّةِ هُوَ وَ خَدِيجَةُ أُمُّكَ وَ أَوَّلُ مَنْ وَازَنَنِي عَلَى مَا جِئْتُ بِهِ يَا فَاطِمَةُ إِنَّ عَلِيًّا أَحَبُّ وَ صَفِيِّ وَ أَبُو وَ لَدِي إِنَّ عَلِيًّا أُعْطِيَ حِصًّا مِنَ الْخَيْرِ لَمْ يُعْطَهَا أَحَدٌ قَبْلَهُ وَ لَا يُعْطَاهَا أَحَدٌ بَعْدَهُ فَأَحْسِنِي عَزَاكَ وَ اعْلَمِي أَنَّ أَبَاكَ لَا حَقَّ بِاللَّهِ عَزَّ وَ جَلَّ

He^{saww} said: ‘Ali^{asws} is the first one (known to people) to believe in Allah^{azwj} Mighty and Majestic, and His^{azwj} Rasool^{saww}, from this community. He^{asws} and your^{asws} mother^{as} Khadeeja^{as}, and the first one to back me^{saww} upon what I^{saww} had come with. O Fatima^{asws}! Ali^{asws} is my^{saww} brother^{asws}, and my^{saww} ambassador, and father^{asws} of my^{saww} two (grand) sons^{asws}. Ali^{asws} has been Given such qualities from the goodness, no one before him^{asws} has been Given nor will anyone be Given after him^{asws}. So be good in your^{asws} consolation and know that your^{asws} father^{saww} is to meet Allah^{azwj} Mighty and Majestic’.

قَالَتْ يَا أَبَتِ قَدْ سَرَرْتَنِي وَ أَحْزَنْتَنِي قَالَ كَذَلِكَ يَا بَنِيَّةُ أُمُورُ الدُّنْيَا يَشُوبُ سُورُورُهَا حُزْنُهَا وَ صَفْوُهَا كَدْرُهَا أ فَلَا أَرِيدُكَ يَا بَنِيَّةُ قَالَتْ بَلَى يَا رَسُولَ اللَّهِ

She^{asws} said: ‘O father^{saww}! You^{saww} have cheered me^{asws} and aggrieved me^{asws}. He^{saww} said: ‘Like that, O daughter, are the affairs of the world, its happiness is contaminated with its grief, and its cleanliness with its filth. Shall I^{saww} increase for you^{asws} O daughter^{asws}?’ She^{asws} said: ‘Yes, O Rasool-Allah^{saww}!’

قَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ فَجَعَلَهُمْ قِسْمَيْنِ فَجَعَلَنِي وَعَلِيّاً فِي خَيْرِهِمَا قِسْماً وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

He^{saww} said: 'Allah^{azwj} the Exalted Created the creature and Made them as two divisions, and Made me^{saww} and Ali^{asws} to be in the better of the two divisions, and that is His^{azwj} Word: **And the Companions of the right hand - what are the Companions of the right hand? [56:27].**

ثُمَّ جَعَلَ الْقِسْمَيْنِ قَبَائِلَ فَجَعَلْنَا فِي خَيْرِهَا قَبِيلَةً وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ جَعَلْنَاكُمْ شُعُوباً وَ قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ

Then He^{azwj} Made the two divisions as tribes and Made us^{asws} to be in the best of its tribes, and that is the Word of the Mighty and Majestic: **and Made you as nations and tribes in order to recognise each other. Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13].**

ثُمَّ جَعَلَ الْقَبَائِلَ بُيُوتاً فَجَعَلْنَا فِي خَيْرِهَا بَيْتاً فِي قَوْلِهِ سُبْحَانَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيراً

Then He^{azwj} Made the tribes into Households and Made us^{asws} to be in the best of its Households, in His^{azwj} Words, the Glorious: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33].**

ثُمَّ إِنَّ اللَّهَ تَعَالَى اخْتَارَنِي مِنْ أَهْلِ بَيْتِي وَ اخْتَارَ عَلِيّاً وَ الْحُسَيْنَ وَ اخْتَارَكَ فَأَنَا سَيِّدُ أَدَمَ وَ عَلِيٌّ سَيِّدُ الْعَرَبِ وَ أَنْتِ سَيِّدَةُ النِّسَاءِ وَ الْحُسَيْنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْ دُرَرِكَ الْمَهْدِيِّ يَمْلَأُ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْأَرْضَ عَدَلاً كَمَا مِلَتْ بِمَنْ قَبْلَهُ جَوَراً.

Then Allah^{azwj} the Exalted Chose me^{saww} from my^{saww} family members and Chose Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, and Chose you^{asws}, so I^{saww} am the chief of the sons of Adam^{as}, and Ali^{asws} is the chief of the Arabs, and you^{asws} are the chieftess of the women, and Al-Hassan^{asws} and Al-Husayn^{asws} are two chiefs of the youths of the inhabitants of the Paradise, and from your^{asws} offspring is Al-Mahdi^{asws}. Allah^{azwj} Mighty and Majestic will Fill the earth with justice by him^{asws} just as it would have been filled with tyranny by the ones before him^{asws}.⁵⁸⁵

⁵⁸⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 1 H 48

CHAPTER 2 – HIS^{saww} EXPIRY, AND HIS^{saww} WASHING, AND THE SALAT UPON HIM^{saww}, AND HIS^{saww} BURIAL

1- كشف، كشف الغمة من تاريخ أحمد بن أحمد الخشاب عن أبي جعفر الباقر ع قال: فُيُضِرَ رَسُولُ اللَّهِ ص وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً فِي سَنَةِ عَشْرِ مِنَ الْهِجْرَةِ فَكَانَ مُقَامُهُ بِمَكَّةَ أَرْبَعِينَ سَنَةً ثُمَّ نَزَلَ عَلَيْهِ الْوَحْيُ فِي تَمَامِ الْأَرْبَعِينَ وَ كَانَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً ثُمَّ هَاجَرَ إِلَى الْمَدِينَةِ وَ هُوَ ابْنُ ثَلَاثٍ وَ خَمْسِينَ سَنَةً فَأَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ وَ فُيُضِرَ ص فِي شَهْرِ رَبِيعِ الْأَوَّلِ يَوْمَ الْاِثْنَيْنِ لِلَّيْلِ خَلَّتَا مِنْهُ

(The book) 'Kashf Al Ghumma' – From the history of Ahmad Bin Ahmad Al Khashab,

'From Abu Ja'far Al-Baqir^{asws} having said: 'Rasool-Allah^{saww} passed away and he^{saww} sixty three years old during the year ten from the Emigration. His^{saww} stay in Makkah was of forty years, then the Revelation descended unto him^{saww} during the complete forty, and he^{saww} was at Makkah for thirteen years, then emigrated to Al-Medina and he^{saww} was fifty three years old. He^{saww} stayed at Al-Medina for ten years and he^{saww} passed away during the month of Rabbi Al-Awwal on the day of Monday, two nights vacant from it'.

وَ رُوِيَ لِثَمَانِيَةِ عَشْرَةِ لَيْلَةٍ مِنْهُ - رَوَاهُ الْبَغَوِيُّ وَ قِيلَ لِعَشْرِ خَلَوْنَ مِنْهُ وَ قِيلَ لِثَمَانٍ بَقِيْنَ مِنْهُ - رَوَاهُ ابْنُ الْجَوْزِيِّ وَ الْحَافِظُ أَبُو مُحَمَّدٍ بْنُ حَزْمٍ وَ قِيلَ لِثَمَانٍ خَلَوْنَ مِنْ رَبِيعِ الْأَوَّلِ.

And it is reported, eighteen nights from it. Al-Bagawy reported, and it is said, ten vacant from it, and it is said, eight remaining from it. It is reported by Ibn Jowzy Abu Muhammad Bin Haram, and it is said, eight vacant from Rabbi Al-Awwal"⁵⁸⁶.

2- ص، قصص الأنبياء عليهم السلام بإسناده عن الصادق عن أحمد بن موسى الدقاق عن أحمد بن جعفر بن نصر الجمال عن عمر بن خلاد و الحسين بن علي عن أبي قتادة الحرابي عن جعفر بن نوفان عن ميمونة بن مهران عن زاذان عن ابن عباس قال: دخل أبو سفيان على النبي ص يوماً فقال يا رسول الله أريد أن أسألك عن شيء فقال ص إن شئت أخبرتك قبل أن تسألني قال أفعل قال أرذت أن تسأل عن مبلغ عمري فقال نعم يا رسول الله فقال لي أعيش ثلاثاً و ستين سنة فقال أشهد أنك صادق فقال ص يلسانك دون قلبك .

(The book) 'Qasas Al Anbiya' – By his chain, from Al Sadouq, from Ahmad Bin Musa Al Daqqa, from Ahmad Bin Ja'far Bin Nasr Al Jamman, from Umar Bin Khallad, and Al Husayn Bin Ali, from Abu Qatadah Al Harrani, from Ja'far Bin Nowqan, from Maymuna Bin Mihran, from Zazan, from Ibn Abbas who said,

'Abu Sufyan entered to see the Prophet^{saww} one day and he said, 'O Rasool-Allah^{saww}! I want to ask you^{saww} about things'. He^{saww} said: 'If you like I^{saww} can inform you before you even ask me^{saww}'. He said, 'Do it'. He^{saww} said: 'You wanted to ask me^{saww} about the extent of my^{saww} age'. He said, 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'I^{saww} shall live for sixty three years'. He said, 'I testify that you^{saww} are truthful'. He^{saww} said: 'By your tongue, besides your heart"⁵⁸⁷.

⁵⁸⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 1

⁵⁸⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 2

3- ع، علل الشرائع أَبِي وَ ابْنُ الْوَلِيدِ مَعاً عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ سِنَانٍ رَفَعَهُ قَالَ: السُّنَّةُ فِي الْحَنُوطِ ثَلَاثَةَ عَشَرَ دِرْهَمًا وَ ثُلُثٌ

(The book) 'Illal Al-Sharaie' – My father and Ibn Al-Waleed both together from Muhammad Al-Attar, from Al-Ash'ary, from Ibn Hashim, from Ibn Sinan, raising it, said: 'The Sunnah regarding the embalmment is thirteen Dirhams and a third'.

قَالَ مُحَمَّدُ بْنُ أَحْمَدَ وَ رَوَوْا أَنَّ جِبْرِائِيلَ ع نَزَلَ عَلَى رَسُولِ اللَّهِ ص بِحَنُوطٍ وَ كَانَ وَزْنُهُ أَرْبَعِينَ دِرْهَمًا فَقَسَمَهُ رَسُولُ اللَّهِ ص ثَلَاثَةَ أَجْزَاءٍ جُزْءٌ لَهُ وَ جُزْءٌ لِعَلِيٍّ وَ جُزْءٌ لِفَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهِنَّ.

Muhammad Bin Ahmad said, 'And it is reported that Jibraeel^{as} descended unto Rasool-Allah^{saww} with embalmment, and its weight was of forty dirhams. Rasool-Allah^{saww} divided it into three parts – a part for him^{saww}, and a part for Ali^{asws}, and a part for (Syeda) Fatima^{asws}'.

كأ، الكافي عَلِيُّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: السُّنَّةُ فِي الْحَنُوطِ ثَلَاثَةَ عَشَرَ دِرْهَمًا وَ ثُلُثٌ وَ قَالَ إِنَّ جِبْرِائِيلَ إِلَى آخِرِ الْحَبْرِ.

Al-Kafi – Ali, from his father, raising it, said, 'The Sunnah regarding the embalmment is thirteen Dirhams and a third', and said, 'Jibraeel^{as} . . . – up to end of the Hadeeth"⁵⁸⁸

4- لي، الأما لي للصدوق الطالقاني عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيٍّ بْنِ سَعِيدٍ بْنِ بَشِيرٍ عَنْ ابْنِ كَاسِبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْمَكِّيِّ قَالَ حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ دَخَلَ عَلَيْهِ رَجُلَانِ مِنْ قُرَيْشٍ فَقَالَ أَلَا أَحَدُكُمَا عَنْ رَسُولِ اللَّهِ ص فَقَالَا بَلَى حَدَّثَنَا عَنْ أَبِي الْقَاسِمِ

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Abdullah Bin Ahmad bin Muhammad Bin Isa, from Ali Bin Saeed Bin Bashir, from Ibn Kasib, from Abdullah Bin Maymun Al Makky who said,

'It was narrated to us by Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, two men from Quraysh came to see him^{asws}. He^{asws} said: 'Shall I narrate to you both about Rasool-Allah^{saww}? They said, 'Yes, narrate to us about Abu Al-Qasim^{saww}'.

قَالَ سَمِعْتُ أَبِي ع يَقُولُ لَمَّا كَانَ قَبْلَ وَفَاةِ رَسُولِ اللَّهِ ص بِثَلَاثَةِ أَيَّامٍ هَبَطَ عَلَيْهِ جِبْرِائِيلُ فَقَالَ يَا أَحْمَدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ إِكْرَامًا وَ تَفْضِيلًا لَكَ وَ خَاصَّةً يَسْأَلُكَ عَمَّا هُوَ أَعْلَمُ بِهِ مِنْكَ يَقُولُ كَيْفَ تَجِدُكَ يَا مُحَمَّدُ قَالَ النَّبِيُّ ص أَجِدُنِي يَا جِبْرِائِيلُ مَغْمُومًا وَ أَجِدُنِي يَا جِبْرِائِيلُ مَكْرُوبًا

He^{asws} said: 'I^{asws} heard my^{asws} father^{asws} saying: 'When it was before the expiry of Rasool-Allah^{saww} by three days, Jibraeel^{as} descended unto him^{saww} and said: 'O Ahmad^{saww}! Allah^{azwj} Sent me^{as} to you^{saww} as an honour and merit for you^{saww} and especially to ask you^{saww} about what He^{azwj} is more Knowing with it than you^{saww} are. How are you^{saww} feeling, O Muhammad^{saww}? The Prophet^{saww} said: 'I^{saww} find myself^{saww}, O Jibraeel^{as}, gloomy and I^{saww} find myself^{saww}, O Jibraeel^{as} stressed'.

فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثُ هَبَطَ جِبْرِائِيلُ وَ مَلَكَ الْمَوْتُ وَ مَعَهُمَا مَلَكٌ يُقَالُ لَهُ إِسْمَاعِيلُ فِي الْهَوَاءِ عَلَى سَبْعِينَ أَلْفَ مَلَكٍ فَسَبَقَهُمْ جِبْرِائِيلُ ع فَقَالَ يَا أَحْمَدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَرْسَلَنِي إِلَيْكَ إِكْرَامًا لَكَ وَ تَفْضِيلًا لَكَ وَ خَاصَّةً يَسْأَلُكَ عَمَّا هُوَ أَعْلَمُ بِهِ مِنْكَ فَقَالَ كَيْفَ تَجِدُكَ يَا مُحَمَّدُ قَالَ أَجِدُنِي يَا جِبْرِائِيلُ مَغْمُومًا وَ أَجِدُنِي يَا جِبْرِائِيلُ مَكْرُوبًا

When it was the third day, Jibraeel^{as} descended with the Angel of death and with them was an Angel called Ismaeel^{as} in the air upon seventy thousand Angels. Jibraeel^{as} preceded them and said: 'O Ahmad^{saww}! Allah^{azwj} Mighty and Majestic Sent me^{as} to you^{saww} as an honour for you^{saww} and a merit for you^{saww} and especially to ask you^{saww} about what He^{azwj} is more Knowing with than you^{saww} are. He^{azwj} Said: "How are you^{saww} feeling, O Muhammad^{saww}?"' He^{saww} said: "I^{saww} find myself^{saww}, O Jibraeel^{as}, gloomy and I^{saww} find myself^{saww}, O Jibraeel^{as} stressed'.

فَاسْتَأْذَنَ مَلَكُ الْمَوْتِ فَقَالَ جِبْرِيلُ يَا أَحْمَدُ هَذَا مَلَكُ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ لَمْ يَسْتَأْذِنْ عَلَى أَحَدٍ قَبْلَكَ وَ لَا يَسْتَأْذِنُ عَلَى أَحَدٍ بَعْدَكَ قَالَ أَتَذَنُ لَهُ فَأَذِنَ لَهُ جِبْرِيلُ ع

The Angel of death sought permission. Jibraeel^{as} said: 'O Ahmad^{saww}. This is the Angel of death seeking permission to you^{saww}. He did not seek permission unto anyone before you^{saww} nor will he be seeking permission unto anyone after you^{saww}. He^{saww} said: 'Permit him'. So, Jibraeel^{as} permitted him.

فَأَقْبَلَ حَتَّى وَقَفَ بَيْنَ يَدَيْهِ فَقَالَ يَا أَحْمَدُ إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ وَ أَمَرَنِي أَنْ أُطِيعَكَ فِيمَا تَأْمُرُنِي إِنْ أَمَرْتَنِي بِبَعْضِ نَفْسِكَ قَبَضْتُهَا وَ إِنْ كَرِهْتَ تَرَكْتُهَا فَقَالَ النَّبِيُّ ص أَتَفْعَلُ ذَلِكَ يَا مَلَكُ الْمَوْتِ قَالَ نَعَمْ بِذَلِكَ أُمِرْتُ أَنْ أُطِيعَكَ فِيمَا تَأْمُرُنِي

He came until he paused in front of him^{saww} and said: 'O Ahmad^{saww}! Allah^{azwj} Sent me to you^{saww} and Commanded me to obey you^{saww} in whatever you^{saww} order me. If you^{saww} were to order me with capturing your^{saww} soul, I shall capture it, and if you^{saww} dislike, I shall leave it'. The Prophet^{saww} said: 'Will you do that, O Angel of death?' He said, 'Yes, that is what I am Commanded with, that I obey you^{saww} in whatever you^{saww} order me'.

فَقَالَ لَهُ جِبْرِيلُ يَا أَحْمَدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ اشْتَأَقَ إِلَيَّ لِتَأْتِكَ فَقَالَ رَسُولُ اللَّهِ ص يَا مَلَكُ الْمَوْتِ امْضِ لِمَا أَمَرْتُ بِهِ فَقَالَ جِبْرِيلُ ع هَذَا آخِرُ وَطْئِي الْأَرْضَ إِنَّمَا كُنْتُ حَاجَتِي مِنَ الدُّنْيَا

Jibraeel^{as} said to him^{saww}: 'O Ahmad^{saww}! Allah^{azwj} Blessed and Exalted is Desirous in meeting you^{saww}. Rasool-Allah^{saww} said: 'O Angel of death! Continue to what you have been Commanded with'. Jibraeel^{as} said: 'This is the last time I^{as} shall tread the earth. But rather it used to be my^{as} need from the world'.

فَلَمَّا تُؤَيَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَى رُوحِهِ الطَّيِّبِ وَ عَلَى آلِهِ الطَّاهِرِينَ جَاءَتِ التَّعْزِيَةُ حَاءَهُمْ آتٍ يَسْمَعُونَ حِسَّهُ وَ لَا يَرَوْنَ شَخْصَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ

When Rasool-Allah^{saww} passed away, may Allah^{azwj} Send Salwat upon his^{saww} good soul and upon his^{saww} pure Progeny^{asws}. The consolation came. A comer came, they heard his faint sound and did not see his person. He said, 'The greetings be upon you all and Mercy of Allah^{azwj}: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement [3:185].**

إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْعًا مِنْ كُلِّ هَالِكٍ وَ ذِكْرًا مِنْ كُلِّ مَا فَاتَ فَبِاللَّهِ فَيَقُفُوا وَ إِنِّي أَفَارِجُوا فَإِنَّ الْمُصَابَ مِنْ حَرَمِ الثَّوَابِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

Surely in Allah^{azwj} there is consolation from every difficulty and a replacement from every perishing one, and coming across all that is lost. Therefore rely with Allah^{azwj} and hope to Him^{azwj}, for the afflicted one is one who is deprived of the Rewards. And the greetings be upon you and Mercy of Allah^{azwj}.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ هَلْ تَدْرُونَ مَنْ هَذَا هَذَا الْخَضِرُ عَ.

Ali^{asws} Bin Abu Talib^{asws} said: 'Do you all know who this is? This is Al-Khizr^{asws}'.⁵⁸⁹

5- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه عن علي ع أن قبر رسول الله ص رفع من الأرض قدر شبر وأربع أصابع ورش عليه الماء قال علي ع و السنة أن يرش على القبر الماء.

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtary,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws}: 'The grave of Rasool-Allah^{saww} was raised from the ground by a measurement of a palm's width and the water was sprinkled upon it. Ali^{asws} said: 'And the Sunnah is that the water be sprinkled upon the grave''.⁵⁹⁰

6- ج، الإحتجاج في رواية سليم بن قيس الهلالي عن سلمان الفارسي أنه قال: أتيت علياً ع وهو يغسل رسول الله ص وقد كان أوصى أن لا يغسله غير علي ع وأخبر عنه أنه لا يريد أن يقلب منه عضواً إلا قلب له

(The book) 'Al Ihtijaj' – In a report of Suleym Bin Qays Al Hilali,

'From Salman Al-Farsi^{ra} having said: 'I^{ra} came to Ali^{asws} and he^{asws} was washing Rasool-Allah^{saww}, and he^{saww} had bequeathed that no one other than Ali^{asws} should wash him^{saww} and informed about him^{saww} that he^{asws} will not want to turn over any limb from him^{saww} except it would be turned over for him^{asws}.

و قد قال أمير المؤمنين ع لرسول الله ص من يعينني على غسلك يا رسول الله قال جبرئيل

And Amir Al-Momineen^{asws} had said to Rasool-Allah^{saww}: 'Who will assist me^{asws} upon washing you^{saww}, O Rasool-Allah^{saww}? He^{saww} said: 'Jibraeel^{as}.

فلما غسله وكفنه أدخلني وأدخل أبا ذر والمقداد وفاطمة وحسناً وحسيناً ع فتقدم ع صفقتا خلفه وصلى عليه وعائشة في الحجر لا تعلم قد أخذ جبرئيل ببصرها

When he^{asws} had washing him^{saww}, he^{asws} entered me^{ra} (into the room), and entered Abu Zarr^{ra}, and Al Miqdad^{ra}, and Fatima^{asws}, and Hassan^{asws}, and Husayn^{asws}. He^{asws} proceeded and we formed rows behind him^{asws} and prayed Salat upon him^{saww}, and Ayesha was in the room, not knowing, Jibraeel^{as} had seized her vision.

ثم أدخل عشرة من المهاجرين وعشرة من الأنصار فيصلون ويخرجون حتى لم يبق أحد من المهاجرين والأنصار إلا صلى عليه.

⁵⁸⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 4

⁵⁹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 5

Then entered ten from the Emigrants and ten from the Helpers and they were praying Salat and exiting until there did not remain anyone from the Emigrants and the Helpers except he had prayed Salat upon him^{saww}, 591.

7- ما، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنْ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَرِيكٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ عَنْ عَمْرٍو عَنْ أَبِيهِ قَالَ: تُوِّفِيَ رَسُولُ اللَّهِ ص فِي شَهْرِ رَبِيعِ الْأَوَّلِ فِي اثْنَتَيْ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ يَوْمَ الْإِثْنَيْنِ وَ دُفِنَ لَيْلَةَ الْأَرْبَعَاءِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman Bin Shareek, from his father, from Abu Is'haq, from Abdullah Bin Abu Bakr Bin Amro, form his father who said,

'Rasool-Allah^{saww} expired in the month of Rabbi Al-Awwal during twelve passed from the month of Rabbi Al-Awwal, on the day of Monday, and was buried on the night of Wednesday".⁵⁹²

8- ما، الأماالي للشيخ الطوسي ابْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ الْعَبْسِيِّ عَنْ أَحْمَدَ بْنِ طَارِقٍ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَوْنِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: دَخَلْتُ عَلَى نَبِيِّ اللَّهِ وَ هُوَ مَرِيضٌ فَإِذَا رَأْسُهُ فِي حَجَرٍ رَجُلٍ أَحْسَنَ مَا رَأَيْتُ مِنَ الْخُلُقِ وَ النَّبِيُّ ص نَائِمٌ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ الرَّجُلُ اذْنُ إِلَى ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Abdul Wahid, from Muhammad Bin Ammar Al Abasy, from Ahmad Bin Tariq, from Ali Bin Hashim, from Muhammad Bin Ubeydullah, from Awn Bin Abu Rafie, from his father,

'From Ali^{asws} Bin Abu Talib^{asws} having said: 'I came to the Prophet^{saww} of Allah^{azwj} and he^{saww} was ill, and there his^{saww} head was in the lap of a man as handsome as I^{asws} have seen from the creatures, and the Prophet^{saww} was asleep. When I^{asws} entered to see him^{saww}, the man said: 'Approach to the son^{saww} of your^{asws} uncle^{as}, for you^{asws} are more rightful with him^{saww} than me'.

فَدَنَوْتُ مِنْهُمَا فَقَامَ الرَّجُلُ وَ جَلَسْتُ مَكَانَهُ وَ وَضَعْتُ رَأْسَ النَّبِيِّ ص فِي حَجَرِي كَمَا كَانَ فِي حَجَرِ الرَّجُلِ فَمَكَثْتُ سَاعَةً ثُمَّ إِنَّ النَّبِيَّ ص اسْتَبَقَطَ فَقَالَ أَيْنَ الرَّجُلُ الَّذِي كَانَ رَأْسِي فِي حَجَرِهِ فَقُلْتُ لَمَّا دَخَلْتُ عَلَيْكَ دَعَانِي إِلَيْكَ ثُمَّ قَالَ اذْنُ إِلَى ابْنِ عَمِّكَ فَأَنْتَ أَحَقُّ بِهِ مِنِّي ثُمَّ قَامَ فَجَلَسْتُ مَكَانَهُ

I^{asws} went closer to them, and the man stood up and I^{asws} sat in his place and placed the head of the Prophet^{saww} in my^{asws} lap just as it had been in the lap of the man. I^{asws} remained for a while then the Prophet^{saww} woke up and said: 'Where is the man in whose lap was my^{saww} head?' I^{asws} said: 'When I^{asws} entered he called me^{asws} to you^{saww}, then said: 'Approach the son^{saww} of your^{asws} uncle^{as}, for you^{asws} are more rightful with him^{saww} than me'. Then he stood up and I^{asws} sat down in his place'.

فَقَالَ النَّبِيُّ ص فَهَلْ تَدْرِي مِنَ الرَّجُلِ قُلْتُ لَا بِأَبِي وَ أُمِّي فَقَالَ النَّبِيُّ ص ذَاكَ جِبْرِئِيلُ كَانَ يُحَدِّثُنِي حَتَّى خَفَّ عَنِّي وَجَعِي وَ نَعْتُ وَ رَأْسِي فِي حَجَرِهِ.

The Prophet^{saww} said: 'Do you^{asws} know who the man is?' I^{asws} said: 'No, may my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}!' The Prophet^{saww} said: 'That is Jibraeel^{as}. He^{as}

⁵⁹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 6

⁵⁹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 7

was narrating to me^{saww} until there was lightness with me^{saww} from my^{saww} pain and I^{saww} slept and my^{saww} head was in his^{as} lap”.⁵⁹³

9- لي، الأماالي للصدوق الطالقاني عن محمد بن حمدان الصديقي عن محمد بن هارون عن خالد الحذاء عن أبي قلابة عن عبد الله بن زبدي الجرمي عن ابن عباس قال: لما مرض رسول الله ص وعنده أصحابه قام إليه عمار بن ياسر فقال له فداك أبي وأُمِّي يا رسول الله من يغسلك منّا إذا كان ذلك منك قال ذاك علي بن أبي طالب لأنه لا يهضم بعض من أعضائي إلا أعانته الملائكة على ذلك

(The book) 'Al Amaali' of Al Sadouq – Al Talaqany, from Muhammad Bin Hamdan Al Saydalany, from Muhammad Bin Muslim Al Waisty, from Muhammad Bin Haroun, from Khalid Al Haza'a, from Abu Qilaba, from Abdullah Zayd Al Jqrmy, from Ibn Abbas who said,

'When Rasool-Allah^{saww} was unwell and his^{saww} companions were in his^{saww} presence, Ammar Bin Yasser^{ra} stood up to him^{saww} and said to him^{saww}, 'May my^{ra} father and my^{ra} mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! Who from us would wash you^{saww} when that happens from you^{saww}?' He^{saww} said: 'That is Ali^{asws} Bin Abu Talib^{asws} because he^{asws} will not think of (turning) a limb from my^{saww} limbs except the Angels would assist him^{asws} upon that'.

فَقَالَ لَهُ فِدَاكَ أَبِي وَأُمِّي يَا رَسُولَ اللَّهِ فَمَنْ يُغْسِلُكَ عَلَيْنَا إِذَا كَانَ ذَلِكَ مِنْكَ قَالَ مَهْ رَحِمَكَ اللَّهُ

He^{ra} said to him^{saww}, 'May my^{ra} father and my^{ra} mother be sacrificed for you^{as}, O Rasool-Allah^{saww}! So, who from would pray Salat upon you^{saww} when that happens?' He^{saww} said: 'Shh! May Allah^{azwj} have Mercy on you^{ra}'.

ثُمَّ قَالَ لِعَلِيَّ يَا ابْنَ أَبِي طَالِبٍ إِذَا رَأَيْتَ رُوحِي قَدْ فَارَقَتْ جَسَدِي فَأَعْسِلْنِي وَأَنْتَ غُسِّلِي وَكَفِّي فِي طِمْرِي هَذَيْنِ أَوْ فِي بَيَاضِ مِصْرَ وَ بُرْدِ بَحْرَيْنِ وَلَا تُغَالِ فِي كَفِّي وَ احْمِلُونِي حَتَّى تَضَعُونِي عَلَى شَفِيرِ قَبْرِي

Then he^{saww} said to Ali^{asws}: 'O son^{asws} of Abu Talib^{as}! When you^{asws} see my^{saww} soul to have separated from my^{saww} body, then wash me^{saww}, then clean my^{saww} wash and my^{saww} shroud in these two clothes, or in white (cloth) of Egypt and a Yemeni cloak, and do not exaggerate regarding my^{saww} shroud, and carry me^{saww} until you^{asws} place me^{saww} at the edge of my^{saww} grave.

فَأَوَّلُ مَنْ يُغْسَلُ عَلَيَّ الْجَبَّارُ جَلَّ جَلَالُهُ مِنْ فَوْقِ عَرْشِهِ ثُمَّ جِبْرِيلُ وَ ميكائيلُ وَ إِسْرَافِيلُ فِي جُنُودِ الْمَلَائِكَةِ لَا يُخْصِي عَدَدَهُمْ إِلَّا اللَّهُ جَلَّ وَ عَزَّ ثُمَّ الْخَافُونَ بِالْعَرْشِ ثُمَّ سُكَّانُ أَهْلِ سَمَاءٍ فَسَمَاءٍ ثُمَّ جُلُّ أَهْلِ بَيْتِي وَ نِسَائِي الْأَقْرَبُونَ فَلِأَقْرَبُونَ يُؤْمِنُونَ بِإِمَاءٍ وَ يُسَلِّمُونَ تَسْلِيمًا لَا يُؤْذُونِي بِصَوْتِ نَادِيَةٍ وَ لَا مُرِيَّةٍ

The first one to pray Salat upon me^{saww} is the Subduer, Majestic is His^{azwj} Majesty, from above His^{azwj} Throne, then Jibraeel^{as} and Mikaeel^{as} and Israfeel^{as} among an army of the Angels, none can count them except Allah^{azwj} Majestic and Mighty, then they will be circling with the Throne, then the dwellers of the people of the sky, then the elder ones of my^{saww} family and my^{saww} wives the near ones. So the near ones would be gesturing with gestures and submit submissively, not hurting me^{saww} with voices a lamentation nor shrieking.

⁵⁹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 8

ثُمَّ قَالَ يَا بِلَالُ هَلُمَّ عَلَيَّ بِالنَّاسِ فَاجْتَمِعِ النَّاسُ فَخَرَجَ رَسُولُ اللَّهِ ص مُتَعَصِّبًا بِعِمَامَتِهِ مُتَوَكِّيًا عَلَى قَوْسِهِ حَتَّى صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ مَعَاشِرَ أَصْحَابِي أَيُّ نَبِيٍّ كُنْتُ لَكُمْ أَمْ أَجَاهِدُ بَيْنَ أَظْهُرِكُمْ أَمْ تُكْسِرُ رِجَالِي أَمْ يُعَفِّرُ جَبِينِي أَمْ تَسِيلُ الدَّمَاءَ عَلَى خُرِّ وَجْهِ حَتَّى كُنْتُ لِحَبِيبِي أَمْ أَكْبِدُ الشَّدَّةَ وَ الْجُهْدَ مَعَ جُهَالِ قَوْمِي أَمْ أَزِيطُ حَجَرَ الْمَحَاةِ عَلَى بَطْنِي

Then he^{saww} said: 'O Bilal! Come to me with the people!' The people gathered and Rasool-Allah^{saww} came out bandaged of head with his^{saww} turban, leaning upon his^{saww} bow until he^{saww} ascended the Pulpit. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'Community of my^{saww} companions! Which Prophet^{saww} have I^{saww} been to you all? Did I^{saww} not fight in your midst? Were not my^{saww} teeth broken? Wasn't my^{saww} forehead injured?' Didn't the blood flow upon my^{saww} face until my^{saww} beard was soaked? Didn't I^{saww} endure hardship and difficulties with the ignorant ones of my^{saww} people? Did I^{saww} not tie a stone upon my^{saww} belly out of hunger?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ لَقَدْ كُنْتُ لِلَّهِ صَابِرًا وَ عَنْ مُنْكَرٍ بَلَاءٍ اللَّهُ نَاهِيًا فَجَزَاكَ اللَّهُ عَنَّا أَفْضَلَ الْجَزَاءِ قَالَ وَ أَنْتُمْ فَجَزَاكُمْ اللَّهُ

They said, 'Yes, O Rasool-Allah^{saww}! You^{saww} have been patient for the Sake of Allah^{azwj}, and of the evil scourge of Allah^{azwj}, a preventer. May Allah^{saww} Recompense you^{saww} on our behalf the most superior of the Recompense'. He^{saww} said: 'And you, may Allah^{azwj} Recompense you all'.

ثُمَّ قَالَ إِنَّ رَبِّي عَزَّ وَ جَلَّ حَكَمَ وَ أَقْسَمَ أَنْ لَا يَجُوزَ ظُلْمٌ ظَالِمٍ فَتَأْشَدُّكُمْ بِاللَّهِ أَيُّ رَجُلٍ مِنْكُمْ كَانَتْ لَهُ قِبَلُ مُحَمَّدٍ مَظْلَمَةٌ إِلَّا قَامَ فَلْيَقْتَصَّ مِنْهُ فَالْقِصَاصُ فِي دَارِ الدُّنْيَا أَحَبُّ إِلَيَّ مِنَ الْقِصَاصِ فِي دَارِ الْآخِرَةِ عَلَى رُؤُوسِ الْمَلَائِكَةِ وَ الْأَنْبِيَاءِ

Then he^{saww} said: 'My^{saww} Lord^{azwj} Mighty and Majestic Judged and Vowed that He^{azwj} will not Allow an injustice of an unjust one, so I^{saww} adjure you with Allah^{azwj}! Whichever man from you who had any injustice before Muhammad^{saww}, he should stand and take retaliation from it, for the retaliation in the house of the world is more beloved to me^{saww} than the retaliation in the house of the Hereafter upon the heads of the Angels and the Prophets^{as}'.

فَقَامَ إِلَيْهِ رَجُلٌ مِنْ أَقْصَى الْقَوْمِ يُقَالُ لَهُ سَوَادَةُ بْنُ قَيْسٍ فَقَالَ لَهُ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ إِنَّكَ لَمَّا أَقْبَلْتَ مِنَ الطَّائِفِ اسْتَقْبَلْتُكَ وَ أَنْتَ عَلَى نَاقَتِكَ الْعُضْبَاءِ وَ يَدُكَ الْقُضِيبُ الْمَمْشُوقُ فَرَفَعْتَ الْقُضِيبَ وَ أَنْتَ تُرِيدُ الرَّاحِلَةَ فَأَصَابَ بَطْنِي فَلَا أَذْرِي عَمْدًا أَوْ خَطَأً

A man from the ends of the people, called Sawadah Bin Qays stood up to him^{saww} and said to him^{saww}, 'May my father and my mother be sacrificed for you^{asws}, O Rasool-Allah^{saww}! When you^{saww} were returning from Al-Taif I was facing you and you^{saww} were upon your^{saww} camel Al-Azba'a and the stick Al-Mamshouq was in your^{saww} hand. You^{saww} raised the stick and you^{saww} intended the ride and it hit my stomach. I don't know whether it was deliberate or a mistake'.

فَقَالَ مَعَاذَ اللَّهِ أَنْ أَكُونَ تَعَمَّدْتُ ثُمَّ قَالَ يَا بِلَالُ ثُمَّ إِلَى مَنْزِلِ قَاطِلَةِ فَأَتَيْتُ بِالْقُضِيبِ الْمَمْشُوقِ فَخَرَجَ بِلَالٌ وَ هُوَ يُنَادِي فِي سَكَاكِ الْمَدِينَةِ مَعَاشِرَ النَّاسِ مَنْ ذَا الَّذِي يُعْطِي الْقِصَاصَ مِنْ نَفْسِهِ قَبْلَ يَوْمِ الْقِيَامَةِ فَهَذَا مُحَمَّدٌ يُعْطِي الْقِصَاصَ مِنْ نَفْسِهِ قَبْلَ يَوْمِ الْقِيَامَةِ

He^{saww} said: 'Allah^{azwj} Forbid that it would happen to be deliberate'. Then he^{saww} said: 'O Bilal! Stand to go to the house of (Syeda) Fatima^{asws} and bring me^{saww} the stick Al-Mamshouq'. Bilal went out and he was calling out in the markets of Al-Medina, 'Community

of people! Who is the one who will give the retaliation from himself before the Day of Qiyamah? Here is Muhammad^{saww} giving the retaliation from himself^{saww} before the Day of Qiyamah!

و طَرَقَ بِأَلَالٍ الْبَابَ عَلَى فَاطِمَةَ ع وَ هُوَ يَقُولُ يَا فَاطِمَةُ قُومِي فَوَالِدُكَ يُرِيدُ الْقَضِيبَ الْمَمْشُوقَ فَأَقْبِلْتِ فَاطِمَةُ ع وَ هِيَ تَقُولُ يَا بِلَالُ وَ مَا يَصْنَعُ وَالِدِي بِالْقَضِيبِ وَ لَيْسَ هَذَا يَوْمَ الْقَضِيبِ فَقَالَ بِلَالُ يَا فَاطِمَةُ أَمَا عَلِمْتِ أَنَّ وَالِدِكَ قَدْ صَعِدَ الْمِنْبَرِ وَ هُوَ يُودِّعُ أَهْلَ الدِّينِ وَ الدُّنْيَا

And Bilal knocked the door to (Syeda) Fatima^{asws} and he said, 'O Fatima^{asws}! Arise, for your^{asws} father wants the stick Al-Mamshouq'. Fatima^{asws} came and she^{asws} was saying: 'O Bilal! And what will my^{saww} father^{saww} do with the stick, and this isn't a day of the stick?' Bilal said, 'O Fatima^{asws}! Don't you^{asws} know that your^{asws} father^{saww} has ascended the Pulpit and he^{saww} is bidding farewell to the people of Religion and the world'.

فَصَاحَتْ فَاطِمَةُ ع وَ قَالَتْ وَاعْمَادَ لِعَمَّكَ يَا أَبْنَاهُ مَنْ لِلْفُقَرَاءِ وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ يَا حَبِيبَ اللَّهِ وَ حَبِيبَ الْقُلُوبِ ثُمَّ نَازَلَتْ بِأَلَالٍ الْقَضِيبَ فَخَرَجَ حَتَّى نَازَلَهُ رَسُولُ اللَّهِ ص

(Syeda) Fatima^{asws} cried and said: 'Oh grief to your^{saww} grief O father^{saww}! Who is for the poor and the needy, and the traveller? O beloved of Allah^{azwj} and beloved of the hearts!' Then she^{asws} gave Bilal the stick, and he went out until he gave it to Rasool-Allah^{saww}.

فَقَالَ رَسُولُ اللَّهِ ص أَيْنَ الشَّيْخُ فَقَالَ الشَّيْخُ هَا أَنَا ذَا يَا رَسُولَ اللَّهِ بِأَيِّ أَنتَ وَ أُمِّي فَقَالَ تَعَالَ فَاقْتَصِ مِنِّي حَتَّى تَرْضَى فَقَالَ الشَّيْخُ فَكَشِفْتُ لِي عَنْ بَطْنِكَ يَا رَسُولَ اللَّهِ فَكَشَفَ ص عَنْ بَطْنِهِ فَقَالَ الشَّيْخُ بِأَيِّ أَنتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَتَأْذُنِي أَنْ أَضَعَ قَعِي عَلَى بَطْنِكَ فَأَذِنَ لَهُ

Rasool-Allah^{saww} said: 'Where is the old man?' The old man said, 'Here I am, O Rasool-Allah^{saww}! May my father and my mother be (sacrificed) for you^{saww}!' He^{saww} said: 'Come and take retaliation from me until you are pleased'. The old man said, 'Uncover for me from your^{saww} belly, O Rasool-Allah^{saww}'. He^{saww} uncovered from his^{saww} belly. The old man said, 'May my father and my mother be (sacrificed) for you^{saww}! Will you^{saww} allow me to place my mouth upon your^{saww} belly'. He^{saww} Permitted for him.

فَقَالَ أُعُوذُ بِمَوْضِعِ الْقِصَاصِ مِنْ بَطْنِ رَسُولِ اللَّهِ مِنَ النَّارِ يَوْمَ النَّارِ فَقَالَ رَسُولُ اللَّهِ ص يَا سَوَادَةَ بِنَ قَيْسٍ أَمْ تَعْفُو أَمْ تَقْتَصُ فَقَالَ بَلْ أَعْفُو يَا رَسُولَ اللَّهِ فَقَالَ ص اللَّهُمَّ اغْفِرْ عَن سَوَادَةَ بِنَ قَيْسٍ كَمَا عَفَا عَن نَبِيِّكَ مُحَمَّدٍ

He said, 'I seek Refuge with the place of the retaliation from the belly of Rasool-Allah^{saww}, from the Fire of the Day of the Fire'. Rasool-Allah^{saww} said: 'O Sawadah Bin Qays! Are you excusing or retaliating?' He said, 'But I am excusing, O Rasool-Allah^{saww}'. He^{saww} said: 'O Allah^{azwj}! Pardon Sawadah Bin Qays just as he has excused Your^{azwj} Prophet^{saww} Muhammad^{saww}'.

ثُمَّ قَامَ رَسُولُ اللَّهِ ص فَخَلَّ بَيْتٌ أُمَّ سَلَمَةَ وَ هُوَ يَقُولُ رَبِّ سَلِّمْ أُمَّةً مُحَمَّدٍ مِنَ النَّارِ وَ يَسِّرْ عَلَيْهِمُ الْحِسَابَ فَقَالَتْ أُمَّ سَلَمَةُ يَا رَسُولَ اللَّهِ مَا لِي أَرَاكَ مَعْمُومًا مُتَغَيِّرَ اللَّوْنِ فَقَالَ نُعِيتُ إِلَيَّ نَفْسِي هَذِهِ السَّاعَةَ فَسَلَامٌ لَكَ فِي الدُّنْيَا فَلَا تَسْمَعِينَ بَعْدَ هَذَا الْيَوْمِ صَوْتَ مُحَمَّدٍ أَبَدًا

Then Rasool-Allah^{saww} stood up and entered the house of Umm Salama^{ra} and he^{saww} was saying: 'Lord^{azwj}! Keep the community of Muhammad^{saww} safe from the Fire and Ease the Reckoning upon them'. Umm Salama said, 'O Rasool-Allah^{saww}! What is the matter I^{ra} see

you^{saww} gloomy, changed of colour?' He^{saww} said: 'I^{saww} have been Given the news of my^{saww} own death this moment, so peace be to you^{ra} in the world for you^{ra} will not be hearing after this day the voice of Muhammad^{saww}, ever!'

فَقَالَتْ أُمُّ سَلَمَةَ وَاحْزَنَاهُ حُزْنًا لَا تُدْرِكُهُ النَّدَامَةُ عَلَيْكَ يَا مُحَمَّدَاهُ ثُمَّ قَالَ عِزُّ لِي حَبِيبَةً قَلْبِي وَفُرَّةٌ عَيْنِي فَاطِمَةُ تَجِيءُ

Umm Salama^{ra} said, 'Oh its grief! A grief upon you^{saww} the regret cannot even reach, O Muhammad^{saww}!' Then he^{saww} said: 'Call for me^{saww} the beloved of my^{saww} heart and delight of my^{saww} eyes, (Syeda) Fatima^{asws}. The (unconsciousness) came.

فَجَاءَتْ فَاطِمَةُ عَ وَ هِيَ تَقُولُ نَفْسِي لِنَفْسِكَ الْفِدَاءُ وَ وَجْهِي لَوَجْهِكَ الْوَفَاءُ يَا أَبَتَاهُ أَلَا تُكَلِّمُنِي كَلِمَةً فَإِنِّي أَنْظُرُ إِلَيْكَ وَ أَرَاكَ مُفَارِقَ الدُّنْيَا وَ أَرَى عَسَاكِرَ الْمَوْتِ تَعْشَاكَ شَدِيدًا

(Syeda) Fatima^{asws} came and she^{asws} was saying: 'May my^{asws} soul be ransomed for your^{saww} soul, and my^{asws} face for the saving of your^{saww} face, O father^{saww}! Will you^{saww} not speak to me^{asws}, for I^{asws} am looking at you^{saww} and see you^{saww} to be separating from the world, and I^{asws} see the soldiers of the death overcoming you^{saww} severely?'

فَقَالَ لَهَا يَا بَنِيَّةُ إِنِّي مُفَارِقُكَ فَسَلِّمْ عَلَيَّ مِثْلَ مَا أَنْتَ يَا أَبَتَاهُ فَأَتَيْنَ الْمُتَقَى يَوْمَ الْقِيَامَةِ قَالَ عِنْدَ الْحِسَابِ قَالَتْ فَإِنْ لَمْ أَلْقَ عِنْدَ الْحِسَابِ قَالَ عِنْدَ الشَّفَاعَةِ لِأُمِّتِي قَالَتْ فَإِنْ لَمْ أَلْقَ عِنْدَ الشَّفَاعَةِ لِأُمِّتِكَ

He^{saww} said to her^{asws}: 'O daughter^{asws}! I^{saww} am separating from you^{asws}, so the greetings be unto you^{asws} from me^{saww}'. She^{asws} said: 'O father^{saww}! So, where would I^{asws} meet you^{saww} on the Day of Qiyamah?' He^{saww} said: 'At the reckoning'. She^{asws} said, 'Supposing I^{asws} don't meet you^{saww} at the Reckoning?' He^{saww} said: 'At the intercession of my^{saww} community'. She^{asws} said, 'Supposing I^{asws} don't meet you^{saww} at the intercession of your^{saww} community?'

قَالَ عِنْدَ الصَّرَاطِ جَبْرَائِيلُ عَنْ يَمِينِي وَ مِيكَائِيلُ عَنْ يَسَارِي وَ الْمَلَائِكَةُ مِنْ خَلْفِي وَ قُدَّامِي يُنَادُونَ رَبِّ سَلِّمْ أُمَّةَ مُحَمَّدٍ مِنَ النَّارِ وَ يَسِّرْ عَلَيْهِمُ الْحِسَابَ

He^{saww} said: 'At the Bridge. Jibraeel^{as} would be on my^{saww} right, and Mikaeel^{as} on my^{saww} left, and the Angels behind me^{saww} and in front of me^{saww} would be calling out: 'Lord^{azwj}! Keep safe the community of Muhammad^{saww} from the Fire, and Ease the reckoning upon them!'

قَالَتْ فَاطِمَةُ عَ فَأَتَيْنَ وَالِدَتِي خَدِيجَةُ قَالَتْ فِي فَصْرٍ لَهُ أَرْبَعَةُ أَبْوَابٍ إِلَى الْجَنَّةِ ثُمَّ أُعْمِيَ عَلَى رَسُولِ اللَّهِ ص فَدَخَلَ بِلَالٌ وَ هُوَ يَقُولُ الصَّلَاةَ رَحِمَكَ اللَّهُ فَخَرَجَ رَسُولُ اللَّهِ ص وَ صَلَّى بِالنَّاسِ وَ خَفَّفَ الصَّلَاةَ ثُمَّ قَالَ ادْعُوا لِي عَلِيٌّ بَنُ أَبِي طَالِبٍ وَ أُسَامَةُ بْنُ زَيْدٍ

(Syeda) Fatima^{asws} said: 'Where will my^{asws} mother^{as} Khadeeja^{as} be?' He^{saww} said: 'In a castle having four doors for it leading to the Paradise'. Then there was faintness upon Rasool-Allah^{saww}. Bilal entered and he was saying, 'The Salat! May Allah^{azwj} have Mercy on you^{saww}'. Rasool-Allah^{saww} went out and prayed Salat leading the people and lightened the Salat, then said: 'Call Ali^{asws} Bin Abu Talib^{asws} for me^{saww}, and Asama Bin Zayd'.

فَجَاءَ فَوْضَعُ عَ يَدُهُ عَلَى عَاتِقِ عَلِيٍّ وَ الْأُخْرَى عَلَى أُسَامَةَ ثُمَّ قَالَ انْطَلِقَا بِي إِلَى فَاطِمَةَ فَجَاءَا بِهِ حَتَّى وَضَعَ رَأْسَهُ فِي حَجْرِهَا فَإِذَا الْحَسَنُ وَ الْحُسَيْنُ عَ يَبْكِيَانِ وَ يَصْطَرِيخَانِ وَ هُمَا يَقُولَانِ أَنْفُسَنَا لِنَفْسِكَ الْفِدَاءُ وَ وَجْهَنَا لَوَجْهِكَ الْوَفَاءُ

They came. He^{saww} placed his^{saww} hand upon a shoulder of Ali^{asws} and the other upon Asama, then said: 'Come with me^{saww} to Fatima^{asws}'. They came with him^{saww} until he^{saww} placed his^{saww} head in her^{asws} lap, and there Al-Hassan^{asws} and Al-Husayn^{asws} were crying and lamenting, and they^{asws} were saying: 'May our^{asws} selves be sacrificed for your^{saww} self, and our^{asws} faces for your^{saww} face'.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هَذَانِ يَا عَلِيُّ قَالَ هَذَانِ ابْنَاكَ الْحَسَنُ وَ الْحُسَيْنُ فَعَانَقَهُمَا وَ قَبَّلَهُمَا وَ كَانَ الْحَسَنُ ع أَشَدَّ بُكَاءً فَقَالَ لَهُ كُفَّ يَا حَسَنُ فَقَدْ شَقَّقْتُ عَلَى رَسُولِ اللَّهِ

Rasool-Allah^{saww} said: 'Who are there two, O Ali^{asws}?' He^{asws} said: 'They are your^{saww} two sons^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}'. He^{saww} hugged them^{asws} and kissed them^{asws}. And Al-Hassan^{asws} was crying more intensely, so he^{saww} said to him^{asws}: 'Stop, O Hassan^{asws}, for you^{asws} are splitting Rasool-Allah^{saww}'.

فَنَزَلَ مَلَكُ الْمَوْتِ ع وَ قَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ وَ عَلَيْكَ السَّلَامُ يَا مَلَكُ الْمَوْتِ لِي إِلَيْكَ حَاجَةٌ قَالَ وَ مَا حَاجَتُكَ يَا نَبِيَّ اللَّهِ قَالَ حَاجَتِي أَنْ لَا تَقْبِضَ رُوحِي حَتَّى يَجِيَنِي جِبْرِئِيلُ فَيُسَلِّمَ عَلَيَّ وَ أُسَلِّمَ عَلَيْهِ

The Angel of death descended and said: 'The greetings be unto you^{saww}, O Rasool-Allah^{saww}!' He^{saww} said: 'And upon you be the greetings, O Angel of death, there is a need for me^{saww} to you'. He said, 'And what is your^{saww} need, O Prophet^{saww} of Allah^{azwj}?' He^{saww} said: 'My^{saww} need is that you will not capture my^{saww} soul until Jibraeel^{as} comes to me^{as} and greets unto me^{saww} and I^{saww} greet unto him^{as}'.

فَخَرَجَ مَلَكُ الْمَوْتِ وَ هُوَ يَقُولُ يَا مُحَمَّدَا فَاسْتَقْبَلَهُ جِبْرِئِيلُ فِي الْهَوَاءِ فَقَالَ يَا مَلَكُ الْمَوْتِ قَبِضْتَ رُوحَ مُحَمَّدٍ قَالَ لَا يَا جِبْرِئِيلُ سَأَلَنِي أَنْ لَا أَقْبِضَهُ حَتَّى يَلْقَاكَ فَيُسَلِّمَ عَلَيْهِ وَ يُسَلِّمَ عَلَيْكَ

The Angel of death went out and he was saying: 'Oh Muhammad^{saww}!' Jibraeel^{as} met him in the air and said: 'O Angel of death! Did you capture the soul of Muhammad^{saww}?' He said, 'No O Jibraeel^{as}'. He^{saww} asked me not to capture it until he^{saww} meets you^{as}, so you^{as} would greet unto him^{saww} and he^{saww} greets unto you^{as}'.

فَقَالَ جِبْرِئِيلُ يَا مَلَكُ الْمَوْتِ أَمَا تَرَى أَبْوَابَ السَّمَاءِ مُفْتَحَةً لِرُوحِ مُحَمَّدٍ أَمَا تَرَى الْخَوَرِ الْعَيْنَ قَدْ تَرَيَنَّ لِرُوحِ مُحَمَّدٍ

Jibraeel^{as} said: 'O Angel of death! Don't you see the gates of the sky opened up for the soul of Muhammad^{saww}? Don't you see the Maiden Houries having adorned for the soul of Muhammad^{saww}?'.

ثُمَّ نَزَلَ جِبْرِئِيلُ ع فَقَالَ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا جِبْرِئِيلُ اذْنُ مِنِّي حَبِيبِي جِبْرِئِيلُ فَدَنَا مِنْهُ فَنَزَلَ مَلَكُ الْمَوْتِ فَقَالَ لَهُ جِبْرِئِيلُ يَا مَلَكُ الْمَوْتِ احْفَظْ وَصِيَّةَ اللَّهِ فِي رُوحِ مُحَمَّدٍ

Then Jibraeel^{as} descended and said: 'The greetings be unto you^{saww}, O Abu Al-Qasim^{saww}!' He^{saww} said: 'And upon you^{as} be the greeting, O Jibraeel^{as}! Come near me^{saww} my^{saww} beloved Jibraeel^{as}'. He^{as} went near him^{saww}. The Angel of death descended. Jibraeel^{as} said to him: 'O Angel of death! Preserve the Advice of Allah^{azwj} regarding the soul of Muhammad^{saww}'.

وَكَانَ جِبْرِائِلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ يَسَارِهِ وَ مَلَكُ الْمَوْتِ آخِذٌ بِرُوحِهِ ص فَلَمَّا كَشَفَ النَّوْبَ عَنْ وَجْهِ رَسُولِ اللَّهِ نَظَرَ إِلَى جِبْرِائِلَ فَقَالَ لَهُ عِنْدَ الشَّدَائِدِ تَخَذُلْنِي فَقَالَ يَا مُحَمَّدُ إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ.

And Jibraeel^{as} was on his^{saww} right and Mikaeel^{as} on his^{saww} left and the Angel of death went to take his^{saww} soul. When he uncovered the cloth from the face of Rasool-Allah^{azwj}, he^{saww} looked at Jibraeel^{as} and said to him^{as} during the difficulties: 'Are you^{as} abandoning me^{saww}?' He^{as} said: 'O Muhammad^{saww}! **You shall pass away and they would be dying [39:30] Every soul shall taste the death, [29:57]**'.

فَرَوَى عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص فِي ذَلِكَ الْمَرَضِ كَانَ يَقُولُ ادْعُوا لِي حَبِيبِي فَجَعَلَ يُدْعِي لَهُ رَجُلًا بَعْدَ رَجُلٍ فَيَعْرِضُ عَنْهُ فَقِيلَ لِفَاطِمَةَ امْضِي إِلَى عَلِيٍّ فَمَا تَرَى رَسُولَ اللَّهِ يُرِيدُ غَيْرَ عَلِيٍّ فَبَعَثَتْ فَاطِمَةُ إِلَى عَلِيٍّ ع فَلَمَّا دَخَلَ فَتَحَ رَسُولُ اللَّهِ ص عَيْنَيْهِ وَ تَهَلَّلَ وَجْهُهُ

It is reported from Ibn Abbas, 'Rasool-Allah^{azwj}, during that illness, had said: 'Call my^{saww} beloved for me^{saww}'. So, they went on calling man after man, and he^{saww} kept turning away from him. It was said to (Syeda) Fatima^{asws}: 'Go to Ali^{asws}, for we do not see Rasool-Allah^{saww} intending other than Ali^{asws}'. (Syeda) Fatima^{asws} sent a message to Ali^{asws}. When he^{asws} entered, Rasool-Allah^{saww} opened his^{saww} eyes and his^{saww} face was jubilant.

ثُمَّ قَالَ إِيَّيَ يَا عَلِيٍّ إِيَّيَ يَا عَلِيٍّ فَمَا زَالَ يُدْنِيهِ حَتَّى أَخَذَهُ بِيَدِهِ وَ اجْلَسَهُ عِنْدَ رَأْسِهِ ثُمَّ أَعْمَى عَلَيْهِ فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ ع بِصِيحَانٍ وَ يَبْكِيَانِ حَتَّى وَقَعَ عَلَى رَسُولِ اللَّهِ ص

Then he^{saww} said: 'To me^{saww}, O Ali^{asws}. He^{asws} did not cease to go closer to him^{saww} until he^{saww} grabbed his^{asws} hand and made him^{asws} to be seated by his^{saww} head. Then there was fainting upon him^{saww}. Al-Hassan^{asws} and Al-Husayn^{asws} came wailing and crying until they paused at Rasool-Allah^{saww}.

فَأَرَادَ عَلِيٌّ ع أَنْ يُنَحِّيَهُمَا عَنْهُ فَأَفَاقَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيٍّ دَعْنِي أَشْتُمُهُمَا وَ يَشْتَمَانِي وَ أَنْزَوْدُ مِنْهُمَا وَ يَنْزَوْدَانِ مِنِّي أَمَا إِنَّهُمَا سَيُظْلَمَانِ بَعْدِي وَ يُفْتَلَانِ ظُلْمًا فَلَعَنَهُ اللَّهُ عَلَى مَنْ يَظْلُمُهُمَا يَقُولُ ذَلِكَ ثَلَاثًا

Ali^{asws} intended to keep them^{asws} away from him^{saww}, but Rasool-Allah^{saww} woke up and said: 'O Ali^{asws}! Leave me^{saww} to smell them^{asws} and they^{asws} smell me^{saww}, and I^{saww} provide from them^{asws} and they provide from me^{saww}. But they^{asws} would both be oppressed after me^{saww}, and killed unjustly. May the Curse of Allah^{azwj} be upon the one who oppressed them^{asws} – saying that thrice.

ثُمَّ مَدَّ يَدَهُ إِلَى عَلِيٍّ ع فَحَدَبَهُ إِلَيْهِ حَتَّى أَدْخَلَهُ تَحْتَ ثَوْبِهِ الَّذِي كَانَ عَلَيْهِ وَ وَضَعَ فَاهُ عَلَى فِيهِ وَ جَعَلَ يُنَاجِيهِ مُنَاجَاةً طَوِيلَةً حَتَّى خَرَجَتْ رُوحُهُ الطَّيِّبَةُ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ آلِهِ

Then he^{saww} extended his^{saww} hand towards Ali^{asws} and pulled him^{asws} to him^{saww} until included him^{asws} under his^{saww} quilt which was upon him^{saww}, and placed his^{saww} mouth upon his^{asws} mouth and went on whispering for a long time until his^{saww} goodly soul came out.

فَأَنْسَلَ عَلِيٌّ مِنْ تَحْتِ ثِيَابِهِ وَ قَالَ أَعْظَمَ اللَّهُ أَجُورَكُمْ فِي نَبِيِّكُمْ فَقَدْ قَبَضَهُ اللَّهُ إِلَيْهِ

Ali^{asws} crept out from beneath his^{saww} quilt and said: 'May Allah^{azwj} Magnify your recompenses regarding your Prophet^{saww}, for Allah^{azwj} has Taken him^{saww} to Him^{azwj}.'

فَارْتَفَعَتِ الْأَصْوَاتُ بِالصَّخَّةِ وَ الْبُكَاءِ فَقِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا الَّذِي نَاجَاكَ بِهِ رَسُولُ اللَّهِ ص حِينَ أَدْخَلَكَ تَحْتَ ثِيَابِهِ فَقَالَ عَلَّمَنِي أَلْفَ بَابٍ يَفْتُحُ لِي كُلُّ بَابٍ أَلْفَ بَابٍ.

The voices were raised with the clamour and the wailing. It was said to Amir Al Momineen^{asws}, 'What is that which Rasool-Allah^{saww} whispered to you^{asws} with when he^{saww} included you^{asws} beneath his^{saww} sheet?' He^{asws} said: 'He^{saww} taught me^{asws} a thousand doors, each door opening for me^{asws} a thousand doors'.⁵⁹⁴

10- ل، الخصال ابن الوليد عن مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ مَرْوُوفٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَمَزَةَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ قَالَ: جِئْتُ إِلَى أَبِي جَعْفَرٍ ع يَوْمَ الْإِثْنَيْنِ فَقَالَ كُلُّ فَقُلْتُ إِنِّي صَائِمٌ فَقَالَ وَ كَيْفَ صُمْتَ قَالَ قُلْتُ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ فِيهِ فَقَالَ أَنَّمَا مَا وُلِدَ فِيهِ فَلَا تَعْلَمُونَ وَ أَنَّمَا مَا قُبِضَ فِيهِ فَتَنَعَمَ ثُمَّ قَالَ فَلَا تَصُمْ وَ لَا تُسَافِرْ فِيهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ash'ary, from Ibn Marouf, from Ibn Abu Umeyr, from Abu Hamza, from Uqba Bin Bashir who said,

'I came to Abu Ja'far^{asws} on the day of Monday. He^{asws} said: 'Eat'. I said, 'I am Fasting'. He^{asws} said: 'And how come you are Fasting?' I said, 'Because Rasool-Allah^{saww} was blessed during it'. He^{asws} said: 'But he^{saww} was not born during it. They don't know, and as for what (day) he^{saww} passed away in, so yes'. Then he^{asws} said: 'Do not Fast nor travel during it'.⁵⁹⁵

11- ل، الخصال فيما أجاب أمير المؤمنين ع اليهودي الذي سأل عما ابتلي به ع وَ هُوَ مِنْ عِلَامَاتِ الْأَوْصِيَاءِ فَقَالَ ع أَنَّمَا أَوْلَهُنَّ يَا أَخَا الْيَهُودِ فَإِنَّهُ لَمْ يَكُنْ لِي خَاصَّةً دُونَ الْمُسْلِمِينَ عَامَّةً أَحَدٌ أَنَسَ بِهِ أَوْ اعْتَمَدَ عَلَيْهِ أَوْ اسْتَنِيْمَ إِلَيْهِ أَوْ اتَّقَرَّبَ بِهِ غَيْرَ رَسُولِ اللَّهِ ص

(The book) 'Al-Khisaal' – 'Among what Amir Al-Momineen^{asws} answered the Jew who had asked him^{asws} about what he^{asws} had been afflicted with, and it is from the signs of the successors^{asws}. He^{asws} said: 'As for the first of these, O brother Jew, there did not happen to be for me^{saww} anyone special, besides the general Muslims, I^{asws} could be comforted with, or to rely upon, or be at rest to or to draw closer with, apart from Rasool-Allah^{saww}.'

هُوَ رَبَّنِي صَغِيرًا وَ بَوَّأَنِي كَبِيرًا وَ كَفَّأَنِي الْعَيْلَةَ وَ حَبَّرَنِي مِنَ الْيَتَمِ وَ أَغْنَانِي عَنِ الطَّلَبِ وَ وَقَّأَنِي الْمَكْسَبَ وَ عَلَّأَنِي النَّفْسَ وَ الْوَلَدَ وَ الْأَهْلَ هَذَا فِي تَصَارِيفِ أَمْرِ الدُّنْيَا مَعَ مَا خَصَّنِي بِهِ مِنَ الدَّرَجَاتِ الَّتِي قَادَتْنِي إِلَى مَعَالِي الْمَخْطُوتَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ

He^{asws} nourished me^{asws} when small, and housed me^{asws} when olders, and sufficed me^{asws} of the poverty, and remedied me^{asws} from the orphan-hood, and made me^{asws} needless from the seeking, and saved me^{asws} of the earning, and advanced to me^{asws} the self, and the children, and the family. This is regarding the expenditure of the affairs of the world, along with what he^{saww} specialised me^{asws} with from the ranks which guided me^{asws} to lofty privileges in the Presence of Allah^{azwj} Mighty and Majestic.

⁵⁹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 9

⁵⁹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 10

فَنَزَلَ بِي مِنْ وَقَاةِ رَسُولِ اللَّهِ ص مَا لَمْ أَكُنْ أَظُنُّ الْجِنَالَ لَوْ حُمِلَتْهُ عَنْوَةٌ كَانَتْ تَنْهَضُ بِهِ فَرَأَيْتُ النَّاسَ مِنْ أَهْلِ بَيْتِي جَارِعَ لَا يَمْلِكُ حَزَعَهُ وَلَا يَضْبِطُ نَفْسَهُ وَلَا يَقْوَى عَلَى حَمْلِ قَادِحٍ مَا نَزَلَ بِهِ قَدْ أَذْهَبَ الْجَزَعُ صَبْرَهُ وَأَذْهَلَ عَقْلَهُ وَحَالَ بَيْنَهُ وَبَيْنَ الْمَفْهُمِ وَالْإِفْهَامِ وَالْقَوْلِ وَالِاسْتِمَاعِ

It befell with me^{asws}, from the expiry of Rasool-Allah^{saww} what I^{asws} did not happen to think the thought of, if I^{asws} had carried it by force, I^{asws} would have repelled it. I^{asws} saw the people from my^{asws} family to be between alarm, not controlling his panic nor curbing his self, nor strong upon bearing the fatality what had befallen, the panic having done away his patience, and his intellect stupefied, and a barrier to have formed between him and the understanding and the views, and the words, and the listening.

وَسَائِرُ النَّاسِ مِنْ غَيْرِ بَيْتِي عَبْدُ الْمُطَّلِبِ بَيْنَ مُعَزٍّ يَأْمُرُ بِالصَّبْرِ وَبَيْنَ مُسَاعِدٍ بَالِكٍ لِيُكَائِهِمْ جَارِعَ لِحَزَعِهِمْ وَحَمَلْتُ نَفْسِي عَلَى الصَّبْرِ عِنْدَ وَقَاتِهِ بِلُزُومِ الصَّمْتِ وَالِاشْتِغَالِ بِمَا أَمَرَنِي بِهِ مِنْ تَجْهِيزِهِ وَتَغْسِيلِهِ وَتَحْنِيطِهِ وَتَكْفِينِهِ وَالصَّلَاةِ عَلَيْهِ وَوَضْعِهِ فِي حُفْرَتِهِ وَجَمْعِ كِتَابِ اللَّهِ وَعَهْدِهِ إِلَى خَلْقِهِ

And the rest of the people from other than the clan of Abdul Muttalib^{asws} were between consoling, instructing with the patience and assisting the crying to their crying, panicking to their panic. And I^{asws} carried myself^{asws} upon the patience during his^{saww} expiry by necessitating the silence and the pre-occupation with what he^{saww} had instructed me^{asws} with, and washing him^{saww}, and embalming him^{saww}, and enshrouding him^{saww}, and the Salat upon him^{saww}, and placing him^{saww} in his^{saww} grave, and collecting the Book of Allah^{azwj} and His^{azwj} Covenant to His^{azwj} creatures.

لَا يَشْغَلُنِي عَنْ ذَلِكَ بَادِرُ دَمْعَةٍ وَلَا هَائِجُ زَفَرَةٍ وَلَا لَادِغُ حُرْقَةٍ وَلَا جَزِيلُ مُصِيبَةٍ حَتَّى أَدَيْتُ فِي ذَلِكَ الْحَقَّ الْوَاجِبَ لِلَّهِ عَزَّ وَجَلَّ وَ لِرَسُولِهِ ص عَلَيَّ وَ بَلَّغْتُ مِنْهُ الَّذِي أَمَرَنِي بِهِ وَ احْتَمَلْتُهُ صَابِرًا مُحْتَسِبًا

Neither did the gush of tears pre-occupied me^{asws} from that, nor did the exultation of the exhalation, nor the burning harm, nor the tremendous calamity, until I^{asws} fulfilled regarding that the Obligatory rights of Allah^{azwj} Mighty and Majestic and of His^{azwj} Rasool^{saww} upon me^{asws}, and I^{asws} reached from it that which he^{saww} had instructed me^{asws} with, and I^{asws} endured it patiently, in anticipation’.

ثُمَّ انْتَفَتَحْتُ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then he^{asws} turned towards his^{asws} companions and said: ‘Isn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{asws}!’⁵⁹⁶

12- ك، إكمال الدين عليُّ بْنُ أَحْمَدَ الدَّقَاقُ عَنْ حَمَزَةَ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الرَّازِيِّ عَنْ أَبِي عَوَانَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّازِقِ عَنْ أَبِيهِ عَنْ مِثْلٍ [مِينَاء] مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قُلْتُ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ مَنْ يُغَسِّلُكَ إِذَا مِتَّ فَقَالَ يُغَسِّلُ كُلُّ نَبِيٍّ وَصِيَّهُ قُلْتُ فَمَنْ وَصِيُّكَ يَا رَسُولَ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ

(The book) ‘Ikmaal Al Deen’ – Ali, Bin Ahmad Al Daqqaq, from Hamza Bin Al Qasim, from Ali Bin Al Juneyd Al Razy, from Abu Awanah, from Al Husayn Bin Ali, from Abdul Razaq, from his father, from Masya a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

⁵⁹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 11

'I said to the Prophet^{saww}, 'O Rasool-Allah^{saww}! Who will wash you^{saww} when you^{saww} pass away?' He^{saww} said: 'Every Prophet^{saww} is washed by his^{as} successor^{as}'. I said, 'So, who is your^{saww} successor^{asws}? He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}'.

فَقُلْتُ كَمْ يَعْيشُ بَعْدَكَ يَا رَسُولَ اللَّهِ قَالَ ثَلَاثِينَ سَنَةً فَإِنَّ يُوْشَعَ بْنَ نُونٍ وَصِيَّ مُوسَى عَاشَ مِنْ بَعْدِهِ ثَلَاثِينَ سَنَةً وَ خَرَجَتْ عَلَيْهِ صَفْرَاءُ [صَفْوَرَاءُ] بِنْتُ شُعَيْبٍ زَوْجُ مُوسَى فَقَالَتْ أَنَا أَحَقُّ بِالْأَمْرِ مِنْكَ فَقَاتَلَهَا فَقَتَلَ مُقَاتِلَتَهَا وَأَسْرَهَا فَأَحْسَنَ أَسْرَهَا

I said, 'How long will he^{asws} live for after you^{saww}, O Rasool-Allah^{saww}? He^{saww} said: 'Thirty years, for Yoshua Bin Noon^{as}, successor^{as} of Musa^{as} lived for thirty years from after him^{as}, and Safra'a daughter of Shuayb^{as}, wife of Musa^{as}, came out against him^{as} and said, 'I am more rightful with the command than you^{as} are. So, he^{as} fought her in a battle and made her a captive, and was good to her in her captivity.

وَ إِنَّ ابْنَةَ أَبِي بَكْرٍ سَتَخْرُجُ عَلَىَّ فِي كَذَا وَ كَذَا أَلْفًا مِنْ أَتْبَاعِي فَيُقَاتِلُهَا فَيَقْتُلُ مُقَاتِلَتَهَا وَ يَأْسِرُهَا فَيُحْسِنُ أَسْرَهَا وَ فِيهَا أَنْزَلَ اللَّهُ تَعَالَى وَ قَرَنَ فِي بُيُوتِكُمْ وَ لَا تَبْرُجْنَ تَبْرُجَ الْجَاهِلِيَّةِ الْأُولَى يَعْنِي صَفْرَاءُ [صَفْوَرَاءُ] بِنْتُ شُعَيْبٍ.

And the daughter of Abu Bakr will be going out against Ali^{asws} among such and such thousand from my^{saww} community, and he^{asws} will be fighting her and kill her fighters, and make her a captive, and be good to her in her captivity, and regarding her Allah^{azwj} the Exalted has Revealed: **And stay in your houses and do not display your finery like the displaying of the Pre-Islamic period before; [33:33]** – meaning Safra daughter of Shuayb^{asws}.⁵⁹⁷

13- ير، بصائر الدرجات أحمد بن محمد بن أحمد بن إسحاق عن القاسم بن يحيى عن بعض أصحابنا عن أبي عبد الله ع قال: لما قبض رسول الله ص هبط جبرئيل ومعه الملائكة والروح الذين كانوا يهبطون في ليلة القدر

(The book) 'Basaai Al Darajaat' – Ahmad Bin Muhammad, and Ahmad bin Is'haq, from Al Qasim Bin Yahya, from one of our companions,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Jibraeel^{as} came down and with him were the Angels and the Spirit, those who used to descend during the night of the Pre-determination (Laylat Aal Qadr).

قَالَ فُتِّحَ لِأَمِيرِ الْمُؤْمِنِينَ بَصَرُهُ فَرَأَاهُمْ فِي مُنْتَهَى السَّمَاوَاتِ إِلَى الْأَرْضِ يُعَسِّلُونَ النَّبِيَّ مَعَهُ وَ يُصَلُّونَ مَعَهُ عَلَيْهِ وَ يَخْفِرُونَ لَهُ وَ اللَّهُ مَا حَفَرَ لَهُ عَزِيمَتُهُمْ حَتَّى إِذَا وُضِعَ فِي قَبْرِهِ نَزَلُوا مَعَهُ مَنْ نَزَلَ فَوَضَعُوهُ

He^{asws} said: 'There was an opening of the vision for Amir Al-Momineen^{asws}, and he^{asws} saw them in the horizons of the skies to the earth washing the Prophet^{saww} along with him^{asws}, and praying Salat with him^{asws} upon him^{saww}, and digging for him^{asws}. By Allah^{azwj}! No one dug for him^{asws} apart from them until when he^{saww} placed in his^{saww} grave, they descended with the ones who descended and placed him^{saww}.

فَتَكَلَّمُوا وَ فُتِّحَ لِأَمِيرِ الْمُؤْمِنِينَ سَمْعُهُ فَسَمِعَهُ يُوصِيهِمْ بِهِ فَبَكَى وَ سَمِعَهُمْ يَقُولُونَ لَا نَأْلُوهُ جُهْدًا وَ إِنَّمَا هُوَ صَاحِبُنَا بَعْدَكَ إِلَّا أَنَّهُ لَيْسَ يُعَايِنُنَا بِبَصَرِهِ بَعْدَ مَرَّتِنَا هَذِهِ

⁵⁹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 12

He^{saww} spoke, and it was opened up for Amir Al-Momineen^{asws}, his^{asws} hearing and he^{asws} heard him^{saww} advising them with it. He^{asws} cried and heard them saying, 'We will not give him^{asws} any struggle and rather he^{asws} is our Master^{asws} after you^{saww}, except that he isn't going to see us with his^{asws} sight after this time of ours.

حَتَّى إِذَا مَاتَ أَمِيرُ الْمُؤْمِنِينَ ع رَأَى الْحُسَيْنَ وَ الْحُسَيْنُ مِثْلَ ذَلِكَ الَّذِي رَأَى وَ رَأَى النَّبِيَّ أَيْضاً يُعِينُ الْمَلَائِكَةَ مِثْلَ الَّذِي صَنَعُوا بِالنَّبِيِّ حَتَّى إِذَا مَاتَ الْحُسَيْنُ رَأَى مِنْهُ الْحُسَيْنَ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً يُعِينَانِ الْمَلَائِكَةَ حَتَّى إِذَا مَاتَ الْحُسَيْنُ رَأَى عَلِيّاً بُنَ الْحُسَيْنِ مِنْهُ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً وَ الْحُسَيْنَ يُعِينُونَ الْمَلَائِكَةَ

Until when Amir Al-Momineen^{asws} passed away, Al-Hassan^{asws} and Al-Husayn^{asws} saw similar to that which he^{asws} seen and the Prophet^{saww} had seen as well, the Angels like those doing with the Prophet^{as}, until when Al-Hassan^{asws} passed away, Al-Husayn^{asws} saw from him^{asws} similar to that, and the Prophet^{saww} and Ali^{asws} had both witnessed the Angels, until when Al-Husayn^{asws} died, Ali^{asws} Bin Al-Husayn^{asws} saw similar to that from him^{asws}, and the Prophet^{saww} had seen, and Ali^{asws}, and Al-Hassan^{asws} had witnessed the Angels.

حَتَّى إِذَا مَاتَ عَلِيٌّ بُنَ الْحُسَيْنِ رَأَى مُحَمَّدٌ بُنَ عَلِيٍّ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً وَ الْحُسَيْنَ وَ الْحُسَيْنُ يُعِينُونَ الْمَلَائِكَةَ حَتَّى إِذَا مَاتَ مُحَمَّدٌ بُنَ عَلِيٍّ رَأَى جَعْفَرٌ مِثْلَ ذَلِكَ وَ رَأَى النَّبِيَّ وَ عَلِيّاً وَ الْحُسَيْنَ وَ الْحُسَيْنُ يُعِينُونَ الْمَلَائِكَةَ حَتَّى إِذَا مَاتَ جَعْفَرٌ رَأَى مُوسَى مِنْهُ مِثْلَ ذَلِكَ هَكَذَا يَجْرِي إِلَى آخِرِنَا.

Until when Ali^{asws} Bin Al-Husayn^{asws} passed away, Muhammad^{asws} Bin Ali^{asws} saw similar to that, and the Prophet^{saww} had seen, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} witnessing the Angels, until when Muhammad^{asws} Bin Ali^{asws} passed away, Ja'far^{asws} saw similar to that, and the Prophet^{saww} had seen, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Ali^{asws} Bin Al-Husayn^{asws}, witnessing the Angels, until when Ja'far^{asws} dies, Musa^{asws} would see from it similar to that. That is how it flows to our^{asws} last one".⁵⁹⁸

14- ير، بصائر الدرجات مُحَمَّدٌ بُنَ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ عَنْ ابْنِ فَضَالٍ جَمِيعاً عَنْ مُتَّى الْحَنَاطِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْخَزَّازِ وَ عَلِيٍّ بْنِ الْحَكَمِ جَمِيعاً عَنْ مُتَّى الْحَنَاطِ عَنْ الْحُسَيْنِ الْخَزَّازِ عَنْ الْحُسَيْنِ بْنِ مُعَاوِيَةَ قَالَ: قَالَ لِي جَعْفَرٌ بُنَ مُحَمَّدٍ ع دَعَا رَسُولُ اللَّهِ ص عَلِيّاً ع فَقَالَ لَهُ يَا عَلِيُّ إِذَا أَنَا مِتُّ فَاسْتَقِ سِتَّ قَرَبٍ مِنْ مَاءٍ فَإِذَا اسْتَقَيْتَ فَأَنْقِ غُسْلِي وَ كَفِّني وَ حَطِّطِي فَإِذَا كَفَّنْتَنِي وَ حَطَّطْنِي فَخُذْ بِي وَ أَجْلِسْنِي وَ ضَعْ يَدَكَ عَلَى صَدْرِي وَ سَلِّني عَمَّا بَدَا لَكَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ja'far Bin Bashir, and from Ibn Fazzal, altogether from Musna Al Hannat, and Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Khazzaz, and Ali Bin Al Hakam altogether from Musanna Al Hanat, from Al Husayn Al Khazaz, from Al Husayn Bin Muawiya who said,

'Ja'far^{asws} Bin Muhammad^{asws} said to me: 'Rasool-Allah^{saww} called Ali^{asws} and said to him^{asws}: 'O Ali^{asws}! When I^{saww} pass away, then pour six containers of water. When you^{asws} have poured, then perform my^{saww} washing, and my^{saww} enshrouding, and my^{saww} embalming. When you^{asws} have enshrouded me^{saww} and embalmed me^{saww}, then grab me^{saww} and make

⁵⁹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 13

me^{saww} to be seated, and place your^{asws} hand upon my^{saww} chest, and ask me^{saww} about whatever comes to you^{asws}, 599

15- ير، بصائر الدرجات أحمد بن محمد بن عيسى عن البرزطي عن فضيل شكرة قال: قلت لأبي عبد الله ع جعلت فداك هل للماء حدٌ تحذود قال إن رسول الله ص قال لأمير المؤمنين علي ع إذا أنا مت فاستقي لي ست قيرب من ماء يبر غرس فعسلني وكفني وحنطني فإذا فرغت من غسلني فخذ بمجامع كفني وأجلسني عما شئت فوالله لا تسألني عن شيء إلا أجبتك.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad bin Isa, from Al Bazanty, from Fuzeyl Sukara who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Is there any limitation for the water to limit it?' He^{asws} said: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'When I^{saww} pass away, then pour for me^{saww} six containers of water of the well of Gars, and wash me^{saww}, and enshroud me^{saww}, and embalm me^{saww}. When you^{asws} are free from my^{saww} washing, then grab the centre of my^{saww} shroud and make me^{saww} to be seated, then ask me^{saww} about whatever you^{asws} so desire to. By Allah^{azwj}! You^{asws} will not ask me^{saww} about anything except I^{saww} shall answer you^{asws}, 600

16- ص، قصص الأنبياء عليهم السلام قبض النبي ص يوم الإثنين - ليلتين بقيتا من صفر سنة إحدى عشرة من الهجرة.

(The book) 'Qasas Al-Anbiya' – The Prophet^{saww} passed away on the day of Monday, two nights remaining from Safar in the year eleven from the Emigration". 601

17- ير، بصائر الدرجات علي بن محمد عن حماد بن سليمان التيشابوري عن عبد الله بن محمد اليماني عن مبيع عن جدّه عن أبي رافع قال: إن الله تعالى نأجى علياً ع يوم غسل رسول الله.

(The book) 'Basaair Al Darajaat' – Ali Bini Muhammad, from Hamdan Bin Suleyman Al Neshapury, from Abdullah Bin Muhammad Al Yamani, from Manie, from his grandfather, from Abu Rafie who said,

'Allah^{azwj} the Exalted Whispered to Ali^{asws} (directly) on the day he^{asws} washed Rasool-Allah^{saww}, 602

18- ك، إكمال الدين المظفر العلوي عن ابن العباسي عن أبيه عن جعفر بن أحمد عن ابن فضال عن الرضا ع قال: لما قبض رسول الله ص جاء الحضير فوقفت على باب البيت وفيه علي و فاطمة والحسن والحسين ع و رسول الله ص قد سجي بتوب

(The Book) 'Ikmal Al Deen' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ja'far Bin Ahmad, from Ibn Fazzal,

'From Al-Reza^{asws} having said: 'When Rasool-Allah^{saww} passed away, Al-Khizr^{as} came and paused at the door of the house, and in it were Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and Rasool-Allah^{saww} had been covered with a cloth.

599 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 14

600 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 15

601 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 16

602 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 17

فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْبَيْتِ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ الْجُورُكُمْ يَوْمَ الْقِيَامَةِ إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكًا مِنْ كُلِّ فَائِتٍ فَتَوَكَّلُوا عَلَيْهِ وَ تَقُوا بِهِ وَ اسْتَغْفِرُوا اللَّهَ لِي وَ لَكُمْ

He^{as} said: 'The greetings be upon you^{asws} all, O People^{asws} of the Household! **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; [3:185].** Surely, in Allah^{azwj}, there is a replacement from every one who dies, and a consolation from all calamities, and coming across every one lost, therefore rely upon Him^{azwj}, and trust in Him^{azwj}, and I^{as} shall seek Forgiveness for me^{as} and you^{asws} all'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذَا أَخِي الْخَضِرُ جَاءَ يُعَزِّيكُمْ بَنِيكُمْ.

Amir Al-Momineen^{asws} said: 'This is my^{asws} brother^{as} Al-Khizr^{as}. He^{as} has come to console you^{asws} for your^{asws} Prophet^{saww}, 603

19- ك، إكمال الدين الطالقاني عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: لَمَّا فُضِضَ رَسُولُ اللَّهِ ص أَتَاهُمْ آتٍ فَوَقَفَ عَلَى بَابِ الْبَيْتِ فَعَزَّاهُمْ بِهِ وَ أَهْلَ الْبَيْتِ يَسْمَعُونَ كَلَامَهُ وَ لَا يَرَوْنَهُ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع هَذَا هُوَ الْخَضِرُ أَتَاكُمْ يُعَزِّيكُمْ بَنِيكُمْ.

(The book) 'Ikmal Al Deen' – Al Talaqany, from Ahmad al Hamdany, from Ali Bin Al Hassan Bin Sazzal, from his father,

'From Abu Al-Hassan Al-Reza^{asws} having said: 'When Rasool-Allah^{saww} passed away, a come came to them and paused at the door of the house. He^{as} consoled them with it, and the People^{asws} of the Household were hearing his^{as} speech and not seeing him^{as}. Ali^{asws} Bin Abu Talib^{asws} said: 'This, he^{as} is Al-Khizr^{as} having come to you to console you for your Prophet^{saww}, 604

20- ك، إكمال الدين الطالقاني عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَعِيدٍ بْنِ بَشِيرٍ عَنِ ابْنِ كَاسِبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْمَكِّيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ فِي آخِرِهِ لَمَّا تُوُفِّيَ رَسُولُ اللَّهِ ص وَ جَاءَتِ التَّغْرِيَةُ جَاءَهُمْ آتٍ يَسْمَعُونَ حِسَّهُ وَ لَا يَرَوْنَ شَخْصَهُ

(The book) 'Ikmal al Deen' – Al Talaqany, from Abdullah Bin Ahmad Bin Muhammad Bin Isa, from Ali Bin Saeed Bin Bashir, from Ibn Kasib, from Abdullah Bin Maymun Al Mukanny,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al Husayn^{asws} in a lengthy Hadeeth saying at the end of it: 'When Rasool-Allah^{saww} passed away, and the consolation came. A comer came to them, they heard his faint voice and did not see his person.

فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ الْجُورُكُمْ يَوْمَ الْقِيَامَةِ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ دَرَكًا مِنْ كُلِّ مَا فَاتَ فَبِاللَّهِ فَتَقُوا وَ إِنَّمَا فَارِجُوا فَإِنَّ الْمَصَابِتَ مِنْ حَرَمِ الْقَوَابِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

⁶⁰³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 18

⁶⁰⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 19

He said, 'The greetings be upon you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; [3:185]**. Surely, in Allah^{azwj} there is consolation from every calamity, and a replacement from every one who dies, and coming across of all what is lost, therefore trust in Allah^{azwj} and hope to Him^{azwj}, for the afflicted is the one who is deprived of the Rewards. And the greetings be upon you all, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ هَلْ تَذُرُونَ مِنْ هَذَا هَذَا الْخَضِرُ ع.

Ali^{asws} Bin Abu Talib^{asws} said: 'Do you know who this is? This is Al-Khizr^{as}'.⁶⁰⁵

21- ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن القاسم بن محمد عن علي بن أبي بصير عن أبي عبد الله ع قال: سم رسول الله يوم خيبر فتكلم اللحم فقال يا رسول الله إني مسموم

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Ahwazy, from Al Qasim Bin Muhammad, from Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was poisoned on the day of Khyber. The meat spoke and said, 'O Rasool-Allah^{saww}! I am poisoned'.

قَالَ فَقَالَ النَّبِيُّ عِنْدَ مَوْتِهِ الْيَوْمَ قَطَعَتْ مَطَايَايَ الْأَكْلَةَ الَّتِي أَكَلْتُ بِخَيْرٍ وَ مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ إِلَّا شَهِيدًا [شَهِيدًا].

He^{asws} said: 'The Prophet^{saww} said during his^{saww} expiry: 'My^{saww} is being cut by the meal which I^{saww} ate at Khyber, and there is none from a Prophet^{as} nor a successor^{as} except he^{as} is a martyr'.⁶⁰⁶

22- ير، بصائر الدرجات إبراهيم بن هاشم عن جعفر بن محمد عن القداح عن أبي عبد الله ع قال: سمّت اليهوديّة النبي في ذراع قال وكان رسول الله ص يحب الذراع والكف ويكره الورك لقرعها من المبال

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Ja'far Bin Muhammad, from al Qaddah,

'From Abu Abdullah^{asws} having said: 'A Jewess poisoned the Prophet^{saww} in a forearm (of a grilled sheep). And Rasool-Allah^{saww} used to love the forearm and the shoulder, and disliked the thighs due to its vicinity from the urinary tract'.

قَالَ لَمَّا أَتَى بِالشَّوَاءِ أَكَلَ مِنَ الذَّرَاعِ وَ كَانَ يُحِبُّهَا فَأَكَلَ مَا شَاءَ اللَّهُ ثُمَّ قَالَ الذَّرَاعُ يَا رَسُولَ اللَّهِ إني مسموم فتركة و ما زال ينتفض به سمه حتى مات ص.

He^{asws} said: 'When she came with the grill, he^{saww} ate from the forearm, and he^{saww} used to love it, so he^{saww} ate whatever Allah^{azwj} so Desired. Then the forearm said, 'O Rasool-Allah^{saww}! I am poisoned'. So, he^{saww} left it, and the poison did not cease to infringe with him^{saww} until he^{saww} passed away'.⁶⁰⁷

⁶⁰⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 20

⁶⁰⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 21

⁶⁰⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 22

23- شي، تفسير العياشي عن عبد الصمد بن بشير عن أبي عبد الله ع قال: تَدْرُونَ مَاتَ النَّبِيُّ أَوْ قُتِلَ إِنَّ اللَّهَ يَقُولُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ فَسَمَّ قَبْلَ الْمَوْتِ إِنَّهُمَا سَقَتَاهُ فَقُلْنَا إِنَّهُمَا وَ أَبُوهُمَا شَرٌّ مِنْ خَلْقِ اللَّهِ.

Tafseer Al Ayyashi – From Abdul Samad Bin Bashir,

‘From Abu Abdullah^{asws} having said: ‘Do you know the Prophet^{saww} either tends to die or gets killed? Allah^{azwj} is Saying: **‘so if he dies or is killed will you turn back upon your heels? [3:144].** He^{saww} was poisoned before the death. Those two (women) quenched him^{saww} with it. We^{asws} said: ‘Both of them (Ayesha and Hafsa) and their fathers (Abu Bakr and Umar) are the evilest of the creatures of Allah^{azwj}’.⁶⁰⁸

24- ضا، فقه الرضا عليه السلام روي أَنَّ عَلِيًّا ع غَسَّلَ النَّبِيَّ ص فِي قَمِيصٍ وَ كَفَنَهُ فِي ثَلَاثَةِ أَثَوَابٍ ثَوْبَيْنِ صُحَارِيَّيْنِ وَ ثَوْبٍ حَبْرَةٍ يَمْنِيَّةٍ وَ لَحَدَ لَهُ أَبُو طَلْحَةَ ثُمَّ خَرَجَ أَبُو طَلْحَةَ وَ دَخَلَ عَلَى الْقَبْرِ فَبَسَطَ يَدَهُ فَوَضَعَ النَّبِيَّ ص فَأَدْخَلَهُ اللَّحْدَ

(The book) ‘Fiqh Al-Reza^{asws}’ – ‘It is reported that Ali^{asws} washed the Prophet^{saww} in a shirt and enshrouded him^{saww} in three clothes – two desert clothes and one cloth Yemei Hibra, and Abu Talha dug the grave for him^{saww}. Then Abu Talha came out and Ali^{asws} entered the grave and spread out his^{asws} hands and placed the Prophets^{saww} and entered him^{saww} into the grave.

وَ قَالَ إِنَّ عَلِيًّا ع لَمَّا أَنَّ غَسَّلَ رَسُولَ اللَّهِ ص وَ فَرَعَ مِنْ غُسْلِهِ نَظَرَ فِي عَيْنَيْهِ فَرَأَى فِيهِمَا شَيْئاً فَأَنْكَبَ عَلَيْهِ فَأَدْخَلَ لِسَانَهُ فَمَسَحَ مَا كَانَ فِيهِمَا فَقَالَ بِأَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ طِبْتُ حَيًّا وَ طِبْتُ مَيِّتاً قَالَهُ الْعَالَمُ ع.

And he (the narrator) said, ‘When Ali^{asws} had washed Rasool-Allah^{saww} and was free from washing him^{saww}, he^{asws} looked into his^{saww} eyes and saw something in them. He^{asws} devoted to it and inserted his^{asws} tongue and wiped whatever was in them. He^{asws} said: ‘May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}, O Rasool-Allah^{saww}! You^{saww} were good alive, and good as deceased’. The knowledgeable one^{asws} said it”.

وَ قَالَ جَعْفَرُ ع إِنَّ رَسُولَ اللَّهِ ص أَوْصَى إِلَى عَلِيٍّ ع أَنْ لَا يُغْسَلِي غَيْرَكَ فَقَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ مَنْ يُنَاوِلُنِي الْمَاءَ وَ إِنَّكَ رَجُلٌ ثَقِيلٌ لَا اسْتَطِيعُ أَنْ أَقْلِبَكَ

And Ja’far^{asws} said: ‘Rasool-Allah^{saww} bequeathed to Ali^{asws}: ‘None should wash me^{saww} other than you^{asws}. Ali^{asws} said: ‘O Rasool-Allah^{saww}! Who will give me^{asws} the water, and you^{saww} are a heavy man, I^{asws} will not be able to turn you^{saww}?’

فَقَالَ جَبْرِئِيلُ مَعَكَ يُعَاوِنُكَ وَ يُنَاوِلُكَ الْفَضْلُ الْمَاءَ وَ قُلْ لَهُ فَلْيُعْطَ عَيْنَيْهِ فَإِنَّهُ لَا يَرَى أَحَدًا عَوْرَتِي غَيْرَكَ إِلَّا انْفَقَأَتْ عَيْنَاهُ

He^{saww} said: ‘Jibraeel^{as} would be with you^{asws}, assisting you^{asws}, and Al-Fazl will give you^{asws} the water, and tell him to close his eyes, for no one will see my^{saww} private parts except his eyes would be blinded’.

⁶⁰⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 23

قَالَ كَانَ الْفَضْلُ يُنَالُهُ الْمَاءُ وَ جِبْرَائِيلُ يُعَاوِئُهُ وَ عَلَيَّ يُعَسِّلُهُ فَلَمَّا أَنْ فَرَّغَ مِنْ غُسْلِهِ وَ كَفَّيْهِ أَتَاهُ الْعَبَّاسُ فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدِ اجْتَمَعُوا عَلَى أَنْ يَذْفِنُوا النَّبِيَّ ص فِي بَقِيعِ الْمُصَلَّى وَ أَنْ يُؤَمَّهُمْ رَجُلٌ مِنْهُمْ

He (Ja'far^{asws}) said: 'Al-Fazl was giving him (Ali^{asws}) the water and Jibraeel^{as} assisted him^{asws}, and Ali^{asws} washed him^{saww}. When he^{asws} was free from washing him^{saww} and enshrouding him^{saww}, Al-Abbas came to him^{asws} and said, 'O Ali^{asws}! The people have gathered to bury the Prophet^{saww} in Baqie (cemetery) chapel and a man from them would be leading (the Salat)'.

فَخَرَجَ عَلَيَّ إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ أَمَا تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص إِمَامًا حَيًّا وَ مَيِّتًا وَ هَلْ تَعْلَمُونَ أَنَّهُ ص لَعَنَ مَنْ جَعَلَ الْقُبُورَ مُصَلًّى وَ لَعَنَ مَنْ يَجْعَلُ مَعَ اللَّهِ إِلَهًا وَ لَعَنَ مَنْ كَسَرَ رِئَاسَتَهُ وَ شَقَّ لِقَتَهُ

Ali^{asws} went out to the people and said: 'O you people! Do you not know that Rasool-Allah^{saww} is our Imam^{saww} alive and (when) deceased? And do you know that he^{saww} cursed the one who makes the grave a praying place, and cursed the one makes a (another) god to be with Allah^{azwj}, and cursed the one who broke his^{saww} teeth, and cracked his^{saww} gums'.

قَالَ فَقَالُوا الْأَمْرُ إِلَيْكَ فَاصْنَعْ مَا رَأَيْتَ قَالَ وَ إِنِّي أَذْفِنُ رَسُولَ اللَّهِ ص فِي الْبُقْعَةِ الَّتِي قُبِضَ فِيهَا

He (Ja'far^{asws}) said: 'They said, 'The matter is up to you^{asws}, so do whatever you^{asws} deem fit'. He^{asws} said: 'And I^{asws} shall bury Rasool-Allah^{saww} in the spot in which he^{saww} passed away'.

ثُمَّ قَامَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

Then he^{asws} stood at the door and prayed Salat upon him^{saww}, then instructed the people, ten by ten, to pray over him^{saww}, then to be going out"⁶⁰⁹.

25- يج، الخرائج و الجرائح سَعْدٌ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ زَيْنَدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَمَرَنِي رَسُولُ اللَّهِ ص إِذَا تُؤَيِّ أَنْ أَسْتَقِي سَبْعَ قَرَبٍ مِنْ بَقْرِ عَرَسٍ فَأَعْسَلَهُ بِهَا فَإِذَا عَسَلْتُهُ وَ فَرَعْتُ مِنْ غُسْلِهِ أَخْرَجْتُ مَنْ فِي الْبَيْتِ

(The book) 'Al Kharaij Wa Al Jaraih' – Sa'ad, from Ibrahim Bin Muhammad Al Saqafy, from Abbad Bin Yaquoub, from Al Hassan Bin Al Hassan Bin Ali Bin Zayd,

'From Ismail Bin Abdullah son of Ja'far Bin Abu Talib^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'Rasool-Allah^{saww} instructed me^{asws}: 'When I^{saww} pass away then pour seven container from the well Gars, and wash him (me)^{saww} with it. When you^{asws} have washed me^{saww} and are free from washing me^{saww}, then expel the ones who were in the room.

قَالَ فَإِذَا أَخْرَجْتَهُمْ فَضَعْ فَاكَ عَلَى فِي ثُمَّ سَلِّي عَمَّا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ أَمْرِ الْفِتَنِ

He^{saww} said: 'When you^{asws} have expelled them, place your^{asws} mouth upon my^{saww} mouth then ask me^{saww} about what is to happen up to the establishment of the Hour, from the matters of Fitna (strife)'.

⁶⁰⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 24

قَالَ عَلِيٌّ فَقَعَلْتُ ذَلِكَ فَأَتَّبَانِي بِمَا يَكُونُ إِلَى أَنْ تَقُومَ السَّاعَةُ وَ مَا مِنْ فِتْنَةٍ تَكُونُ إِلَّا وَ أَنَا أَعْرِفُ أَهْلَ ضَلَالَتِهَا مِنْ أَهْلِ حَقِّهَا.

Ali^{asws} said: 'I^{asws} did that and he^{saww} informed me^{asws} with what would be happening up to the establishment of the House, and there is none from a group which will be happening except and I^{asws} recognise the people who will be straying it away from the people of its rightful ones'.⁶¹⁰

26- يج، الخرائج و الجرائح رَوَى سَعْدٌ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الرَّثْبِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا أَنَا مِتُّ فَعَسَلْنِي وَ كَفَّنِي وَ مَا أُمْلِي عَلَيْكَ فَاتَّخُذْ فَلْتُ فَفَعَلَ قَالَ نَعَمْ.

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported by Sa'ad, from Al Hassan Bin Ali Al Zaytuni, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'When I^{saww} pass away, then wash me^{saww} and enshroud me^{saww}, and whatever I^{saww} dictate to you^{asws}, so write it'. I^{asws} said: 'And it will be done?' He^{saww} said: 'Yes'.⁶¹¹

27- شا، الإرشاد لَمَّا أَرَادَ أَمِيرُ الْمُؤْمِنِينَ ع غُسْلَ الرَّسُولِ ص اسْتَدْعَى الْفَضْلَ بْنَ الْعَبَّاسِ فَأَمَرَهُ أَنْ يُتَاوَلَهُ الْمَاءَ لِغُسْلِهِ بَعْدَ أَنْ عَصَبَ عَيْنَهُ ثُمَّ شَقَّ قَبِيضَهُ مِنْ قِبَلِ جَنْبِهِ حَتَّى بَلَغَ بِهِ إِلَى سُرَّتِهِ وَ تَوَلَّى غُسْلَهُ وَ تَخَيَّطَهُ وَ تَكْفِيئَهُ وَ الْفَضْلُ يُعَاطِيهِ الْمَاءَ وَ يُعِينُهُ عَلَيْهِ

When Amir Al-Momineen^{asws} intended to wash the Rasool^{saww}, called Al-Fazl Bin Al-Abbas and instructed him to give him^{asws} the water to wash him^{saww} after blindfolding his eyes. Then he^{asws} tore his^{saww} shirt from the direction of its pocked until he^{asws} reached the navel, and took charge of washing him^{saww}, and embalming him^{saww}, and enshrouding him^{saww}, and Al-Fazl kept giving him^{asws} the water and assisting him^{asws} upon it.

فَلَمَّا فَرَّغَ مِنْ غُسْلِهِ وَ تَجَهَّزَهُ تَقَدَّمَ فَصَلَّى عَلَيْهِ وَحْدَهُ وَ لَمْ يَشْرِكْهُ مَعَهُ أَحَدٌ فِي الصَّلَاةِ عَلَيْهِ وَ كَانَ الْمُسْلِمُونَ فِي الْمَسْجِدِ يَخُوضُونَ فِيمَنْ يُؤْمِنُهُمْ فِي الصَّلَاةِ عَلَيْهِ وَ أَيْنَ يُدْفَنُ

When he^{asws} was free from washing him^{asws} and preparing him^{saww}, went forward and prayed Salat upon him^{saww}, alone, and did not participate anyone in the Salat upon him^{saww}, and the Muslims were in the Masjid engaging in vain talks regarding, 'Who would be leading them in the Salat upon him^{saww}, and 'Where would he^{saww} be buried' (etc.).

فَخَرَجَ إِلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَالَ لَهُمْ إِنَّ رَسُولَ اللَّهِ ص إِمَامُنَا حَيًّا وَ مَيِّتًا فَيَدْخُلُ عَلَيْهِ فَوْجٌ بَعْدَ فَوْجٍ مِنْكُمْ فَيُصَلُّونَ عَلَيْهِ بِغَيْرِ إِمَامٍ وَ يَنْصَرِفُونَ وَ إِنَّ اللَّهَ تَعَالَى لَمْ يَمِضْ نَبِيًّا فِي مَكَانٍ إِلَّا وَ قَدْ ارْتَضَاهُ لِرُمْسِهِ فِيهِ وَ إِنِّي لَدَافِنُهُ فِي حُجْرَتِهِ الَّتِي قُبِضَ فِيهَا

Amir Al-Momineen^{asws} came out to them and said to them: 'Rasool-Allah^{saww} is our Imam^{saww}, alive and (when) deceased, so a group after group from you should enter and pray upon him^{saww} without a prayer leader, and leaving, and that Allah^{azwj} the Exalted did not Cause any Prophet^{saww} to pass away except and He^{azwj} had Chosen his^{as} grave in it, and I^{asws} shall bury him^{saww} in his^{saww} room in which he^{saww} passed away'.

⁶¹⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 25

⁶¹¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 26

فَسَلَّمَ الْقَوْمُ لِذَلِكَ وَ رَضُوا بِهِ وَ لَمَّا صَلَّى الْمُسْلِمُونَ عَلَيْهِ أَنْفَذَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِرَجُلٍ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ كَانَ يَحْفَرُ لِأَهْلِ مَكَّةَ وَ يَضْرُجُ وَ كَانَ ذَلِكَ عَادَةً أَهْلِ مَكَّةَ وَ أَنْفَذَ إِلَى زَيْدِ بْنِ سَهْلٍ وَ كَانَ يَحْفَرُ لِأَهْلِ الْمَدِينَةِ وَ يُلْحِدُ فَاسْتَدْعَاهُمَا وَ قَالَ اللَّهُمَّ خِرْ لِنَبِيِّكَ فَوَجَدَ أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلٍ وَ قِيلَ لَهُ اخْفِرْ لِرَسُولِ اللَّهِ ص

The people submitted to that and were pleased with it; and when the Muslims had prayed upon him^{saww}, Al-Abbas Bin Abdul Muttalib sent a man to Abu Ubeyda Bin Al-Jarrah, and he used to dig for the people of Makkah and lament, and that was the habit of the people of Makkah; and he sent to Zayd Bin Sahl, and he used to dig for the people of Al-Medina and place the planks. He called them both and said, 'O Allah^{azwj}! I chose for You^{azwj} Prophet^{saww}, and found Abu Talha Zayd Bin Sahl, and said to him, 'Dig a grave for Rasool-Allah^{saww}!'

فَحَفَرَ لَهُ لَحْدًا وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ الْفَضْلُ بْنُ الْعَبَّاسِ وَ أُسَامَةُ بْنُ زَيْدٍ لِيَتَوَلَّوْا دَفْنَ رَسُولِ اللَّهِ ص فَنَادَتْ الْأَنْصَارُ مِنْ وَرَاءِ الْبَيْتِ يَا عَلِيُّ إِنَّا نَذْكُرُكَ اللَّهَ وَ حَقَّنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ ص أَنْ يَذْهَبَ أَذْخِلْ مِنَّا رَجُلًا يَكُونُ لَنَا بِهِ حِطٌّ مِنْ مُوَازَةِ رَسُولِ اللَّهِ ص

So, he dug out a grave for him^{saww}, and Amir Al-Momineen^{asws} entered (the grave), and Al-Abbas Bin Abdul Muttalib, and Al-Fazl Bin Al-Abbas, and Usama Bin Zayd were in charge of the burial of Rasool-Allah^{saww}. The Helpers called out from behind the house, 'O Ali^{asws}! We remind you^{asws} of Allah^{azwj} and our right today from Rasool-Allah^{saww} that a man from us should go and enter (the grave), so there would be a share to us with it, from burying Rasool-Allah^{saww}.'

فَقَالَ لِيَدْخُلْ أُوسُ بْنُ خَوْلٍ وَ كَانَ بَدْرِيًّا فَاضِلًا مِنْ بَنِي عَوْفٍ مِنَ الْخُزْجِ فَلَمَّا دَخَلَ قَالَ لَهُ عَلِيُّ ع انْزِلِ الْقَبْرَ فَتَنَلْ وَ وَضَعَ أَمِيرُ الْمُؤْمِنِينَ رَسُولِ اللَّهِ ص عَلَى يَدَيْهِ وَ دَلَّاهُ فِي حُفْرَتِهِ فَلَمَّا حَصَلَ فِي الْأَرْضِ قَالَ لَهُ اخْرُجْ

He^{asws} said: 'Let Aws Bin Khowly enter', and he was a participant of battle of Badr, more meritorious than the clan of Awf (and) than Al-Khazraj. When he entered, Ali^{asws} said to him: 'Descend in the grave, and Amir Al-Momineen^{asws} placed Rasool-Allah^{saww} upon his^{asws} hands and straightened him^{saww} in his^{saww} grave. When he^{saww} arrive to the ground, he^{asws} said to him: 'Go out'.

فَخَرَجَ وَ نَزَلَ عَلَى الْقَبْرِ فَكَشَفَ عَنْ وَجْهِ رَسُولِ اللَّهِ ص وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ مُوَجِّهًا إِلَى الْقِبْلَةِ عَلَى يَمِينِهِ ثُمَّ وَضَعَ عَلَيْهِ اللَّبَنَ وَ أَهَالَ عَلَيْهِ التُّرَابَ وَ كَانَ ذَلِكَ فِي يَوْمِ الْاِثْنَيْنِ لِلْبَيْتَيْنِ بَقِيَّتًا مِنْ صَفَرٍ سَنَةِ عَشْرِ مِنْ هِجْرَتِهِ ص وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً

So he went out and Ali^{asws} descended in the grave and uncovered from the face of Rasool-Allah^{saww} and place his^{saww} cheek upon the ground facing towards the Qiblah, upon his^{saww} right. Then he^{asws} placed the brick upon it and released the soil upon him^{saww}. And that was during the day of Monday, two nights remaining from Safar of the year ten from his^{saww} emigration, and he^{saww} was sixty three years old.

وَ لَمْ يَحْضُرْ دَفْنَ رَسُولِ اللَّهِ ص أَكْثَرُ النَّاسِ لِمَا جَرَى بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مِنَ التَّشَاخُرِ فِي أَمْرِ الْخِلَافَةِ وَ قَاتَ أَكْثَرُهُمُ الصَّلَاةَ عَلَيْهِ لِذَلِكَ وَ أَصْبَحَتْ فَاطِمَةُ ع تُنَادِي وَ سَوَاءَ صَبَاحَاةٍ فَسَمِعَهَا أَبُو بَكْرٍ فَقَالَ لَهَا إِنَّ صَبَاحَكَ لَصَبَاحُ سَوْءٍ.

And most of the people did not attend the burial of Rasool-Allah^{saww}, due to what flowed between the Emigrants and the Helpers in quarrelling regarding the matter of the Caliphate, and most of them missed the Salat upon him^{saww} due to that. And in the morning (Syeda)

Fatima^{asws} came calling out: 'O evil (of the) morning!' Abu Bakr heard her^{asws} and said to her^{asws}, 'It is your^{asws} morning, which is the evil morning'.

وَ اغْتَنَمَ الْقَوْمُ الْفُرْصَةَ لِشُغْلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بِرَسُولِ اللَّهِ ص وَ انْقِطَاعِ بَنِي هَاشِمٍ عَنْهُمْ بِمَصَاهِمِ رَسُولِ اللَّهِ ص فَتَبَادَرُوا إِلَى وَلَايَةِ الْأَمْرِ وَ اتَّفَقَ لِأَبِي بَكْرٍ مَا اتَّفَقَ لِاخْتِلَافِ الْأَنْصَارِ فِيمَا بَيْنَهُمْ وَ كَرَاهِيَةِ الطُّلُقَاءِ وَ الْمُؤَلَّفَةِ فُلُوبُهُمْ مِنْ تَأَخُّرِ الْأَمْرِ حَتَّى يَفْرُغَ بَنُو هَاشِمٍ

And the people seized the opportunity due to the pre-occupation of Ali^{asws} Bin Abu Talib^{asws} with Rasool-Allah^{saww} and the clan of Hashim^{as} had been cut off from them due to their being with Rasool-Allah^{saww}. So, they rushed to choose a ruler of the command and concurred to Abu Bakr and did not concur to the differing of the Helpers regarding what was between them and dislike of the freed ones (of Makkah), and those who hearts were inclined, from delaying the matter until the clan of Hashim^{as} were free.

فَيَسْتَقَرُّ الْأَمْرُ مَقَرَّهُ فَبَايَعُوا أَبَا بَكْرٍ لِخُضُورِهِ الْمَكَانَ وَ كَانَتْ أَسْبَابُ مَعْرُوفَةٍ تَيْسَّرُ لِلْقَوْمِ مِنْهَا مَا رَأَوْهُ لَيْسَ هَذَا الْكِتَابُ مَوْضِعَ ذِكْرِهَا فَيُشْرَحُ الْقَوْلُ فِيهَا عَلَى التَّفْصِيلِ

So, they settled the matter in settlement and pledged allegiances to Abu Bakr for his presence in the place, and the well-known reasons available for the people from it, what they were accused of, this book isn't the place to mention it, and the word will be spread out regard it in detail.

وَ قَدْ جَاءَتْ الرِّوَايَةُ أَنَّهُ لَمَّا تَمَّ لِأَبِي بَكْرٍ مَا تَمَّ وَ بَايَعَهُ مَنْ بَايَعَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يُسَوِّي قَبْرَ رَسُولِ اللَّهِ ص بِمِسْحَاةٍ فِي يَدِهِ فَقَالَ لَهُ إِنَّ الْقَوْمَ قَدْ بَايَعُوا أَبَا بَكْرٍ وَ وَقَعَتِ الْحُدُودُ لِلْأَنْصَارِ لِاخْتِلَافِهِمْ وَ بَدَرَ الطُّلُقَاءُ بِالْعَدْلِ لِلرَّجُلِ خَوْفًا مِنْ إِدْرَاكِكُمُ الْأَمْرَ

And the reports have come that when it was completed for Abu Bakr what was completed, and he was pledged allegiance to by the ones who pledged allegiance, a man came to Amir Al-Momineen^{asws} and he^{asws} was evening the grave of Rasool-Allah^{saww} with a shovel in his^{asws} hand. He said to him^{asws}, 'The people have pledged allegiance to Abu Bakr and failure has occurred for the Helpers due to their differing, and the freed ones of Makkah rushed with the pact to the man out of fear from the command coming to you^{asws}.'

فَوَضَعَ طَرَفَ الْمِسْحَاةِ عَلَى الْأَرْضِ وَ يَدُهُ عَلَيْهَا ثُمَّ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ

He^{asws} placed a side of the shovel upon the ground and his^{asws} hand was upon it, then said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful. **Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]'**

وَ قَدْ كَانَ جَاءَ أَبُو سُفْيَانَ إِلَى بَابِ رَسُولِ اللَّهِ ص وَ عَلِيٍّ وَ الْعَبَّاسُ مُتَوَفِّرَانِ عَلَى النَّظَرِ فِي أَمْرِ فَنَادَى

بَنِي هَاشِمٍ لَا تَطْمِعُوا النَّاسَ فِيكُمْ.
فَمَا الْأَمْرُ إِلَّا فِيكُمْ وَ إِلَيْنَاكُمْ.
وَ لَا سِيَّما تَبِمُ مِنْ مِرَّةٍ أَوْ عَدِيٍّ.
وَ لَيْسَ لَهَا إِلَّا أَبُو حَسَنِ عَلِيٍّ.

فَإِنَّكَ بِالْأَمْرِ الَّذِي تَبْتَغِي مَلِيٌّ.

أَبَا حَسَنٍ فَاشْدُدْ بِهَا كَفَّ حَازِمٍ.

And Abu Sufyan had come to the door of Rasool-Allah^{saww}, and Ali^{asws} and Al-Abbas were both obtainable upon the considering regarding its matter, and he called out (a poem), 'Clan of Hashim^{as}! Do not let the people covet regarding you, nor Taym Bin Marra be heard, or Adayy. The command is not except among you and to you, and there isn't anyone for it except Abu Hassan Ali^{asws}. O Abu Hassan^{asws}! I shall give it a firm hand (support), for you^{asws} are with the command which has been seeking for a long time'.

ثُمَّ نَادَى بِأَعْلَى صَوْتِهِ يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ مَنَافٍ أَرْضَيْتُمْ أَنْ يَلِيَّ عَلَيْكُمْ أَبُو فَصِيلٍ الرَّذُلُ بْنُ الرَّذُلِ أَمَا وَاللَّهِ لَوْ شِئْتُمْ لَأَمْلَأْتُهَا عَلَيْهِمْ خَيْلًا وَ رَجُلًا

Then he called out at the top of his voice, 'O clan of Hashim^{as}! O clan of Abd Manaf^{as}! Are you pleased that father of a faction, the bastard son of the bastard rule over you all? But, by Allah^{azwj}, if you so desire, I shall fill it (Al-Medina) upon them with cavalry and infantry!'

فَنَادَاهُ أَمِيرُ الْمُؤْمِنِينَ عِزُّنَجْعَ يَا أَبَا سُفْيَانَ قَوْلَ اللَّهِ مَا تُرِيدُ اللَّهُ بِمَا تَقُولُ وَمَا زِلْتُ تَكِيدُ الْإِسْلَامَ وَ أَهْلَهُ وَ تَخُنُ مَشَاغِيلَ رَسُولِ اللَّهِ ص وَ عَلَى كُلِّ امْرِئٍ مَا اكْتَسَبَ وَ هُوَ وَلِيُّ مَا اكْتَسَبَ

Amir Al-Momineen^{asws} called out to him: 'Return, O Abu Sufyan! By Allah^{azwj}, you do not intend Allah^{azwj} with what you are saying. You have never ceased to plot against Islam and its people, and we are pre-occupied with Rasool-Allah^{saww}, and upon every person is what he earns, and He^{azwj} is my^{asws} Guardian of what is to follow'.

فَانْصَرَفَ أَبُو سُفْيَانَ إِلَى الْمَسْجِدِ فَوَجَدَ بَنِي أُمَيَّةَ مُجْتَمِعِينَ فِيهِ فَحَرَضَهُمْ عَلَى الْأَمْرِ وَ لَمْ يَنْهَضُوا لَهُ وَ كَانَتْ فِتْنَةٌ عَمَتْ وَ بَلِيَّةٌ شَمَلَتْ وَ أَسْبَابُ سُوءٍ اتَّفَعَتْ تَمَكَّنَ بِهَا الشَّيْطَانُ وَ تَعَاوَنَ فِيهَا أَهْلُ الْإِفْكِ وَ الْعُدْوَانِ

Abu Sufyan left to go to the Masjid and found the clan of Umayya gathered in it. He made them greedy upon the command and they did not get up for it, and the Fitna (strife) was pervasive, and the afflictions all-inclusive, and the causes of evil were harmonised, the Satan^{la} was enabled with it, and they were assisted in it by the people of blatant lies and the aggression.

فَتَخَادَلَ فِي إِنْكَارِهَا أَهْلُ الْإِيمَانِ وَ كَانَ ذَلِكَ تَأْوِيلَ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اتَّفَعُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً.

The people of Eman were forsaken in their denial of it, and that was the interpretation of the Words of Allah^{azwj} Mighty and Majestic: **And fear a Fitna (strife) which only affect those of you who are unjust in particular; [8:25]**⁶¹².

28- قَبْ، المناقب لابن شهر آشوب أقام بالمدينة عشر سنين ثم حج حجة الوداع و نصب علياً إماماً يوم غدِيرِ خُمٍ فَلَمَّا دَخَلَ الْمَدِينَةَ بَعَثَ أَسَامَةَ بْنَ زَيْدٍ وَ أَمَرَهُ أَنْ يَقْصِدَ حَيْثُ قِيلَ أَبُوهُ وَ جَعَلَ فِي حَيْشِهِ وَ تَحْتَ رَأْسِهِ أَبَا بَكْرٍ وَ عُمَرَ وَ أَبَا عُبَيْدَةَ وَ عَسْكَرَ أَسَامَةَ بِالْجَزْفِ فَاشْتَكَى شَكْوَاهُ الَّتِي تُؤَيِّ فِيهَا فَكَانَ يَقُولُ فِي مَرَضِهِ نَقَدُوا حَيْشَ أَسَامَةَ وَ يُكْرَرُ ذَلِكَ

⁶¹² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 27

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – 'He^{saww} stayed at Al-Medina for ten years, then performed the farewell Hajj, and nominated Ali^{asws} as an Imam^{asws} on the day of Ghadeer Khumm. When he^{saww} entered Al-Medina, he^{saww} sent for Usama Bin Zayd and ordered him to go to where his father had been killed, and made to be in his army and under his flag – Abu Bakr, and Umar, and Abu Ubeyda; and the army of Usama was at Al-Jurf, and he^{saww} complained of the complaint in which he^{saww} passed away, and he^{saww} was saying during his^{saww} illness: 'Sent the army of Usama', and used to repeat that.

فَلَمَّا دَخَلَ سَنَةَ إِحْدَى عَشْرَةَ أَقَامَ بِالْمَدِينَةِ الْمُحَرَّمِ وَ مَرَضَ أَيَّامًا وَ تُوُفِّيَ فِي الثَّانِي مِنْ صَفَرٍ يَوْمَ الْإِثْنَيْنِ وَ يُقَالُ يَوْمَ الْجُمُعَةِ لِأَنَّ عَشْرَةَ لَيْلَةٍ مَضَتْ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ وَ كَانَ بَيْنَ قُدُومِهِ الْمَدِينَةَ وَ وَفَاتِهِ عَشْرَ سِنِينَ وَ قُبِضَ قَبْلَ أَنْ تَغِيَبَ الشَّمْسُ وَ هُوَ ابْنُ ثَلَاثٍ وَ سِتِّينَ سَنَةً

When year eleven entered, he^{saww} stayed at Al-Medina in Al-Muharram, and was ill for days, and passed away during the second from Safar on the day of Monday, and it is said the day of Friday on the twelve nights passed from the month of Rabbi Al-Awwal, and there were ten years between his^{saww} arrival at Al-Medina and his^{saww} passing away, and he^{saww} passed away before the setting of the sun and he^{saww} sixty three years old.

فَعَسَلَهُ عَلِيٌّ عَ بِتَوْبِيهِ بِوَصِيَّتِهِ مِنْهُ وَ فِي رِوَايَةٍ وَ نُودِيَ بِذَلِكَ وَ بَقِيَ غَيْرَ مَذْفُونٍ ثَلَاثَةَ أَيَّامٍ يُصَلِّي عَلَيْهِ النَّاسُ وَ خَفَرُ لَهُ لَحْدًا أَبُو طَلْحَةَ زَيْدُ بْنُ سَهْلٍ الْأَنْصَارِيُّ وَ دَفَنَهُ عَلِيٌّ عَ وَ عَاوَنَهُ الْعَبَّاسُ وَ الْفَضْلُ وَ أُسَامَةُ

Ali^{asws} washed him^{saww} with his^{saww} cloth by a bequest from him^{saww}. And in a report, and it had been called out with that, and he^{saww} remain without being buried for three days. The people prayed Salat upon him and Abu Talha Zayd Bin Sahl the Helper dug a grave for him^{saww}, and Ali^{asws} buried him^{saww}, and he^{asws} was assisted by Al-Abbas, and Al-Fazl, and Usama.

فَنَادَتْ الْأَنْصَارُ يَا عَلِيُّ نَذْرُكَ اللَّهُ وَ حَقُّنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ صَ أَنْ يَذْهَبَ أَذْخِلَ مِنَّا رَجُلًا فِيهِ فَقَالَ لِيَدْخُلْ أُوسُ بْنُ خُوَلٍّ فَلَمَّا دَلَّاهُ فِي حُفْرَتِهِ قَالَ لَهُ اخْرُجْ وَ رَتِّعْ قَبْرَهُ.

The Helpers called out, 'O Ali^{asws}! We remind you of Allah^{azwj} and our right today from Rasool-Allah^{saww} that a man from us should go to enter (the grave)'. He^{asws} said: 'Let Aws Bin Khowly enter'. When he^{asws} had straightened him^{saww} in his^{saww} grave, he^{asws} said to him: 'Go out', and he^{asws} squared his^{saww} grave".⁶¹³

29- قب، المناقب لابن شهر آشوب أحمد في مستناده عن ابن عباس لما مرض رسول الله ص مرضه الذي مات فيه قال ادعوا لي علياً قالت عائشة ندعو لك أبا بكر قالت حفصة ندعو لك عمر قالت أم الفضل ندعو لك العباس

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ahmad in his (book) 'Musnad', from Ibn Abbas, 'When Rasool-Allah^{saww} was unwell with the illness in which he^{saww} passed away, he^{saww} said: 'Call Ali^{asws} for me^{saww}'. Ayesha said, 'We will call Abu Bakr for you^{saww}'. Hafsa said, 'We will call Umar for you^{saww}'. Umm Al Fazl said, 'We will call Al-Abbas for you^{saww}'.

فَلَمَّا اجْتَمَعُوا رَفَعَ رَأْسَهُ فَلَمْ يَرَ عَلِيًّا فَسَكَتَ فَقَالَ عُمَرُ قُومُوا عَنْ رَسُولِ اللَّهِ الْخَبْرَ.

⁶¹³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 28

When they had gathered, he^{saww} raised his^{saww} head and did not see Ali^{asws}, so he^{saww} was silent. Umar said, 'Arise from Rasool-Allah^{saww}!'.

وَمِنْ طَرِيقَةِ أَهْلِ الْبَيْتِ ع أَنَّ عَائِشَةَ دَعَتْ أَبَاهَا فَأَعْرَضَ عَنْهُ وَ دَعَتْ حَفْصَةَ أَبَاهَا فَأَعْرَضَ عَنْهُ وَ دَعَتْ أُمَّ سَلَمَةَ عَلَيْهَا فَتَجَاوَزَ طَوِيلًا ثُمَّ أَغْمِيَ عَلَيْهِ

And from the way of the People^{asws} of the Household – Ayesha called her father, but he^{saww} turned away from him; and Hafsa called her father and he^{saww} turned away from him, and Umm Salma^{ra} called Ali^{asws}. He^{saww} whispered to him^{asws} for a long time, then there was unconsciousness upon him^{saww}.

فَجَاءَ الْحَسَنُ وَ الْحُسَيْنُ بِصَبِيحَانِ وَ يَبْكِيَانِ حَتَّى وَقَعَا عَلَى رَسُولِ اللَّهِ ص وَ أَرَادَ عَلِيُّ أَنْ يُنَحِّيَهُمَا عَنْهُ فَأَفَاقَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيُّ دَعُهُمَا أَشْمُهُمَا وَ يَسْمَأِي وَ أَنْزِلْهُمَا مِنْهُمَا وَ يَتَزَوَّدَانِ مِنِّي

Al-Hassan^{asws} and Husayn^{asws} came shouting and crying until they^{asws} fell upon Rasool-Allah^{saww}, and Ali^{asws} intended to move them^{asws} aside from him^{saww}. Rasool-Allah^{saww} woke up, then said: 'O Ali^{asws}! Leave them^{asws} for me^{saww} to smell them^{asws} and they^{asws} to smell me^{saww}, and I^{saww} provide from them^{asws} and they^{asws} provide from me^{saww}'.

ثُمَّ جَذَبَ عَلَيْهِا تَحْتَ ثَوْبِهِ وَ وَضَعَ فَاهُ عَلَى فِيهِ وَ جَعَلَ يُنَاجِيهِ فَلَمَّا خَضِرَ الْمَوْتُ قَالَ لَهُ ضَعْ رَأْسِي يَا عَلِيُّ فِي حَجْرِكَ فَقَدْ جَاءَ أَمْرُ اللَّهِ فَإِذَا فَاضَتْ نَفْسِي فَتَنَاوَلْهَا بِيَدِكَ وَ امْسَحْ بِهَا وَجْهَكَ ثُمَّ وَجَّهْنِي إِلَى الْقِبْلَةِ وَ تَوَلَّ أَمْرِي وَ صَلِّ عَلَيَّ أَوَّلَ النَّاسِ وَ لَا تُفَارِقْنِي حَتَّى تُوَارِيَنِي فِي رُمْسِي وَ اسْتَعِنَ بِاللَّهِ عَزَّ وَ جَلَّ

Then he^{saww} pulled Ali^{asws} under his^{saww} sheet and placed his^{saww} mouth on his^{asws} mouth whispering to him^{asws}. When the death presented to him^{saww}, he^{saww} said to him^{asws}: 'O Ali^{asws}! Place my^{saww} head in your^{asws} lap, for the Command of Allah^{azwj} has come. So, when my^{saww} soul departs, then grab it with your^{asws} hands and wipe your^{asws} face with it, then face me^{saww} towards the Qiblah, and be in charge of my^{saww} matter and pray Salat upon me^{asws} as the first of the people, and do not separate from me^{saww} until you^{asws} have covered me^{saww} in my^{saww} grave, and seek Assistance with Allah^{azwj} Mighty and Majestic'.

وَ أَخَذَ عَلِيُّ بِرَأْسِهِ فَوَضَعَهُ فِي حَجْرِهِ فَأَغْمِيَ عَلَيْهِ فَبَكَتْ فَاطِمَةُ فَأَوْمَأَ إِلَيْهَا بِالْأُتُو مِنْهُ فَأَسَرَ إِلَيْهَا شَيْئًا تَهَلَّلَ وَجْهَهَا الْقِصَّةُ ثُمَّ قَضَى وَ مَدَّ أَمِيرُ الْمُؤْمِنِينَ يَدَهُ الْيُمْنَى تَحْتَ حَنَكِهِ فَقَاضَتْ نَفْسُهُ فِيهَا فَرَفَعَهَا إِلَى وَجْهِهِ فَمَسَحَهُ بِهَا ثُمَّ وَجَّهَهُ وَ مَدَّ عَلَيْهِ إِزَارَهُ وَ اسْتَقْبَلَ بِالنَّظَرِ فِي أَمْرِهِ.

And Ali^{asws} took his^{saww} head and placed it in his^{asws} lap and there was unconsciousness upon him^{saww}. Fatima^{asws} cried, and he^{saww} gestured towards her^{asws} with the going near him^{saww}, and he^{saww} divulged a secret to her^{asws} of something, her^{asws} face was joyful to the story. Then he^{saww} passed away, and Amir Al Momineen^{asws} extended his^{asws} hand until his^{saww} throat, and he^{asws} was overflowing (with tears) during it, and raised it to his^{asws} face and wiped it with it, then directed him^{saww} and extended his^{saww} cloth upon him^{saww}, and went on to deal with his^{saww} instructions'.

وَ رُوِيَ أَنَّهُ قَالَ جَبْرِئِيلُ إِنَّ مَلِكَ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ وَ مَا اسْتَأْذَنَ أَحَدًا قَبْلَكَ وَ لَا يَغْدُكَ فَأَذِنَ لَهُ فَدَخَلَ وَ سَلَّمَ عَلَيْهِ وَ قَالَ يَا أَحْمَدُ إِنَّ اللَّهَ تَعَالَى يَحْتَنِي إِلَيْكَ لِأَطِيعَكَ أَقْبَضُ أَوْ أَرْجِعُ فَأَمْرُهُ فَمَبْضُ.

And it is reported that Jibraeel^{as} said: 'The Angel of death is seeking permission to you^{saww}, and he has not sought the permission of anyone before you^{saww} nor will he after you^{saww}. He^{saww} permitted to him. He entered and greeted unto him^{saww} and said: 'O Ahmad^{saww}! Allah^{azwj} the Exalted has Sent me to you^{saww} that I should obey you^{saww}, whether I should take (your^{saww} soul) or return'. He^{saww} ordered him with the taking''.

الباقِر ع لَمَّا حَضَرَ رَسُولَ اللَّهِ ص الْوَفَاةَ نَزَلَ جِبْرِئِيلُ فَقَالَ يَا رَسُولَ اللَّهِ تُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا وَ قَدْ بَلَغْتُ ثُمَّ قَالَ لَهُ يَا رَسُولَ اللَّهِ تُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا الرَّفِيقَ الْأَعْلَى.

Al-Baqir^{asws} – When the expiry presented to Rasool-Allah^{saww}, Jibraeel^{as} descended and said: 'O Rasool-Allah^{saww}! Do you^{saww} want the return to the world?' He^{saww} said: 'No, and I^{saww} have delivered (the Message)'. Then he^{as} said to him^{saww}: 'O Rasool-Allah^{saww}! Do you want to return to the world?' He^{saww} said: 'No, the lofty friends''.

الصَّادِقُ ع قَالَ جِبْرِئِيلُ يَا مُحَمَّدُ هَذَا آخِرُ نُزُولِي إِلَى الدُّنْيَا إِنَّمَا كُنْتُ أَنْتَ حَاجَتِي مِنْهَا.

Al-Sadiq^{asws} said: 'Jibraeel^{as} said: 'O Muhammad^{saww}! This is the last of my^{as} descent to the world. But rather you^{saww} are my^{as} need from it''.

و رُوِيَ أَنَّهُ اسْتَلَّ عَلَيَّ ع مِنْ تَحْتِ ثِيَابِهِ وَ قَالَ عَظَّمَ اللَّهُ أَجُورَكُمْ فِي نَبِيِّكُمْ فَقِيلَ لَهُ مَا الَّذِي نَاجَاكَ بِهِ رَسُولُ اللَّهِ ص تَحْتِ ثِيَابِهِ فَقَالَ عَلَّمَنِي أَلْفَ بَابٍ مِنَ الْعِلْمِ فَتَخَّ لِي كُلُّ بَابٍ أَلْفَ بَابٍ وَأَوْصَانِي بِمَا أَنَا بِهِ قَائِمٌ إِنْ شَاءَ اللَّهُ.

And it is reported – Ali^{asws} crept out from under his^{saww} sheet and said: 'May Allah^{azwj} Magnify your Recompenses regarding your Prophet^{saww}'. It was said to him^{asws}, 'What is that which Rasool-Allah^{saww} whispered to you^{asws} with?' He^{asws} said: 'He^{saww} taught me^{asws} a thousand doors of knowledge. Each door opened for me^{asws} a thousand doors, and bequeathed to me^{saww} with what I^{asws} am going to stand with, if Allah^{azwj} so Desires''.

أَبُو عَبْدِ اللَّهِ بْنِ مَاجَةَ فِي السُّنَنِ وَ أَبُو يَعْلَى الْمُؤَصِّلِيُّ فِي الْمُسْتَدْرِ قَالَ أَنَسٌ كَانَتْ فَاطِمَةُ ع تَقُولُ لَمَّا تَغُلَّ النَّبِيُّ ص يَا أَبَتَاهُ جِبْرِئِيلُ إِلَيْنَا يَنْعَا يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَذْنَاهُ يَا أَبَتَاهُ جَنَّةُ الْفِرْدَوْسِ مَاوَاهُ يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ.

Abu Abdullah Bin Majah in (the book) 'Al-Sunan', and Abu Ya'la Al-Mowsuly in (the book) 'Al-Musnad' – Anas (well-known fabricator) said, (Syeda) 'Fatima^{asws} was saying when the Prophet^{saww} worsened (illness): 'O father^{saww}! Jibraeel^{as} is lamenting to us^{asws}. O father^{saww}! How close he^{as} is from his^{as} Lord^{azwj}. O father^{saww}! The Garden of Al-Firdows is his^{as} shelter. O father^{saww}! Answer to Lord^{azwj} of His^{azwj} Call''.

الْكَاذِبِي اجْتَمَعَتْ نِسْوَةُ بَنِي هَاشِمٍ وَ جَعَلْنَ يَذْكُرْنَ النَّبِيَّ ص فَقَالَتْ فَاطِمَةُ اتْرُكْنَ التَّعْدَادَ وَ عَلَيْكُنَّ بِالْدُّعَاءِ.

Al-Kafi – The womenfolk of the Clan of Hashim^{as} gathered and went on to mention the Prophet^{saww}. Fatima^{asws} said: 'Leave the counting and upon you is to be with the supplication''.

وَ قَالَ النَّبِيُّ ص يَا عَلِيُّ مَنْ أُصِيبَ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصِيبَتَهُ فِي فَإِنَّهَا مِنْ أَعْظَمِ الْمَصَائِبِ.

And the Prophet^{saww} said: 'O Ali^{asws}! One who is afflicted with a calamity so let him remember his calamity with me^{saww}, for it is from the biggest of the calamities'.

وَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ ع

الْمَوْتُ لَا وَالِدًا يُبْقِي وَلَا وَلَدًا
هَذَا السَّبِيلُ إِلَى أَنْ لَا تَرَى أَحَدًا
هَذَا النَّجِيُّ وَ لَمْ يُخْلَدْ لِأَمَّتِهِ
لَوْ خَلَّدَ اللَّهُ خَلْقًا قَبْلَهُ خُلِدَا
لِلْمَوْتِ فِينَا سَهَامٌ غَيْرُ خَاطِئَةٍ
مَنْ فَاتَهُ الْيَوْمَ سَهْمٌ لَمْ يَقْتُلْهُ غَدًا

And Amir Al-Momineen^{asws} prosed: 'The death neither lest a parent remain nor a child, this is the way to what no one has seen. This Prophet^{saww} and he^{saww} did not remain eternally for his^{saww} community. If Allah^{azwj} had let any creature remain eternally, he^{saww} would have remained eternally. There are arrows for the death regarding us without missing (their targets), one whom an arrow misses today, will not miss him tomorrow'.

الزَّهْرَاءُ ع

إِذَا مَاتَ يَوْمًا مَيِّتٌ قَلَّ ذِكْرُهُ
وَ دَخَّرَ أَبِي مُدَّ مَاتَ وَاللَّهِ أَزِيدُ
تَذَكَّرْتُ لَمَّا فَتَّقَى الْمَوْتُ بَيْنَنَا
فَعَزَّيْتُ نَفْسِي بِالنَّبِيِّ مُحَمَّدٍ
فَقُلْتُ هَذَا إِنَّ الْأَمَمَاتِ سَبِيلُنَا
وَمَنْ لَمْ يَمُتْ فِي يَوْمِهِ مَاتَ فِي غَدٍ

Al-Zahra^{asws}: 'When someone dies on a day, reduce his remembrance, and remember my^{asws} father^{saww}, since he^{saww} passed away, by Allah^{azwj}, I^{asws} have increased remembering, when the death separated between us^{asws}, and I^{asws} comforted my^{asws} soul with the Prophet^{saww} Muhammad^{saww}. I^{asws} said to it: 'The deaths are our ways, and the one who does not die during his day (today), will be dying the next day'.

ديك الجن

تأمل إذا الأحزان فيك تكاثرت
أعاش رسول الله أم ضمه القبر.

Rooster of the Jinn, 'I am hoping that the grief regarding you^{saww} will multiply, does Rasool-Allah^{saww} live or does the grave press him^{saww}?'

إبراهيم بن المهدي

اصبر لكل مصيبة و تجلد
أ و ما ترى أن الحوادث جمة
و اعلم بأن المرء غير مخلد
فإذا ذكرت مصيبة تشجى لها
و ترى المنية للرجال بمرصد
فاذكر مصابك بالنبي محمد.

Ibrahim Bin Al-Mahdi, 'I was patient to every calamity and froze, and knew that the person is without eternality. Or do you not see that the events are enormous, and you see the death lying in ambush to the men. So when you remember a calamity, be brave to it and remember your calamity with the Prophet^{saww} Muhammad^{saww}'.

و لغيره.

لكان رسول الله فيها مخلص.

فلو كانت الدنيا يدوم بقاؤها

And others, 'If the world, its remaining was permanent, Rasool-Allah^{saww} would have been eternal in it'.

تَارِيخُ الطَّبَرِيِّ وَ إِبَانَةُ الْغُبَرِيِّ قَالَ ابْنُ مَسْعُودٍ قِيلَ لِلنَّبِيِّ ص مَنْ يُغَسِّلُكَ يَا رَسُولَ اللَّهِ قَالَ أَهْلِي الْأَدْنَى.

(The books) 'Tareekh' of Al-Tabari and 'Ibana' of Al-Ukbari – Ibn Masoud said, 'It was said to the Prophet^{saww}, 'Who will wash you^{saww}, O Rasool-Allah^{saww}? He^{saww} said: 'The closest of my^{saww} relatives'.

حِلْيَةُ الْأَوْلِيَاءِ وَ تَارِيخُ الطَّبَرِيِّ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَانَ يُغَسِّلُ النَّبِيَّ ص وَ الْفَضْلُ يَصُبُّ الْمَاءَ عَلَيْهِ وَ جِبْرِيلُ يُعِينُهُمَا وَ كَانَ عَلِيٌّ يَقُولُ مَا أَطْيَبَكَ حَيًّا وَ مَيِّتًا.

(The book) 'Hilyat Al-Awliya' and 'Tareekh' of Al-Tabari – 'Ali^{asws} Bin Abu Talib^{asws} had washed the Prophet^{saww}, and Al-Fazl poured the water upon him^{saww}, and Jibraeel^{as} assisted them both, and Ali^{asws} was saying: 'How aromatic you^{saww} are alive and (when) deceased'.

مسند الموصلي في خبر عن عائشة ثم خلوا بينه و بين أهل بيته فغسله علي بن أبي طالب ع و أسامة بن زيد.

(The book) 'Masnad' of Al-Mowsay in a Hadeeth from Ayesha, 'Then it (room) was vacated between him^{saww} and the People^{asws} of his^{saww} Household. Ali^{asws} and Usama Bin Zayd washed him^{saww}.

الصفواني في الإحني وَ الْمَحَنِي بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص إِذَا أَنَا مِتُّ فَأَغْسِلْنِي بِسَبْعِ قَرَبٍ مِنْ بَثْرِي بِثَرِي عَرَسٍ.

Al Safwani in (the book) 'Al Ihan and Al Mihaan', by his chain from Ismail Bin Abdullah, from his father,

'From Ali^{asws} having said: 'Rasool-Allah^{saww} bequeathed to me^{asws}: 'When I^{saww} pass away, then wash me^{saww} with seven containers from my^{saww} well, the well of Gars'.

إِبَانَةُ ابْنِ بَطَّةَ قَالَ يَزِيدُ بْنُ بِلَالٍ قَالَ عَلِيٌّ أَوْصَى النَّبِيُّ ص أَلَّا يُغَسَّلَهُ أَحَدٌ غَيْرِي فَإِنَّهُ لَا يَرَى أَحَدًا غَوْرَتِي إِلَّا طَمَسَتْ عَيْنَاهُ

Ibana Ibn Batah, 'Yazeed Bin Bilal said,

'Ali^{asws} said: 'The Prophet^{saww} bequeathed that no one should wash him^{saww} apart from me^{asws}: 'No one will see my^{saww} private parts except his eyes would be blinded'.

قَالَ فَمَا تَنَاوَلْتُ غُضُوًّا إِلَّا كَأَنَّمَا كَانَ يَقْلَهُ [يُقَلِّبُهُ] مَعِيَ ثَلَاثُونَ رَجُلًا حَتَّى فَرَعْتُ مِنْ غُسْلِهِ.

He^{asws} said: 'I^{asws} did not grab any limb except it was as if it is being turned with me^{asws} by thirty men, until I^{asws} was free from washing him^{saww}.

و روي أنه لما أراد علي غسله استدعى الفضل بن عباس ليعينه و كان مشدود العينين و قد أمره علي بذلك إشفافاً عليه من العمى.

And it is reported that when Ali^{asws} wanted to wash him^{saww}, called Al-Fazl Bin Abbas to assist him^{asws}, and he was blindfolded of the eyes, and Ali^{asws} had instructed him with that, fearing the blindness upon him’.

و قَالَ أَبُو جَعْفَرٍ ع قَالَ النَّاسُ كَيْفَ الصَّلَاةُ عَلَيْهِ فَقَالَ عَلِيٌّ إِنَّ رَسُولَ اللَّهِ إِمَامٌ حَيًّا وَ مَيِّتًا فَدَخَلَ عَلَيْهِ عَشْرَةَ عَشْرَةَ فَصَلَّوْا عَلَيْهِ يَوْمَ الْإِثْنَيْنِ وَ لَيْلَةَ الثَّلَاثَاءِ حَتَّى الصَّبَاحِ وَ يَوْمَ الثَّلَاثَاءِ حَتَّى صَلَّى عَلَيْهِ الْأَقْرَبَاءُ وَ الْخَوَاصُّ وَ لَمْ يَحْضُرْ أَهْلُ السَّقِيْفَةِ وَ كَانَ عَلِيٌّ أَنْقَذَ إِلَيْهِمْ بُرَيْدَةً وَ إِنَّمَا تَمَّتْ بَيْعَتُهُمْ بَعْدَ دَفْنِهِ.

And Abu Ja’far^{asws} said: ‘The people said, ‘How will the Salat be prayed upon him^{saww}?’ Ali^{asws} said: ‘Rasool-Allah^{saww} is an Imam alive and (when) deceased’. Ten by ten (people) entered and prayed Salat upon him^{saww} on the day of Monday, and Tuesday night until the morning, and the day of Tuesday until the near relatives had prayed Salat upon him, and the special ones, and the people of Al-Saqeefa did not attend, and Ali^{asws} had sent Bureyda to them, and rather their allegiances had been completed after his^{saww} burial’.

و قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّمَا نَزَلَتْ هَذِهِ الْآيَةُ فِي الصَّلَاةِ عَلَيَّ بَعْدَ قَبْضِ اللَّهِ لِي إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ الْآيَةَ.

And Amir Al-Momineen^{asws} said: ‘I^{asws} heard Rasool-Allah^{saww} saying: ‘But rather this Verse was Revealed regarding the Salat upon me^{saww} after Allah^{azwj} Causes me^{saww} to pass away: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. [33:56]** – the Verse’.

و سُئِلَ الْبَاقِرُ ع كَيْفَ كَانَتِ الصَّلَاةُ عَلَى النَّبِيِّ ص فَقَالَ لَمَّا عَسَلَهُ أَمِيرُ الْمُؤْمِنِينَ وَ كَفَّنَهُ سَجَّاهُ وَ أَذْخَلَ عَلَيْهِ عَشْرَةَ فَدَاوُوا حَوْلَهُ ثُمَّ وَقَفَ أَمِيرُ الْمُؤْمِنِينَ فِي وَسْطِهِمْ فَقَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ الْآيَةَ

And Al-Baqir^{asws} was asked, ‘How was the Salat upon the Prophet^{saww}?’ He^{asws} said: ‘When Amir Al-Momineen^{asws} had washed him^{saww}, and enshrouded him^{saww}, laid him^{saww} down, and ten (men) entered to him^{saww}. They circled around, then Amir Al-Momineen^{asws} stood in their midst and said: **Surely, Allah and His Angels [33:56]** – the Verse.

فَيَقُولُ الْقَوْمُ مِثْلَ مَا يَقُولُ حَتَّى صَلَّى عَلَيْهِ أَهْلُ الْمَدِينَةِ وَ أَهْلُ الْعَوَالِي.

The people said the like what he^{asws} said, until the people of Al-Medina and the people of nobility had prayed Salat upon him^{saww}.

و اختلفوا أين يدفن فقال بعضهم في البقيع و قال آخرون في صحن المسجد فَقَالَ أَمِيرُ الْمُؤْمِنِينَ إِنَّ اللَّهَ لَمْ يَقْبِضْ نَبِيَّهُ إِلَّا فِي أَطْهَرِ الْبِقَاعِ فَيَنْبَغِي أَنْ يُدْفَنَ فِي الْبُقْعَةِ الَّتِي قُبِضَ فِيهَا فَاتَّفَقَتِ الْجَمَاعَةُ عَلَى قَوْلِهِ وَ دَفَنَ فِي حَجْرَتِهِ.

And they differed, ‘Where should he^{saww} be buried?’ Some of them said, ‘In Al-Baqie’, and others said, ‘In the courtyard of the Masjid’. Amir Al-Momineen^{asws} said: ‘Allah^{azwj} did not Take His^{azwj} Prophet^{saww} except in the purest of spots, therefore it is befitting that he^{saww} be buried in the spot in which he^{saww} passed away’. The group were concordat upon his^{asws} word, and he^{saww} was buried in the room’.

تَارِيخُ الطَّبَرِيِّ فِي حَدِيثِ ابْنِ مَسْعُودٍ قُلْنَا فَمَنْ يُدْخِلُكَ قَبْرَكَ يَا نَبِيَّ اللَّهِ قَالَ أَهْلِي.

Tareekh of Al Tabari, in a Hadeeth of Ibn Masud, 'We said, 'So who will enter you^{saww} into your^{saww} grave, O Prophet^{saww} of Allah^{azwj}?' He^{saww} said: 'My^{saww} family'.

و قال الطبري و ابن ماجة الذي نزل في قبر رسول الله ص علي بن أبي طالب و الفضل و قثم و شقران و لهذا قال أمير المؤمنين ع أنا الأول أنا الآخر.

And Al-Tabari, and Ibn Maja – 'The one who descended in the grave of Rasool-Allah^{saww} was Ali^{asws} Bin Abu Talib^{asws}, and Al-Fazl, and Qasam, and Shaqran, and for this, Amir Al-Momineen^{asws} said: 'I^{asws} am the first, I^{asws} am the last'⁶¹⁴.

30- شي، تفسير العياشي الحسين عن أبي عبد الله ع قال: لَمَّا فُيْضَ رَسُولُ اللَّهِ جَاءَهُمْ جَبْرِئِيلُ وَ النَّبِيُّ ص مُسَجًى وَ فِي الْبَيْتِ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ

Tafseer Al-Ayyashi – Al-Husayn, from Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, Jibraeel^{as} came to them, and the Prophet^{saww} had been laid down, and in the house were Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}.

فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الرَّحْمَةِ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ إِلَى مَتَاغِ الْعُزْرِ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكًا مِنْ كُلِّ مَا فَاتَ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ فَبَالِلِهِ فَنُفُوا وَ إِيَّاهُ فَارْجُوا إِنَّمَا الْمُصَابُ مِنْ حُرْمِ الثَّوَابِ وَ هَذَا آخِرُ وَطْئِي مِنَ الدُّنْيَا

He^{as} said: 'The greetings be upon you^{asws} all, O People^{asws} of the Household! **Every self shall taste the death**, - up to His^{azwj} Words: **a deceptive pleasure? [3:185]**. Surely in Allah^{azwj} there is consolation from all calamities, and coming across of all what is lost, and a replacement from all (what is) perished, therefore trust in Allah^{azwj} and hope to Him^{azwj}. But rather the afflicted is one deprived of the Rewards, and this is the last of my^{as} treading from the world'.

قَالَ قَالُوا فَسَمِعْنَا صَوْتًا فَلَمْ نَرِ شَخْصًا.

He^{asws} said: 'They^{asws} said: 'We^{asws} heard a voice but did not see a person'⁶¹⁵.

31- شي، تفسير العياشي هشام بن سالم عن أبي عبد الله ع قال: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص سَمِعُوا صَوْتًا مِنْ جَانِبِ الْبَيْتِ وَ لَمْ يَرَوْا شَخْصًا يَقُولُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ إِلَى قَوْلِهِ فَقَدْ فَازَ

Tafseer Al Ayyashi – Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, they^{asws} heard a voice from the side of the house and did not see a person saying: '**Every self shall taste the death**, - up to His^{azwj} Words: **he indeed has succeeded; [3:185]**'.

ثُمَّ قَالَ فِي اللَّهِ خَلْفٌ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ دَرَكٌ لِمَا فَاتَ فَبَالِلِهِ فَنُفُوا وَ إِيَّاهُ فَارْجُوا وَ إِنَّمَا الْمَحْرُومُ مِنْ حُرْمِ الثَّوَابِ وَ اسْتَرَوْا عَوْرَةَ نَبِيِّكُمْ

⁶¹⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 29

⁶¹⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 30

Then he said: 'In Allah^{azwj} there is a replacement, and consolation from all calamities, and coming across to whatever is lost, therefore trust in Allah^{azwj} and hope to Him^{azwj}, and rather the deprived one is the one deprived the Rewards, and veil the nakedness of your^{asws} Prophet^{saww}.

فَلَمَّا وَضَعَهُ عَلَى السَّرِيرِ نُودِيَ يَا عَلِيُّ لَا تَخْلَعْ الْقَمِيصَ قَالَ فَعَسَلَهُ عَلِيٌّ ع فِي قَمِيصِهِ.

When he^{asws} placed him^{saww} upon the bier, he^{saww} said: 'O Ali^{asws}! Do not take off the shirt'. So Ali^{asws} washed him^{saww} in his^{saww} shirt".⁶¹⁶

32- جاء، المجلس للمنفيد علي بن محمد القرشي عن علي بن الحسن بن فضال عن الحسين بن نصير عن أبيه عن أحمد بن عبد الله بن عبد الملك عن عمرو بن حرث عن الحسين بن سلمة عن أبي خالد الكاظمي عن أبي جعفر محمد بن علي الباقر ع قال: لما فرغ أمير المؤمنين ع من تعسيل رسول الله ص و تكفينه و تحيطه أذن للناس و قال ليدخل منكم عشرة عشرة ليصلوا عليه

(The book) 'Al Majaalis' of Al Mufeed – Al Qashy, from Ali Bin Al Hassan Bin Fazzal, from Al Husayn Bin Nasr, from his father, from Ahmad Bin Abdullah Bin Abdul Malik, from Amro Bin Hureysh, from Al Husayn Bin Salama, from Abu Khalid Al Kabuly,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'When Amir Al-Momineen^{asws} was free from washing Rasool-Allah^{saww} and enshrouding him^{asws} and embalming him^{saww}, he^{asws} permitted the people and said: 'Let ten by ten from you enter in order to pray Salat upon him^{saww}.

فَدَخَلُوا وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع بَيْنَهُمْ وَ بَيْنَهُمْ وَ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا وَ كَانَ النَّاسُ يَقُولُونَ كَمَا يَقُولُ

They entered and Amir Al-Momineen^{asws} stood between him^{saww} and them and said: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].** And the people were saying what he^{asws} said'.

قَالَ أَبُو جَعْفَرٍ ع وَ هَكَذَا كَانَتْ الصَّلَاةُ عَلَيْهِ ص.

Abu Ja'far^{asws} said: 'And that is how the Salat was upon him^{saww}',⁶¹⁷

33- جاء، المجلس للمنفيد محمد بن الحسين المقرئ عن عبد الله بن يحيى عن أحمد بن الحسين بن سعيد القرشي عن أبيه عن الحسين بن محرق عن عبد الصمد بن علي عن أبيه عن عبد الله بن العباس رضي الله عنه قال: لما توفى رسول الله ص تولى غسله علي بن أبي طالب ع و العباس معه و الفضل بن العباس

(The book) 'Al Majaalis' of Al Mufeed – Muhammad Bin Al Husayn Al Muqry, from Abdullah Bin Yahya, from Ahmad Bin Al Husayn Bin Saeed al Qurshy, from his father, from Al Husayn Bin Mukhariq, from Abdul Samad Bin Ali, from his father, from Abdullah Bin Al Abbas who said,

⁶¹⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 31

⁶¹⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 32

'When Rasool-Allah^{saww} passed away, Ali^{asws} Bin Abu Talib^{asws} was in charge of his^{saww} washing, and Al-Abbas was with him^{asws}, and Al-Fazl Bin Al-Abbas.

فَلَمَّا فَرَغَ عَلِيٌّ ع مِنْ غُسْلِهِ كَشَفَ الْإِزَارَ عَنْ وَجْهِهِ ثُمَّ قَالَ بِأَبِي أَنْتَ وَ أُمِّي طُبْتُ حَيًّا وَ طُبْتُ مَيِّتًا انْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقَطِعْ بِمَوْتِ أَحَدٍ مِّنْ سِوَاكَ مِنَ النَّبِيِّ وَ الْإِنْبَاءِ

When Ali^{asws} was free from washing him^{saww}, he^{asws} uncovered the sheet from his^{saww} face, then said: 'May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}! You^{saww} were good alive and are good (when) deceased. It has been cut off from your^{saww} passing away what was not cut off with the death of anyone from the ones besides you^{saww}, of the Prophet-hood and the news.

خَصَّصْتُ حَتَّى صِرْتُ مُسَلِّيًا عَمَّنْ سِوَاكَ وَ عَمَّمْتُ حَتَّى صَارَ النَّاسُ فِيكَ سَوَاءً وَ لَوْ لَا أَنَّكَ أَمَرْتَ بِالصَّبْرِ وَ نَهَيْتَ عَنِ الْجَزَعِ لَأَنْقَذْنَا عَلَيْكَ الشُّعُونَ وَ لَكِنَّ مَا لَا يُدْفَعُ كَمَدٌ وَ عُصَصَ مُخَالَفَانِ وَ هُمَا دَاءُ الْأَجْلِ وَ فَلَا لَكَ

You^{saww} were specialised until you^{saww} became pleasant from the ones besides you^{saww} and were generalised until the people became the same regarding you^{asws}, and had you^{saww} not instructed with the patience and forbidden from the panic, we would have run down the affairs upon you^{saww}, but what cannot be repelled is gloom and choking, both opposing, and these two are the immediate problems, detestable to you^{saww}.

بِأَبِي أَنْتَ وَ أُمِّي اذْكُرْنَا عِنْدَ رَبِّكَ وَ اجْعَلْنَا مِنْ هَمِّكَ ثُمَّ أَكَبَ عَلَيْهِ فَقَبَّلَ وَجْهَهُ وَ الْإِزَارَ عَلَيْهِ.

May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}, mention us in the Presence of your^{asws} Lord^{azwj} and Make us to be from your^{asws} main concerns'. Then he^{asws} devoted to him^{saww} and kissed his^{saww} face and the sheet was upon him^{saww}. 618

34- قب، المناقب لابن شهر آشوب سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ أَغْمِيَ عَلَى النَّبِيِّ ص فِي مَرَضِهِ فَدَقَّ بَابُهُ فَقَالَتْ فَاطِمَةُ مَنْ ذَا قَالَ أَنَا رَجُلٌ غَرِيبٌ أَتَيْتُ أَسْأَلُ رَسُولَ اللَّهِ ص أَتَأْذِنُونَ لِي فِي الدُّخُولِ عَلَيْهِ فَأَجَابَتْ افْضِ رَحِمَكَ اللَّهُ لِحَاجَتِكَ فَرَسُولُ اللَّهِ عَنكَ مَشْغُولٌ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Suheyl Bin Abu Salih, from Ibn Abbas – 'There was unconsciousness upon the Prophet^{saww} during his^{saww} illness. There was a knock on the door, so (Syeda) Fatima^{asws} said: 'Who is that?' He said, 'I am a Stranger man having come to ask Rasool-Allah^{azwj}. Can you permit me regarding the entering to see him^{saww}?' She^{asws} answered: 'May Allah^{azwj} have Mercy on you! Continue to your needs for Rasool-Allah^{saww} is pre-occupied from you'.

فَمَضَى ثُمَّ رَجَعَ فَدَقَّ الْبَابَ وَ قَالَ غَرِيبٌ يَسْتَأْذِنُ عَلَى رَسُولِ اللَّهِ أَ تَأْذِنُونَ لِلْغُرَبَاءِ فَأَفَاقَ رَسُولُ اللَّهِ ص مِنْ غَشِيَّتِهِ وَ قَالَ يَا فَاطِمَةُ أَ تَدْرِينَ مَنْ هَذَا قَالَتْ لَا يَا رَسُولَ اللَّهِ

He went away, then returned and knocked the door and said, 'A stranger seeking to see Rasool-Allah^{saww}! Can you permit the strangers?' Rasool-Allah^{saww} woke up from his^{saww} unconsciousness and said: 'O Fatima^{asws}! Do you^{asws} know who this is?' She^{asws} said: 'No, O Rasool-Allah^{saww}!'

⁶¹⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 33

قَالَ هَذَا مُفَرِّقُ الْجَمَاعَاتِ وَ مُنْعَصُ اللَّذَاتِ هَذَا مَلِكُ الْمَوْتِ مَا اسْتَأْذَنَ وَاللَّهِ عَلَى أَحَدٍ قَبْلِي وَ لَا يَسْتَأْذِنُ عَلَى أَحَدٍ بَعْدِي اسْتَأْذَنَ عَلَيَّ لِكِرَامَتِي عَلَى اللَّهِ ائْذِنِي لَهُ

He^{saww} said: 'This is the separator of the communities, and spoiler of the pleasures. This is the Angel of death. By Allah^{azwj}! He did not seek permission to anyone before me^{saww} nor will he be seeking permission to anyone after me^{saww}. He is seeking permission to me^{saww} due to my^{saww} prestige unto Allah^{azwj}. Permit him'.

فَقَالَتْ ادْخُلْ رَحِمَكَ اللَّهُ فَدَخَلَ كَرِيحَ هَقَافَةٍ وَ قَالَ السَّلَامُ عَلَى أَهْلِ بَيْتِ رَسُولِ اللَّهِ

She^{asws} said: 'Enter, may Allah^{azwj} have Mercy on you!' He entered like a dry wind and said: 'The greetings be upon the People^{asws} of the Household of the Rasool-Allah^{saww}'.

فَأَوْصَى النَّبِيُّ إِلَى عَلِيٍّ بِالصَّبْرِ عَنِ الدُّنْيَا وَ بِحِفْظِ فَاطِمَةَ وَ بِجَمْعِ الْقُرْآنِ وَ بِقَضَاءِ دَيْنِهِ وَ بِغُسْلِهِ وَ أَنَّ يَعْمَلَ حَوْلَ قَبْرِهِ حَائِطاً وَ يَحْفَظُ الْحَسَنَ وَ الْحُسَيْنَ.

The Prophet^{saww} bequeathed to Ali^{asws} with the patience upon the world, and with protecting Fatima^{asws}, and with collecting the Quran, and with paying off his^{saww} debts, and with washing him^{saww}, and that he^{asws} should build a wall about his^{saww} grave, and with protecting Al-Hassan^{asws} and Al-Husayn^{asws},⁶¹⁹

35- عم، إعلام الوری قضی رسول الله ص و يد أمير المؤمنين ع اليمنى تحت حنكه ففاضت نفسه فيها فرفعها إلى وجهه فمسحه بها ثم وجهه و غمضه و مد عليه إزاره و اشتغل بالنظر في أمره.

(The book) 'Ilam Al-Wara' – Rasool-Allah^{saww} expired and the right hand of Amir Al-Momineen^{asws} was beneath his^{saww} neck. His^{asws} tears overflowed during it and he^{asws} raised it for his^{saww} face and wiped with it, then turned him^{saww} and closed his^{saww} eyes and extended his^{saww} sheet upon him, and became pre-occupied with the consideration into his^{saww} instructions".

و روي عن أم سلمة قالت وضعت يدي على صدر رسول الله ص يوم مات فمر بي جمع أكل و أتوضأ ما تذهب ريح المسك من يدي.

And it is reported from Umm Salama^{ra}. She^{ra} said, 'I^{ra} placed my^{ra} hand upon the chest of Rasool-Allah^{saww} on the day he^{saww} passed away. Then crowds passed by me^{ra}. I^{ra} ate and washed, but the aroma of musk did not go away from my^{ra} hand".

و روى ثابت عن أنس قال قالت فاطمة ع لما نفل النبي ص و جعل يتعشاه الكزب يا أبتاه إلى جبرئيل نعا يا أبتاه من ربه ما أذناه يا أبتاه جنان الفردوس مأواه يا أبتاه أجاب رباً دعاة.

And it is reported by Sabit, from Anas (well-known fabricator) who said, 'Fatima^{asws} said when the Prophet^{saww} (illness) worsened and went on to faint: 'The distress, O father^{saww}, to Jibraeel^{as} we lament. O father^{saww}, from his^{as} Lord^{azwj}, how close he^{as} is. O father^{saww}, the Gardens of Al-Firdows are his^{as} shelter. O father^{saww}, answer the Lord^{azwj} of His^{azwj} Call".

⁶¹⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 34

قَالَ الْبَاقِرُ ع لَمَّا حَضَرَ رَسُولُ اللَّهِ الْوَفَاةَ نَزَلَ جِبْرَائِيلُ فَقَالَ يَا رَسُولَ اللَّهِ أَتُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا وَ قَدْ بَلَغْتُ ثُمَّ قَالَ لَهُ يَا رَسُولَ اللَّهِ أَتُرِيدُ الرُّجُوعَ إِلَى الدُّنْيَا قَالَ لَا الرَّيِّقُ الْأَعْلَى.

Al Baqir^{asws} said: 'When the expiry presented to Rasool-Allah^{saww}, Jibraeel^{as} descended and said: 'O Rasool-Allah^{saww}! Do you^{saww} want the return to the world?' He^{saww} said: 'No, and I^{saww} have delivered (the Message)'. Then he^{as} said to him^{saww}: 'O Rasool-Allah^{saww}! Do you^{saww} want the return to the world?' He^{saww} said: 'No, the lofty friends'.

و قَالَ الصَّادِقُ ع قَالَ جِبْرَائِيلُ يَا مُحَمَّدُ هَذَا آخِرُ نُزُولِي إِلَى الدُّنْيَا إِنَّمَا كُنْتُ أَنْتَ حَاجَتِي مِنْهَا

And Al-Sadiq^{asws} said: 'Jibraeel^{as} said: 'O Muhammad^{saww}! This is the last of my^{as} descent to the world. But rather, you^{saww} were my need from it'.

قَالَ وَ صَاحَتْ فَاطِمَةُ ع وَ صَاحَ الْمُسْلِمُونَ وَ يَضَعُونَ التُّرَابَ عَلَى رُءُوسِهِمْ وَ مَاتَ ص لِلْيَلَتَيْنِ بَقِيَّتَا مِنْ صَفَرٍ سَنَةً عَشْرًا مِنْ هِجْرَتِهِ

He^{asws} said: 'And (Syeda) Fatima^{asws} cried, and the Muslims shouted and they were placing the dust upon their heads, and he^{saww} passed away, two nights remaining from Safar of the year ten from his^{saww} emigration'.

و رُوِيَ أَيْضًا لِأَنَّ عَشْرَةَ لَيْلَةً مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ يَوْمَ الْإِنْتِنِ

And it is reported as well, twelve nights from the months of Rabbi Al-Awwal on the day of Monday'.

و لَمَّا أَرَادَ عَلِيُّ ع غُسْلَهُ اسْتَدْعَى الْفَضْلَ بْنَ الْعَبَّاسِ فَأَمَرَهُ أَنْ يُتَاوَلَهُ الْمَاءَ بَعْدَ أَنْ عَصَبَ عَيْنَيْهِ فَشَقَّ فَمِصَصَهُ مِنْ قِبَلِ جَنْبِهِ حَتَّى بَلَغَ بِهِ إِلَى سُرْرِهِ وَ تَوَلَّى غُسْلَهُ وَ تَخَيَّطَهُ وَ تَكْفِينَهُ وَ الْفَضْلُ يُتَاوَلُهُ الْمَاءَ فَلَمَّا فَرَغَ مِنْ غُسْلِهِ وَ تَجْهِيْزِهِ تَقَدَّمَ فَصَلَّى عَلَيْهِ.

And when Ali^{asws} wanted to wash him^{saww}, called Al-Fazl Bin Al-Abbas and instructed him to give him the water after he had blindfolded his eyes. He^{asws} tore his^{saww} shirt from the direction of its pocket until he^{asws} reached to his^{saww} navel, and he^{asws} took charge of washing him^{saww} and embalming him^{saww} and enshrouding him^{saww}, and Al-Fazl was giving him^{asws} the water. When he^{asws} was free from washing him^{saww} and preparing him, he^{saww} went ahead and prayed Salat upon him^{saww}.

قَالَ أَبَانُ وَ حَدَّثَنِي أَبُو مَرْثَمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ النَّاسُ كَيْفَ الصَّلَاةُ عَلَيْهِ فَقَالَ عَلِيُّ ع إِنَّ رَسُولَ اللَّهِ إِمَامُنَا حَيًّا وَ مَيِّتًا فَدَخَلَ عَلَيْهِ عَشْرَةَ عَشْرَةً فَصَلُّوا عَلَيْهِ يَوْمَ الْإِنْتِنِ وَ لَيْلَةَ الثَّلَاثَاءِ حَتَّى الصَّبَاحَ وَ يَوْمَ الثَّلَاثَاءِ حَتَّى صَلَّى عَلَيْهِ كِبَرُهُمْ وَ صَغِيرُهُمْ وَ ذَكَرُهُمْ وَ أَتَاهُمْ

Aban said, 'It is narrated to me by Abu Maryam,

'From Abu Ja'far^{asws} having said: 'The people said, 'How would the Salat be upon him^{saww}?' Ali^{asws} said: 'Rasool-Allah^{saww} is our Imam alive and (when) deceased. So ten by ten entered and prayed upon him^{saww} on the day of Monday, and the night of Tuesday until the morning, and the day of Tuesday, until their elders and their young ones, and their males, and the females had prayed Salat upon him^{saww}.

وَصَوَّاحِي الْمَدِينَةِ بَعَثَ إِمَامٌ وَ خَاصَ الْمُسْلِمُونَ فِي مَوْضِعٍ دَفِنِهِ فَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ سُبْحَانَهُ لَمْ يَقْبِضْ نَبِيًّا فِي مَكَانٍ إِلَّا وَ ارْتَضَاهُ لِرَمْسِهِ فِيهِ وَ إِنِّي دَافِنُهُ فِي حُجْرَتِهِ الَّتِي قُبِضَ فِيهَا فَرَضِي الْمُسْلِمُونَ بِذَلِكَ

And the outskirts of Al Medina were without an imam, and the Muslims flowed over into the place of his^{saww} burial. Ali^{asws} said: 'Allah^{azwj} the Glorious did not Take any Prophet^{saww} in a place except and He^{azwj} had Chosen it for his^{as} grave to be in it, and I^{asws} shall bury him^{saww} in his^{saww} room in which he^{saww} passed away'. The Muslims were pleased with that.

فَلَمَّا صَلَّى الْمُسْلِمُونَ عَلَيْهِ أَنْفَذَ الْعَبَّاسُ إِلَى أَبِي عُبَيْدَةَ بْنِ الْجُرَّاحِ وَ كَانَ يَخْفِرُ لِأَهْلِ مَكَّةَ وَ يَضْرِبُ وَ أَنْفَذَ إِلَى زَيْدِ بْنِ سَهْلٍ أَبِي طَلْحَةَ وَ كَانَ يَخْفِرُ لِأَهْلِ الْمَدِينَةِ وَ يُلْجِدُ فَاسْتَدْعَاهُمَا وَ قَالَ اللَّهُمَّ خِزْ لِنَبِيِّكَ فَوَجِدْ أَبُو طَلْحَةَ

When the Muslims had prayed Salat upon him^{saww}, Al-Abbas sent (men) to Abu Ubeyda Bin Al-Jarrah, and he used to dig graves for the people of Makkah, and sent to Zayd Bin Sahl Abu Talha, and he used to dig graves for the people of Al Medina, and he said, 'O Allah^{azwj}! I have chosen for Your^{azwj} Prophet^{saww} and found Abu Talha'.

فَقِيلَ لَهُ اخْفِرْ لِرَسُولِ اللَّهِ فَحَفَرَ لَهُ لَحْدًا وَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ ع وَ الْعَبَّاسُ وَ الْفَضْلُ وَ أَسَامَةُ بْنُ زَيْدٍ لِيَتَوَلَّوْا دَفْنَ رَسُولِ اللَّهِ فَتَادَتِ الْأَنْصَارُ مِنْ وَرَاءِ النَّبِيِّ يَا عَلِيُّ إِنَّا نَذْكُرُكَ اللَّهُ وَ حَقَّقْنَا الْيَوْمَ مِنْ رَسُولِ اللَّهِ أَنْ يَذْهَبَ أَذْجَلُ مِنَّا رَجُلًا يَكُونُ لَنَا بِهِ حِطٌّ مِنْ مُوَازَاةِ رَسُولِ اللَّهِ ص

It was said to him, 'Dig for Rasool-Allah^{saww}!' So, he dug out a grave and Amir Al-Momineen Ali^{asws} entered, and Al-Abbas, and Al-Fazl, and Usama Bin Zayd, and he^{asws} was in charge of the burial of Rasool-Allah^{saww}. The Helpers called out from behind the house, 'O Ali^{asws}! We remind you^{asws} of Allah^{azwj} and our right today from Rasool-Allah^{azwj}, that a man from us should go and enter (the grave) for there to be a share for us with it from covering of Rasool-Allah^{saww}.'

فَقَالَ لِيَدْخُلْ أَوْسُ بْنُ حَوَلٍ رَجُلٌ مِنْ بَنِي عَوْفٍ بْنِ الْحَزْرَجِ وَ كَانَ بَدْرِيًّا فَدَخَلَ النَّبِيَّتُ وَ قَالَ لَهُ عَلِيُّ انْزِلِ الْقَبْرَ فَنَزَلَ وَ وَضَعَ عَلِيُّ رَسُولَ اللَّهِ عَلَى يَدَيْهِ ثُمَّ دَلَّاهُ فِي حُفْرَتِهِ ثُمَّ قَالَ لَهُ اخْرُجْ فَخَرَجَ وَ نَزَلَ عَلِيُّ فَكَشَفَ عَنْ وَجْهِهِ وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ مُوجِّهًا إِلَى الْقِبْلَةِ عَلَى يَمِينِهِ ثُمَّ وَضَعَ عَلَيْهِ اللَّيْلَ وَ هَالَ عَلَيْهِ الرُّأْبَ.

He^{asws} said: 'Let Aws Bin Howly enter, from the clan of Awf Bin Al-Khazrah'. And he was an attendee of Badr. He entered the house and Ali^{asws} said to him: 'Descend into the grave', and Ali^{asws} placed Rasool-Allah^{saww} with his^{asws} own hands, the laid him^{saww} in his^{saww} grave, then said to him: 'Go out'. So, he went out, and Ali^{asws} descended and removed from his^{saww} face and placed his^{saww} cheek upon the ground facing towards the Qiblah, upon his^{saww} right. Then he^{saww} placed the brick upon it, and evened the soil upon him^{saww}, 620

36- كشف، كشف الغمة عاش ثلاثاً و ستين سنة منها مع أبيه ستين و أربعة أشهر و مع جدّه عبد المطلب ثمانين سنة ثم كفله عمّه أبو طالب بعد وفاة عبد المطلب فكان يكرمه و يحيمه و ينصّره بيده و لسانه أيام حياته

(The book) 'Kashf Al-Ghumma' – He^{saww} lived for sixty three years, from these were two years and four months with his^{saww} father^{as}, and eight years with his^{saww} grandfather^{as} Abdul Muttalib^{asws}. Then his^{saww} uncle^{as} Abu Talib^{as} took his^{saww} responsibility after his^{as} expiry.

620 Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 35

Abdul Muttalib^{asws} used to honour him^{saww}, and protect him^{saww}, and help him^{saww} by his^{as} hand and his^{as} tongue for the day of his^{as} life.

وَقِيلَ إِنَّ أَبَاهُ مَاتَ وَهُوَ حَلٌّ وَ قِيلَ مَاتَ وَ عُمُرُهُ سَبْعَةُ أَشْهُرٍ وَ مَاتَتْ أُمُّهُ وَ عُمُرُهُ سِتُّ سِنِينَ.

And it is said, 'His^{saww} father^{as} passed away while he^{saww} was being carried (in his^{saww} mother^{as}, and it is said he^{as} passed away and his^{saww} age was seven months, and his^{saww} mother^{as} died and his^{saww} age was six years'.

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ أَنَّهُ قَالَ: اسْتَأْذَنْتُ رَبِّي فِي زِيَارَةِ قَبْرِ أُمِّي فَأَذِنَ لِي فَرُورُوا الْقُبُورَ تُذَكِّرُكُمُ الْمَوْتَ.

And it is reported by Muslim in his (book) 'Saheeh', he^{saww} said: 'I^{saww} sought the Permission of my^{saww} Lord^{azwj} in visiting the grave of my^{saww} mother^{as}. He^{azwj} Permitted me^{saww}, so visit the graves, you will remember the death'.

و تزوج خديجة و هو ابن خمس و عشرين سنة و توفي عمه أبو طالب و عمره ست و أربعون سنة و ثمانية أشهر و أربعة و عشرون يوما و توفيت خديجة ع بعده بثلاثة أيام فسمي ذلك عام الحزن.

And he^{saww} married Khadeeja^{as} and he^{saww} was twenty five years old, and his^{saww} uncle^{as} Abu Talib^{as} passed away and his^{saww} ages was forty six years and eight months and twenty four days, and (Syeda) Khadeeja^{as} passed away after him^{as} by three days, so that is named as the 'Year of grief'.

و رَوَى هِشَامُ بْنُ عُروَةَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زَالَتْ قُرَيْشٌ كَاعَةً حَتَّى مَاتَ أَبُو طَالِبٍ. و أقام بمكة بعد البعثة ثلاث عشرة سنة ثم هاجر إلى المدينة بعد أن استتر في الغار ثلاثة أيام و قيل ستة أيام و دخل المدينة يوم الإثنين الحادي عشر من ربيع الأول و بقي بها عشر سنين ثم قبض للبتين بقيتا من صفر سنة إحدى عشرة للهجرة.

And it is reported by Hisham Bin Urwah, from his father who said, 'Rasool-Allah^{saww} said: 'Quraysh did not cease to be in awe until Abu Talib^{as} passed away. And he^{saww} stayed in Makkah after the Prophet-hood by thirteen years, then emigrated to Al-Medina after hiding in the cave for three days'; and it is said, six days; and he^{saww} entered Al-Medina on the day of Monday of the eleventh of Rabbi Al-Awwal, and remained at it for ten years, then he^{saww} passed away on two nights remaining from Safar of the year eleven of the emigration'.

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَمَّا حَضَرَ النَّبِيُّ ص حَجَلَ يُعْمَى عَلَيْهِ فَقَالَتْ فَاطِمَةُ وَ أَكْرَبَاهُ لِكَرْبِكَ يَا أَبَتَاهُ فَفَتَحَ عَيْنَهُ وَ قَالَ لَا كَرْبَ عَلَى أَيْبِكَ بَعْدَ الْيَوْمِ.

From Abu Abdullah Ja'far Bin Muhammad^{asws} having said: 'When (the expiry) presented to the Prophet^{saww}, he^{saww} kept fainting. (Syeda) Fatima^{asws} said: 'O the distress to your^{saww} distress, O father^{saww}!' He^{saww} opened his^{saww} eyes and said: 'There is no distress upon your^{asws} father^{saww} today'.

و قَالَ ع وَ الْمُسْلِمُونَ مُجْتَمِعُونَ حَوْلَهُ أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَ لَا سُنَّةَ بَعْدَ سُنَّتِي فَمَنْ ادَّعَى ذَلِكَ فَدَعَاؤُهُ وَ بَاغِيهِ فِي النَّارِ أَيُّهَا النَّاسُ أَخِيَا الْفِصَاصِ وَ أَخِيَا الْحَقِّ لِصَاحِبِ الْحَقِّ وَ لَا تَفَرَّقُوا وَ أَسْلِمُوا وَ سَلَّمُوا كَتَبَ اللَّهُ لِأَعْلِيَّتِنَا أَنَا وَ رَسُولِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ.

And he^{saww} said, and the Muslims had gathered around him^{saww}: 'O you people! Surely there is no Prophet^{saww} after me^{saww}, nor any Sunnah after my^{saww} Sunnah, so the one who claims that, then his claim and his rebellion are in the Fire. O you people! Revive the retaliation, and revive the Truth to the owner of the Truth, and do not separate, and submit submissively. **Allah has Ordained: "Neither I nor My Rasool would be overcome!" Surely, Allah is Strong, Mighty [58:21]'**.

وَمِنْ كِتَابِ أَبِي إِسْحَاقَ التَّغَلَبِيِّ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى النَّبِيِّ صَ وَ قَدْ ثَقُلَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى الْأَجَلَ قَالَ قَدْ حَضَرَ قَالَ أَبُو بَكْرٍ اللَّهُ الْمُسْتَعَانُ عَلَى ذَلِكَ فَإِلَى مَا الْمُتَقَلَّبُ قَالَ إِلَى السِّدْرَةِ الْمُنتَهَى وَ حَنَّةِ الْمَأْوَى وَ إِلَى الرَّفِيقِ الْأَعْلَى وَ الْكَأْسِ الْأَوْفَى وَ الْعَيْشِ الْمُهَيَّئِ

And from the book of Abu Is'haq Al-Sa'alby who said, 'Abu Bakr entered to see the Prophet^{saww} and he^{saww} (illness) had worsened. He said, 'O Rasool-Allah^{saww}! When is the death to be?' He^{saww} said: 'It has presented'. Abu Bakr said, 'Allah^{azwj} is the Helper upon that. So, to what will be the transfer?' He^{saww} said: 'To the Sidrat Al-Muntaha, and the Garden of Al Mawa, and to the lofty friends, and the cup filled to the brim, and the life of Proximity'.

قَالَ أَبُو بَكْرٍ فَمَنْ يَلِي غُسْلَكَ قَالَ رِجَالُ أَهْلِ بَيْتِي الْأَذَنُ فَأَلَذَنُ قَالَ فَفِيمَ نُكْفِنُكَ قَالَ فِي ثِيَابِي هَذِهِ الَّتِي عَلَيَّ أَوْ فِي حُلَّةٍ يَمَانِيَّةٍ أَوْ فِي بِيَاضٍ مِصْرَ

Abu Bakr said, 'So, who fill be in charge of your^{saww} washing?' He^{saww} said: 'A man from my^{saww} closest family, the closest one'. He said, 'So, in what should we enshroud you^{saww}?' He^{saww} said: 'In these clothes of mine^{saww} which are upon me^{saww}, or in a Yemeni garment, or in a white of Egypt'.

قَالَ كَيْفَ الصَّلَاةُ عَلَيْكَ فَارْتَحَتِ الْأَرْضُ بِالْبُكَاءِ فَقَالَ لَهُمُ النَّبِيُّ صَ مَهْلًا عَفَا اللَّهُ عَنْكُمْ إِذَا غُسِلْتُ وَ كُفِّنْتُ فَضَعُونِي عَلَى سَرِيرِي فِي بَيْتِي هَذَا عَلَى شَفِيرِ قَبْرِي ثُمَّ اخْرُجُوا عَنِّي سَاعَةً فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوَّلَ مَنْ يُصَلِّي عَلَيَّ ثُمَّ يَأْذَنُ لِلْمَلَائِكَةِ فِي الصَّلَاةِ عَلَيَّ

He said, 'How would the Salat be upon you^{saww}?' And the ground shuddered with the crying. The Prophet^{saww} said to them: 'Shh, no! May Allah^{azwj} Pardon you. When I^{saww} and washed and enshrouded, then place me^{saww} upon my^{saww} bier in this house of mine^{saww}, at the edge of my^{saww} grave. Then go out from me^{saww} for a while, for Allah^{azwj} Blessed and Exalted would be the first One to pray Salat upon me^{saww}, then He^{azwj} will Permit for the Angels regarding the Salat upon me^{saww}.

فَأَوَّلَ مَنْ يَنْزِلُ جَبْرَائِيلُ عَ ثُمَّ إِسْرَافِيلُ ثُمَّ مِيكَائِيلُ ثُمَّ مَلَكُ الْمَوْتِ عَ فِي جُنُودٍ كَثِيرٍ مِنَ الْمَلَائِكَةِ بِأَجْمَعِهَا ثُمَّ ادْخُلُوا عَلَيَّ زُمْرَةً زُمْرَةً فَصَلُّوا عَلَيَّ وَ سَلِّمُوا تَسْلِيمًا وَ لَا تُؤْذُونِي بِتَرْكِيَةٍ وَ لَا رَنَّةٍ وَ لِيَبْدَأَ بِالصَّلَاةِ عَلَيَّ الْأَذَنُ فَأَلَذَنُ مِنْ أَهْلِ بَيْتِي ثُمَّ النِّسَاءُ ثُمَّ الصِّبْيَانُ زُمْرًا

Thus, the first one to descend would be Jibraeel^{as}, then Israfeel^{as}, then Mikaeel^{as}, then the Angel of death in an army of multitude from the Angels in their entirety. Then enter a group by group unto me^{saww}, and they should pray Salat upon me^{saww} submitting submissively, and you should not hurt me^{saww} neither with a chastening nor a clamour. And let him^{asws} begin with the Salat upon me^{saww}, the closest one of the close ones from my^{saww} family, then the women, then the children in a group'.

قَالَ أَبُو بَكْرٍ فَمَنْ يَدْخُلُ قَبْرَكَ قَالَ الْأَذَنُ فَأَلَذَنُ مِنْ أَهْلِ بَيْتِي مَعَ مَلَائِكَةٍ لَا تَرَوْنَهُمْ فُؤِمُوا فَأَذُوا عَنِّي إِلَى مَنْ وَرَاءَكُمْ

Abu Bakr said, 'So, who will enter your^{saww} grave?' He^{saww} said: 'The closest one^{asws} from the close ones of my^{saww} family, along with the Angels you will not be seeing. Arise and leave from me^{saww}, there are ones behind you'.

فَقُلْتُ لِلْحَارِثِ بْنِ مُرَّةٍ مَنْ حَدَّثَكَ هَذَا الْحَدِيثَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ.

I said to Al-Haris Bin Murra, 'Who narrated this Hadeeth to you?' He said, 'Abdullah Bin Masoud'.

عَنْ عَلِيٍّ ع قَالَ: كَانَ جِبْرِيلُ يَنْزِلُ عَلَى النَّبِيِّ ص فِي مَرَضِهِ الَّذِي فُيْضَ فِيهِ فِي كُلِّ يَوْمٍ وَ فِي كُلِّ لَيْلَةٍ فَيَقُولُ السَّلَامُ عَلَيْكَ إِنَّ رَّبَّكَ يُقْرِئُكَ السَّلَامَ فَيَقُولُ كَيْفَ تَجِدُكَ وَ هُوَ أَعْلَمُ بِكَ وَ لَكِنَّهُ أَرَادَ أَنْ يَزِيدَكَ كَرَامَةً وَ شَرَفًا إِلَى مَا أَعْطَاكَ عَلَى الْخَلْقِ وَ أَرَادَ أَنْ يَكُونَ عِيَادَةُ الْمَرِيضِ سُنَّةً فِي أُمَّتِكَ

From Ali^{asws} having said: 'Jibraeel^{as} was descending unto the Prophet^{saww} during his^{saww} illness in which he^{saww} passed away during every day, and during every night, and he^{saww} was saying: 'The greetings be unto you^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and says: "How are you^{saww}?", and He^{azwj} is more Knowing with you^{saww}, but He^{azwj} Wants to Increase you^{saww} in prestige and nobility what He^{azwj} Gave you^{saww} over the people, and Wants consoling the patient to be a Sunnah in your^{saww} community'.

فَيَقُولُ لَهُ النَّبِيُّ ص إِنَّ كَانَ وَجَعًا يَا جِبْرِيلُ أَجِدُنِي وَجَعًا فَقَالَ لَهُ جِبْرِيلُ ع أَعْلَمَ يَا مُحَمَّدُ إِنَّ اللَّهَ لَمْ يُشَدِّدْ عَلَيْكَ وَ مَا مِنْ أَحَدٍ مِنْ خَلْقِهِ أَكْرَمَ عَلَيْهِ مِنْكَ وَ لَكِنَّهُ أَحَبُّ أَنْ يَسْمَعَ صَوْتَكَ وَ دُعَاءَكَ حَتَّى تَلْقَاهُ مُسْتَوْجِبًا لِلدَّرَجَةِ وَ الثَّوَابِ الَّذِي أَعَدَّ لَكَ وَ الْكَرَامَةِ وَ الْفَضِيلَةِ عَلَى الْخَلْقِ

The Prophet^{saww} said to him^{as}: 'If it was pain, O Jibraeel^{as}, I^{saww} do find pain'. Jibraeel^{as} said to him^{saww}: 'Know, O Muhammad^{saww}, that Allah^{azwj} is not being difficult upon you^{saww}, and there is no one from His^{azwj} creatures more honourable to Him^{azwj} than you^{saww} are, but He^{saww} Loves to Hear your^{saww} voice, and your^{saww} supplication until you^{saww} meet Him^{azwj}, Obligated for the ranks and the Rewards which have been Prepared for you^{saww}, and the honours and the merits over the creatures'.

وَ إِنْ قَالَ لَهُ النَّبِيُّ ص أَجِدُنِي مُرِيحًا فِي عَافِيَةٍ قَالَ لَهُ فَاحْمَدِ اللَّهَ عَلَى ذَلِكَ فَإِنَّهُ يُحِبُّ أَنْ تَحْمَدَهُ وَ تَشْكُرَهُ لِيَزِيدَكَ إِلَى مَا أَعْطَاكَ خَيْرًا فَإِنَّهُ يُحِبُّ أَنْ يُحْمَدَ وَ يَزِيدَ مَنْ شَكَرَ

And if the Prophet^{saww} said to him^{as}: 'I^{saww} am comfortable in illness', he^{as} said: 'Then praise Allah^{azwj} upon that, for He^{azwj} Loves that you^{saww} praise Him^{azwj} and thank Him^{azwj} for Him^{azwj} to Increase you^{saww} to what He^{azwj} has already Given you^{saww} of goodness, for He^{azwj} Loved to be praised and Increase the one who is thankful'.

قَالَ وَ إِنَّهُ نَزَلَ عَلَيْهِ فِي الْوَقْتِ الَّذِي كَانَ يَنْزِلُ فِيهِ فَعَرَفْنَا حِسَّهُ

He^{asws} said: 'And he^{as} descended unto him^{saww} during the time in which he^{as} used to descend in, so we^{asws} recognised his^{as} faint voice.

فَقَالَ عَلِيٌّ ع فَيُخْرِجُ مَنْ كَانَ فِي الْبَيْتِ غَيْرِي فَقَالَ لَهُ جِبْرِيلُ ع يَا مُحَمَّدُ إِنَّ رَّبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَسْأَلُكَ وَ هُوَ أَعْلَمُ بِكَ كَيْفَ تَجِدُكَ فَقَالَ لَهُ النَّبِيُّ ص أَجِدُنِي مَيِّتًا قَالَ لَهُ جِبْرِيلُ يَا مُحَمَّدُ أَبْشِرْ فَإِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يُبَلِّغَكَ بِمَا تُجِدُ مَا أَعَدَّ لَكَ مِنَ الْكَرَامَةِ

Ali^{asws} said: 'So the ones who were in the house went out, apart from me^{asws}'. Jibraeel^{as} said to him^{saww}: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and Asks you^{saww}, and He^{azwj} is more Knowing than you^{saww} are: "How are you^{saww} feeling?"' The Prophet^{saww} said to him^{as}: 'I^{saww} feel dead'. Jibraeel^{as} said to him^{saww}: 'O Muhammad^{saww}! Receive glad tidings, for Allah^{azwj} rather Wanted you^{saww} to reach (the point) with what you^{saww} are feeling, what He^{azwj} has Prepared for you^{saww}, of the honours'.

قَالَ لَهُ النَّبِيُّ ص إِنَّ مَلَكَ الْمَوْتِ اسْتَأْذَنَ عَلَيَّ فَأَذِنْتُ لَهُ فَدَخَلَ وَاسْتَظَرَّتُهُ بِحَيْكَ فَقَالَ لَهُ يَا مُحَمَّدُ إِنَّ رَبَّكَ إِلَيْكَ مُشْتَاقٌ فَمَا اسْتَأْذَنَ مَلَكَ الْمَوْتِ عَلَى أَحَدٍ قَبْلَكَ وَ لَا يَسْتَأْذِنُ عَلَى أَحَدٍ بَعْدَكَ

The Prophet^{saww} said to him^{as}: 'The Angel of death is seeking permission to me^{saww}, so allow him'. I^{asws} saw his coming. He said to him^{saww}: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} is Desirous to you^{saww}. The Angel of death has not sought permission to anyone before you^{saww}, nor will he to anyone after you^{saww}.

فَقَالَ النَّبِيُّ ص لَا تَبْرَحْ يَا جَبْرِئِيلُ حَتَّى يَعُودَ ثُمَّ أَذِنَ لِلنِّسَاءِ فَدَخَلْنَ عَلَيْهِ فَقَالَ لَا تَبْنِيْهِ أَذِي مَنِّي يَا فَاطِمَةُ فَأَكْبَتْ عَلَيْهِ فَنَاجَاهَا فَرَفَعَتْ رَأْسَهَا وَ عَيْنَاهَا تَهْمَلَانِ دُمُوعاً فَقَالَ لَهَا أَذِي مَنِّي فَدَنَتْ مِنْهُ فَأَكْبَتْ عَلَيْهِ فَنَاجَاهَا فَرَفَعَتْ رَأْسَهَا وَ هِيَ تَضْحَكُ

The Prophet^{saww} said: 'Do not move, O Jibraeel^{as}, until he returns'. Then he^{saww} permitted for the women and they entered to him^{saww}. He^{saww} said to his^{saww} daughter^{asws}: 'Come near me^{saww}, O Fatima^{asws}!' She^{asws} devoted to him^{saww} and he^{saww} whispered to her^{ra}. She^{asws} raised her^{asws} head and her^{asws} eyes were bearing tears. He^{saww} said to her^{asws}: 'Come near me^{saww}. She^{asws} went near him^{saww}. He^{saww} whispered to her^{asws}. She^{asws} raised her^{asws} head and she^{asws} was joyful.

فَتَعَجَّبْنَا لِمَا رَأَيْنَا فَسَأَلْنَاهَا فَأَخْبَرْتَنَا أَنَّهُ نَعَى إِلَيْهَا نَفْسَهُ فَبَكَتْ فَقَالَ يَا بُنَيَّةُ لَا تَجْزَعِي فَإِنِّي سَأَلْتُ رَبِّي أَنْ يَجْعَلَكَ أَوَّلَ أَهْلِ بَيْتِي لِحَاقًا بِي فَأَخْبَرَنِي أَنَّهُ قَدْ اسْتَجَابَ لِي فَضَحِكْتُ

We were astonished to what we saw. We asked her, and she^{asws} informed us that he^{saww} had given her^{asws} the news of his^{saww} expiry, so she^{asws} had cried. He^{saww} said: 'O daughter^{asws}! Do not cry, for I^{saww} asked my^{saww} Lord^{azwj} to Make you^{asws} to be the first one of my^{saww} family^{asws} to join up with me^{saww}, and He^{azwj} Informed me^{saww} that He^{saww} had Answered for me^{saww}, so I^{asws} was joyful.

قَالَ ثُمَّ دَعَا النَّبِيُّ ص الْحَسَنَ وَ الْحُسَيْنَ ع فَقَبَّلَهُمَا وَ شَمَّهُمَا وَ جَعَلَ يَتَرَشَّمُهُمَا وَ عَيْنَاهُ تَهْمَلَانِ.

He^{asws} said: 'Then the Prophet^{saww} called Al-Hassan^{asws} and Al-Husayn^{asws} and kissed them^{asws}, and smelt them^{asws}, and went on to hug them^{asws} and his^{saww} eyes were filled (with tears)''.

وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: أَتَى جَبْرِئِيلُ ع إِلَى رَسُولِ اللَّهِ ص يَعُودُهُ فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ هَذَا آخِرُ يَوْمٍ أَهْبَطُ فِيهِ إِلَى الدُّنْيَا.

And it is reported from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Jibraeel^{as} came to Rasool-Allah^{saww} to console him^{saww}. He^{as} said: 'The greetings be upon you^{saww}, O Muhammad^{saww}! This is the last day I^{as} shall be coming down during it to the world'.

And from Ata'a Bin Yasaar – 'Rasool-Allah^{saww}, when (expiry) presented, Jibraeel^{as} came to him^{saww}. He^{as} said: 'O Muhammad^{saww}! Now, I^{as} shall ascend to the sky and not descend to the earth, ever!''.

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا حَضَرَتِ النَّبِيُّ الْوَفَاةَ اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَخَرَجَ إِلَيْهِ عَلِيٌّ ع فَقَالَ حَاجَتُكَ قَالَ أَرَدْتُ الدُّخُولَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ عَلِيٌّ لَسْتُ نَصِلُ إِلَيْهِ فَمَا حَاجَتُكَ فَقَالَ الرَّجُلُ إِنَّهُ لَا بُدَّ مِنَ الدُّخُولِ عَلَيْهِ

And from Abu Ja'far^{asws} having said: 'When the expiry presented to the Prophet^{saww}, a man sought permission to see him^{saww}. Ali^{asws} went out and said: '(What) is your need?' He said, 'I want to enter to see Rasool-Allah^{saww}'. Ali^{asws} said: 'You cannot arrive to him^{saww}, so what is your need?' The man said, 'There is no escape from the entry to him^{saww}'.

فَدَخَلَ عَلِيٌّ فَاسْتَأْذَنَ النَّبِيَّ ع فَأَذِنَ لَهُ فَدَخَلَ وَحَلَسَ عِنْدَ رَأْسِ رَسُولِ اللَّهِ ثُمَّ قَالَ يَا نَبِيَّ اللَّهِ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ قَالَ وَ أَيُّ رَسُولِ اللَّهِ أَنْتَ قَالَ أَنَا مَلَكُ الْمَوْتِ أَرْسَلَنِي إِلَيْكَ بِخَيْرِكَ بَيْنَ لِقَائِهِ وَ الرَّجُوعِ إِلَى الدُّنْيَا

Ali^{asws} entered and sought permission of the Prophet^{saww}. He^{saww} permitted for him. He entered and sat by the head of Rasool-Allah^{saww}, then said: 'O Prophet^{saww} of Allah^{azwj}! I am a Messenger of Allah^{azwj} to you^{saww}'. He^{saww} said: 'And which Messenger are you?' He said: 'I am the Angel of death. He^{azwj} Sent me to you^{saww} to give you^{saww} a choice between meeting Him^{azwj} and the return to the world'.

فَقَالَ لَهُ النَّبِيُّ فَأَمْلِئْ حَتَّى يَنْزِلَ جِبْرِئِيلُ فَاسْتَشِيرَهُ وَ نَزَلَ جِبْرِئِيلُ فَقَالَ يَا رَسُولَ اللَّهِ الْآخِرَةُ خَيْرٌ لَكَ مِنَ الْأُولَى وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى لِقَاءَ اللَّهِ خَيْرٌ لَكَ

The Prophet^{saww} said to him: 'Respite me^{saww} until Jibraeel^{as} descends and I^{saww} consult him^{as}. And Jibraeel^{as} descended and said: 'O Rasool-Allah^{saww}! **And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5].** Meeting Allah^{azwj} is better for you^{saww}'.

فَقَالَ ص لِقَاءُ رَبِّي خَيْرٌ لِي فَأَمْضِ لِمَا أَمَرْتُ بِهِ فَقَالَ جِبْرِئِيلُ لِمَلَكِ الْمَوْتِ لَا تَعْجَلْ حَتَّى أَعْرِجَ إِلَى رَبِّي وَ أَهْبِطَ قَالَ مَلَكُ الْمَوْتِ ع لَقَدْ صَارَتْ نَفْسُهُ فِي مَوْضِعٍ لَا أَقْدِرُ عَلَى تَأْخِيرِهَا

He^{saww} said: 'Meeting my^{saww} Lord^{azwj} is better for me^{saww}. Accomplish what you have been Commanded with'. Jibraeel^{as} said to the Angel of death: 'Do not be hasty until I^{as} ascend to my^{as} Lord^{azwj} and come down'. The Angel of death said: 'His^{saww} soul has come to be in a place I am not able upon delaying it'.

فَعِنْدَ ذَلِكَ قَالَ جِبْرِئِيلُ يَا مُحَمَّدُ هَذَا آخِرُ هُبُوطِي إِلَى الدُّنْيَا إِنَّمَا كُنْتُ أَنْتَ حَاجَتِي فِيهَا وَ اخْتَلَفَ أَهْلُ بَيْتِهِ وَ أَصْحَابُهُ فِي دَفْنِهِ فَقَالَ عَلِيٌّ ع إِنَّ اللَّهَ لَمْ يَبْضُ رُوحَ نَبِيِّهِ إِلَّا فِي أَطْهَرِ الْبُقَاعِ وَ يَنْبَغِي أَنْ يُدْفَنَ حَيْثُ قُبِضَ فَأَخَذُوا بِقَوْلِهِ.

During that, Jibraeel^{as} said: 'O Muhammad^{saww}! This is the last of my^{as} descents to the world. But rather you^{saww} were my^{as} need in it'. And his^{saww} family members and his^{saww} companions differed regarding his^{saww} burial. Ali^{asws} said: 'Surely, Allah^{azwj} did not Take a soul of His^{azwj} Prophet^{saww} except in the purest spot, and it is befitting that he^{saww} be buried where he^{saww} passed away'. They took to his^{asws} words''.

وَرَوَى الْجُمْهُورُ مَوْتَهُ فِي الْإِثْنَيْنِ ثَانِي عَشَرَ رَجَبِ الْأَوَّلِ قَالُوا وَلِدَ يَوْمَ الْإِثْنَيْنِ وَ بُعِثَ يَوْمَ الْإِثْنَيْنِ وَ دَخَلَ الْمَدِينَةَ يَوْمَ الْإِثْنَيْنِ وَ قُبِضَ يَوْمَ الْإِثْنَيْنِ كَمَا دَكَّرْنَاهُ أَنْفَاءً وَ دُفِنَ يَوْمَ الْأَرْبَعَاءِ

And Al-Jamhour reported – ‘His^{saww} expiry was during the Monday on the twelfth of Rabbi Al-Awwal. They said he^{saww} was born on the day of Monday and was Sent on the day of Monday and entered Al-Medina on the day of Monday and passed away on the day of Monday, just as we mentioned just now, and he^{saww} was buried on the day of Wednesday.

وَدَخَلَ إِلَيْهِ الْعَبَّاسُ وَ عَلِيٌّ وَ الْفَضْلُ بْنُ الْعَبَّاسِ وَ قِيلَ وَ قُتِمَ أَيْضاً وَ قَالَتْ بُنُو زُهْرَةَ نَحْنُ أَخَوَالُهُ فَأَدْخِلُوا مِنَّا وَاحِداً فَأَدْخَلُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَ قِيلَ دَخَلَ أُسَامَةُ بْنُ زَيْدٍ وَ قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ أَنَا أَقْرَبُكُمْ عَهْداً بِهِ وَ ذَلِكَ أَنَّهُ أَلْقَى خَاتَمَهُ فِي الْقَبْرِ وَ نَزَلَ اسْتَخْرَجَهُ.

And there entered to see him^{saww}, Al-Abbas, and Ali^{asws}, and Al-Fazl Bin Al-Abbas, and it is said, and Qasam as well; and the clan of Zuhra said, ‘We are his^{saww} uncles, so include one (man) from us, so they included Abdul Rahman Bin Awf, and it is said Usama Bin Zayd also entered. And Al-Mugheira Bin Shu’ba said, ‘I am they closest of the pact with him^{saww}, and that he threw his ring in the grave and descended to extract it’.

وَ لَحْدَهُ أَبُو طَلْحَةَ وَ أَلْقَى الْقُطَيْفَةَ تَحْتَهُ شُقْرَانُ.

And Abu Talha dug his^{saww} grave, and Shuqran threw the velvet (cloth) under him^{saww},⁶²¹

37- كَشَفَ، كَشَفَ الْعِمَّةَ رُؤْيَى عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ فَاطِمَةُ عَ لِلنَّبِيِّ ص وَ هُوَ فِي سَكْرَاتِ الْمَوْتِ يَا أَبَتِ أَنَا لَا أَصْبِرُ عَنْكَ سَاعَةً مِنَ الدُّنْيَا فَأَتَيْنَ الْمِيعَادَ غداً قَالَ أَمَا إِنَّكَ أَوَّلُ أَهْلِي لِحُوقاً بِي وَ الْمِيعَادُ عَلَى جِسْرِ جَهَنَّمَ

(The book) ‘Kashf Al-Ghumma’ – It is reported from Ibn Abbas who said, (Syeda) ‘Fatima^{asws} said to the Prophet^{saww} and he^{saww} was in the pangs of death: ‘O father^{saww}! I^{asws} cannot be patient about you^{saww} for a moment from the world, so where is the appointment tomorrow?’ He^{saww} said: ‘As for you^{asws}, you^{asws} will be the first of my^{saww} family to join up with me^{saww} and the appointment is upon the Bridge over Hell’.

قَالَتْ يَا أَبَتِ أ لَيْسَ قَدْ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ جِسْمَكَ وَ لَحْمَكَ عَلَى النَّارِ قَالَ بَلَى وَ لَكِنِّي قَائِمٌ حَتَّى يَجُوزَ أُمَّتِي

She^{asws} said: ‘O father^{saww}! Hasn’t Allah^{azwj} Mighty and Majestic Prohibited your^{saww} body and your^{saww} flesh upon the Fire?’ He^{saww} said: ‘Yes, but I^{saww} shall stand until my^{saww} community crosses over’.

قَالَتْ فَإِنْ لَمْ أَرَكْ هُنَاكَ قَالَ تَرَيَّنِي عِنْدَ الْقَنْطَرَةِ السَّابِعَةِ مِنْ فَنَاطِرِ جَهَنَّمَ أَسْتَوْهَبُ الظَّالِمَ مِنَ الْمَظْلُومِ

She^{asws} said: ‘Supposing I^{asws} do not see you^{asws} over there?’ He^{saww} said: ‘You^{asws} will see me^{saww} by the seventh arch from the arches of Hell. I^{saww} shall be separating the oppressor from the oppressed’.

قَالَتْ فَإِنْ لَمْ أَرَكْ هُنَاكَ قَالَ تَرَيَّنِي فِي مَقَامِ الشَّفَاعَةِ وَ أَنَا أَشْفَعُ لِأُمَّتِي

⁶²¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 36

She^{asws} said: 'Supposing I^{asws} do not see you^{saww} over there?' He^{saww} said: 'You^{asws} will see me^{saww} in the place of intercession and I^{saww} shall be interceding for my^{saww} community'.

قَالَتْ فَإِنْ لَمْ أَرَكْ هُنَاكَ قَالَ تَرَيَّنِي عِنْدَ الْمِيزَانِ وَ أَنَا أَسْأَلُ لِأُمَّتِي الْخَلَاصَ مِنَ النَّارِ

She^{asws} said: 'Supposing I^{asws} do not see you^{asws} over there?' He^{saww} said: 'You^{asws} will see me^{saww} at the Scale, and I^{saww} shall ask my^{saww} community of the finishing off from the Fire'.

قَالَتْ فَإِنْ لَمْ أَرَكْ هُنَاكَ قَالَ تَرَيَّنِي عِنْدَ الْحَوْضِ حَوْضِي عَرْضُهُ مَا بَيْنَ أُيْلَةَ إِلَى صَنْعَاءَ عَلَى حَوْضِي أَلْفُ غُلَامٍ بِأَلْفِ كَأْسٍ كَاللُّؤْلُؤِ الْمُنْظُومِ وَ كَالْبَيْضِ الْمَكُونِ مَنْ تَنَاولَ مِنْهُ شَرْبَةً فَشَرِبَهَا لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا

She^{asws} said: 'Supposing I^{asws} do not see you^{saww} over there?' He^{saww} said: 'You^{asws} will see me^{saww} at the Fountain. Its width is what is between Eilat (Israel) up to Sana'a (Yemen). At the Fountain would be thousands of boys with thousands of cups, like the arranged pearls and the protected eggs. One who is given a drink from it and drinks it, would not be thirsty after it, ever'.

فَلَمْ يَزَلْ يَقُولُهَا حَتَّى خَرَجَتْ الرُّوحُ مِنْ جَسَدِهِ ص.

He^{saww} did not cease saying that until the soul exited from his^{saww} body".⁶²²

38- نص، كفاية الأثر علي بن الحسن بن محمد عن هارون بن موسى عن محمد بن علي بن معمر عن عبد الله بن معبد عن موسى بن إبراهيم عن عبد الكريم بن هلال عن أسلم عن أبي الطفيل عن عمارة قال: لَمَّا حَضَرَ رَسُولُ اللَّهِ ص الْوَفَاءُ دَعَا بَعْلِي ع فَسَارَتْ طَوِيلًا ثُمَّ قَالَ يَا عَلِيُّ أَنْتَ وَصِيِّي وَ وَاثِيي قَدْ أَعْطَاكَ اللَّهُ عِلْمِي وَ فَهَجِي فَإِذَا مِتُّ ظَهَرْتَ لَكَ صَعَائِنُ فِي صُدُورِ قَوْمٍ وَ عُصَبَتْ عَلَى حَقِّكَ

(The book) 'Kafaayat al Asar' – Ali Bin Al Hassan Bin Muhammad, from Haroun Bin Musa, from Muhammad Bin Ali Bin Ma'mar, from Abdullah Bin Ma'bad, from Musa Bin Ibrahim, from Abdul Kareem Bin Hilal, from Aslam, from Abu Al Tufayl, from Ammar who said,

'When the expiry presented to Rasool-Allah^{saww}, he^{saww} called for Ali^{asws} and held a secretive conversation with him^{asws} for a long time, then said: 'O Ali^{asws}! You^{asws} are my^{saww} successor^{asws}, and my^{saww} inheritor. Allah^{azwj} has Given you^{asws} my^{saww} knowledge, and my^{saww} understanding. So, when I^{saww} pass away, grudges (which are) in the chests of the people would be manifested to you^{asws}, they will usurp your^{asws} rights'.

فَبَكَتْ فَاطِمَةُ ع وَ بَكَى الْحَسَنُ وَ الْحُسَيْنُ فَقَالَ لِفَاطِمَةَ يَا سَيِّدَةَ النِّسْوَانِ مِمَّ بُكَاءُكِ قَالَتْ يَا أَبَتِ أَخَشَى الصَّيِّعَةَ بَعْدَكَ

(Syeda) Fatima^{asws} cried, and Al-Hassan^{asws} and Al-Husayn^{asws} cried. He^{saww} said to Fatima^{asws}: 'O Chieftess of the women! What are you^{asws} crying from?' She^{asws} said: 'O father^{saww}! I^{asws} fear the loss after you^{saww}'.

قَالَ أَبِشْرِي يَا فَاطِمَةُ فَإِنَّكَ أَوَّلُ مَنْ يَلْحَقُنِي مِنْ أَهْلِ بَيْتِي لَا تَبْكِي وَ لَا تَحْزَنِي فَإِنَّكَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ أَبْنَاكَ سَيِّدُ الْأَنْبِيَاءِ وَ ابْنُ عَمَلِكِ خَيْرِ الْأَوْصِيَاءِ وَ ابْنَاكَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ مِنْ صُلْبِ الْحُسَيْنِ يُخْرِجُ اللَّهُ الْأَيُّمَةَ النَّسْعَةَ مَطَهَّرُونَ مَعْصُومُونَ وَ مِنْهَا مَهْدِي هَذِهِ الْأُمَّةِ

⁶²² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 37

He^{saww} said: 'Receive glad tidings, O Fatima^{asws}, for you^{asws} will be the first one from my^{saww} family to join up with me^{saww}. do not cry and do not grieve, for you^{asws} are the Chieftess of the women of the people of the Paradise, and your^{asws} father^{saww} is the Chief of the Prophets^{as}, and the son^{asws} of your^{asws} uncle^{as} is the best of the successors^{as}, and your^{asws} two sons^{asws} are the Chiefs of the youths of the people of the Paradise, and from the Sulb of Al-Husayn^{asws}, Allah^{azwj} Extract the nine Imams^{asws}, pure, infallible, and from them is the Mahdi^{asws} of this community'.

ثُمَّ التَفَتَ إِلَى عَلِيٍّ ع فَقَالَ يَا عَلِيُّ لَا يَلِيَّ غُسْلِي وَ تَكْفِينِي غَيْرَكَ فَقَالَ لَهُ عَلِيُّ يَا رَسُولَ اللَّهِ مَنْ يُنَاوِلُنِي الْمَاءَ فَإِنَّكَ رَجُلٌ ثَقِيلٌ لَا أَسْتَطِيعُ أَنْ أَقْلَبَكَ فَقَالَ لَهُ إِنَّ جَبْرِئِيلَ مَعَكَ وَ يُنَاوِلُكَ الْفَضْلُ الْمَاءَ قَالَ فَلْيُعْطَ عَيْنِيهِ فَإِنَّهُ لَا يَرَى أَحَدًا عَوْرَتِي غَيْرَكَ إِلَّا انْفَقَأَتْ عَيْنَاهُ

Then he^{saww} turned around to Ali^{asws} and said: 'O Ali^{asws}! No one should be in charge of my^{saww} washing and my^{saww} enshrouding apart from you^{asws}. Ali^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! Who will give me^{asws} the water, for you^{saww} are a heavy man^{saww}, I^{asws} will not be able to turn you^{saww}. He^{saww} said to him^{asws}: 'Jibraeel^{as} will be with you^{asws} and Al-Fazl will give you^{asws} the water. Let him cover his eyes, for no one will see my^{saww} privacy apart from you^{asws} except his eyes would be blinded'.

قَالَ فَلَمَّا مَاتَ رَسُولُ اللَّهِ ص كَانَ الْفَضْلُ يُنَاوِلُهُ الْمَاءَ وَ جَبْرِئِيلُ يُعَاوَنُهُ فَلَمَّا أَنَّ غَسَلَهُ وَ كَفَّنَهُ أَتَاهُ الْعَبَّاسُ فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدْ اجْتَمَعُوا عَلَى أَنْ يَدْفِنُوا النَّبِيَّ ص بِالْبَقِيعِ وَ أَنْ يُؤْمِتَهُمْ رَجُلًا وَاحِدًا

He (the narrator) said, 'When Rasool-Allah^{saww} passed away, Al-Fazl was giving him^{asws} the water and Jibraeel^{as} was assisting him^{asws}. When he^{asws} had washed him^{saww} and enshrouded him^{saww}, Al-Abbas came to him^{asws} and said: 'O Ali^{asws}! The people have gathered upon burying the Prophet^{saww} at Al-Baqie (cemetery), and one man is leading them'.

فَخَرَجَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ كَانَ إِمَامًا حَيًّا وَ مَيِّتًا وَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ مَنْ جَعَلَ الْقُبُورَ مُصَلًّى وَ لَعَنَ مَنْ جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَعَنَ مَنْ كَسَرَ زِينَتِي وَ شَقَّ لِسْتِي

He^{asws} went out to the people and said: 'O you people! Rasool-Allah^{saww} was an Imam (when) alive and (when) deceased, and do you know that Rasool-Allah^{saww} cursed the one who makes the graves as a praying place, and cursed the one who makes a god to be with Allah^{azwj}, and cursed the one who broke his^{saww} teeth and injured his^{saww} gums?'

قَالَ فَقَالُوا الْأَمْرُ إِلَيْكَ فَاصْنَعْ مَا رَأَيْتَ قَالَ فَإِنِّي أَذْفَنُ رَسُولَ اللَّهِ ص فِي الْبُقْعَةِ الَّتِي قُبِضَ فِيهَا

He (the narrator) said, 'They said, 'The matter is up to you^{asws}, so do whatever you^{asws} see fit'. He^{asws} said: 'I^{asws} shall bury Rasool-Allah^{saww} in the very spot in which he^{saww} passed away'.

قَالَ ثُمَّ قَامَ عَلَى الْبَابِ وَ صَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرًا عَشْرًا يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

He (the narrator) said, 'Then he^{asws} stood at the door and prayed Salat upon him^{saww}, then instructed the people, ten by ten to be praying Salat upon him^{saww}, then they were going out'.⁶²³

39- كا، الكافي الحسني بن محمد عن معلى بن محمد عن منصور بن العباس عن علي بن أسباط عن يعقوب بن سالم عن رجل عن أبي جعفر ع قال: لما قبض رسول الله ص بات آل محمد ص بأطول ليلة حتى ظنوا أن لا سماء تظلهم و لا أرض تقبلهم لأن رسول الله ص وتر الأقربين و الأبعدين في الله

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Mansour Bin Al Abbas, from ali Bin Asbat, from Yaqoub Bin Salim, from a man,

'From Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} passed away, the Progeny^{asws} of Muhammad^{saww} spent long nights until they^{asws} thought that there is no sky to shade them nor any land below them^{asws}, because Rasool-Allah^{saww} had held together the near ones and the far ones for the Sake of Allah^{azwj}.

فبينما هم كذلك إذ أتاهم آت لا يرونه و يسمعون كلامه فقال السلام عليكم أهل البيت و رحمته الله و بركاته إن في الله عزاء من كل مصيبة و بخاء من كل هلكة و ذكراً لما فات

While they^{asws} were in that (situation), a comer came to them. They^{asws} were not seeing him but they^{asws} were hearing his speech. He said, 'The greetings be upon you^{asws} the People^{asws} of the Household, and the Mercy of Allah^{azwj} and His^{azwj} Blessings! In Allah^{azwj} there is a consolation from every difficulty and salvation from every destruction, and recovery of whatever is lost.

كل نفس ذائقة الموت و إنما نوفون أجوركم يوم القيامة فمن رُحِخَ عن النار و أُدخِلَ الجنة فقد فاز و ما الحياة الدنيا إلا متاع الغرور

Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].

إن الله اختاركم و فضلكم و طهركم و جعلكم أهل بيت نبيه و استودعكم علمه و أوزنكم كتابه و جعلكم تائبين عليه و عصا عه و ضرب لكم مثلاً من نوره و عصمكم من الزلل و آمنكم من الفتن فتعزوا بعزاء الله

Allah^{azwj} Chose you all (Imams^{asws}), and Preferred you^{asws}, and Purified you^{asws}, and Made you^{asws} the People^{asws} of the Household of His^{azwj} Prophet^{saww}, and Entrusted His^{azwj} Knowledge to you^{asws}, and Made you^{asws} to inherit His^{azwj} Book, and Made you^{asws} a Container of His^{azwj} Knowledge, and a Staff of His^{azwj} Mighty, And Struck for you^{asws} a resemblance from His^{azwj} Light and Protected you^{asws} from the error, and Secured you^{asws} from the strife. Thus, you^{asws} were consoled by the Condolences of Allah^{azwj}.

فإن الله لم ينزع منكم رحمته و لن يُزيل عنكم نعمته فأنتم أهل الله عز و جل الذين هم تمت النعمة و اجتمعت الفرقة و انتقلت الكلمة و أنتم أولياؤه فمن تولاكم فاز و من ظلم حقكم رهق

⁶²³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 38

Allah^{azwj} did not Remove His^{azwj} Mercy from you^{asws} and never Declined His^{azwj} Bounties from you^{asws}. You^{asws} are the People^{asws} of Allah^{azwj} Mighty and Majestic, those by whom^{asws} the Bounties are completed, and the parties gather together, and the speeches are harmonised. And you^{asws} are the Guardians^{asws} of Allah^{azwj}. So the one who is in your^{asws} Wilayah would succeed and the one who oppressed your^{asws} rights would vanish.

مَوَدُّكُمْ مِنَ اللَّهِ وَاجِبَةٌ فِي كِتَابِهِ عَلَى عِبَادِهِ الْمُؤْمِنِينَ ثُمَّ اللَّهُ عَلَى نَصْرِكُمْ إِذَا يَشَاءُ قَدِيرٌ فَاصْبِرُوا لِعَوَاقِبِ الْأُمُورِ فَإِنَّهَا إِلَى اللَّهِ تُصِيرُ قَدْ قَبِلَكُمْ اللَّهُ مِنْ نَبِيِّهِ وَدِيعَةً وَاسْتَوْدَعَكُمْ أَوْلِيَاءَهُ الْمُؤْمِنِينَ فِي الْأَرْضِ فَمَنْ أَدَّى أَمَانَتَهُ آتَاهُ اللَّهُ صِدْقَهُ

(Adopting) your^{asws} cordiality is from Allah^{azwj}, being an Obligation in His^{azwj} Book upon His^{azwj} servants who are the Momineen. Then, Allah^{azwj} is Able upon Helping you^{asws} whenever He^{azwj} so Desires to. Therefore, be patient for the consequential ending of the affairs, for these are proceeding to Allah^{azwj}. Allah^{azwj} has Accepted you^{asws} from His^{azwj} Prophet^{saww} as a depository and Entrusted you^{asws} with His^{azwj} friends, the Momineen, in the earth. So the one who fulfils his entrustment, Allah^{azwj} would Give him (Rewards for) his truthfulness.

فَأَنْتُمْ الْأَمَانَةُ الْمُسْتَوْدَعَةُ وَلكُمْ الْمَوَدَّةُ الْوَاجِبَةُ وَ الطَّاعَةُ الْمَفْرُوضَةُ وَ قَدْ قُبِضَ رَسُولُ اللَّهِ ص وَ قَدْ اكْتَمَلَ لَكُمْ الدِّينُ وَ بَيَّنَّ لَكُمْ سَبِيلَ الْمَخْرَجِ فَلَمْ يَتْرِكْ لِجَاهِلٍ حُجَّةً فَمَنْ جَهِلَ أَوْ تَجَاهَلَ أَوْ أَنْكَرَ أَوْ نَسِيَ أَوْ تَنَاسَى فَعَلَى اللَّهِ حِسَابُهُ وَ اللَّهُ مِنْ وَرَاءِ حَوَائِجِكُمْ وَ اسْتَوْدَعَكُمْ اللَّهُ وَ السَّلَامَ عَلَيْكُمْ

Thus, you^{asws} are the Entrusted entrustments, and for you^{asws} is the Obligatory cordiality and the necessitated obedience, and Allah^{azwj} has Captured (the soul of) His^{azwj} Prophet^{saww}, and has Perfected the Religion for you all and Explained to you the way out (deliverance). Therefore He^{azwj} did not leave an argument for the ignorant one. The one who is ignorant or pretends to be ignorant, or denies, or forgets, or pretends to forget, so his Reckoning is upon Allah^{azwj}, and Allah^{azwj} is behind (the fulfilment of) all your needs, and I^{asws} entrust you all to Allah^{azwj}, and the greetings be upon you all’.

فَسَأَلْتُ أَبَا جَعْفَرٍ ع مَنِ آتَاهُمُ التَّعَزُّيَةُ فَقَالَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

I asked Abu Ja’far^{asws}, ‘From who does the consolation come to them^{asws}?’ So he^{asws} said: ‘From Allah^{azwj} Blessed and Exalted’.⁶²⁴

40- كا، الكافي علي عن أبيه عن عمرو بن عثمان عن مفضل بن صالح عن زيد الشحام قال: سئل أبو عبد الله ع عن رسول الله ص بم تحمّن قال في ثلاثة أثواب ثوبين صحاريين و بُرد حبري.

Al Kafi – Ali, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shaham who said,

‘Abu Abdullah^{asws} was asked about Rasool-Allah^{saww}, ‘What was he^{saww} enshrouded in?’ He^{asws} said: ‘In three clothes - two ‘Suhary’ (Yemeni) fabrics and one garment wrapping’.⁶²⁵

41- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حماد بن عثمان عن الحلبي عن أبي عبد الله ع أن رسول الله ص لحد له أبو طلحة الأنصاري.

Al Kafi – Ali, from his father, from Ibn Abu Umeir, from Hammad Bin Usman, from Al Halby,

⁶²⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 39

⁶²⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 40

'From Abu Abdullah^{asws} said: 'Rasool-Allah^{saww}, Abu Talha dug the grave for him^{saww}'.⁶²⁶

42- كا، الكافي علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن يحيى بن أبي العلاء عن أبي عبد الله ع قال: ألقى شقراً مؤلى رسول الله ص في قبره القطيفة.

Al Kafi – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Yahya Bin Abu Al A'ala,

'From Abu Abdullah^{asws} having said: 'Shuqran, a slave of Rasool-Allah^{saww} threw the velvet cloth into his^{saww} grave'.⁶²⁷

43- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن علي بن الحكم عن الحسين بن عثمان عن ابن مسكان عن أبيان بن تغلب قال سمعت أبا عبد الله ع يقول جعل علي ع على قبر النبي ص لبا.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlab who said,

'I heard Abu Abdullah^{asws} saying: 'Ali^{asws} made a brick to be upon the grave of the Prophet^{saww}'.⁶²⁸

44- كا، الكافي محمد بن زياد عن الحسن بن محمد بن عمار عن واحد عن أبيان عن بعض أصحابنا عن أبي عبد الله ع قال: قبر رسول الله ص حصباً حمرأ.

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad, from someone else, from Aban, from one of our companions,

'From Abu Abdullah^{asws} having said: 'The grave of Rasool-Allah^{saww} was pebbled with red pebbles'.⁶²⁹

45- كا، الكافي محمد بن الحسين عن سهل بن زياد عن ابن فضال عن علي بن النعمان عن أبي مريم الأنصاري عن أبي جعفر ع قال: قلت له كيف كانت الصلاة على النبي ص

Al Kafi – Muhammad Bin Al Husayn, from Sahl Bin Ziyad, from Ibn Fazzal, from Ali Bin Al Numan, from Abu Maryam Al Ansari,

'From Abu Ja'far^{asws} having said: 'I said to him^{asws}, 'How was the Salat upon the Prophet^{saww}?'

قال لما غسله أمير المؤمنين ع وكفنه سحاه ثم أدخل عليه عشرة فداوا حوله ثم وقف أمير المؤمنين ع في وسطهم فقال إن الله و ملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليماً فيقول القوم كما يقول حتى صلى عليه أهل المدينة وأهل العوالي.

He^{asws} said: 'When Amir Al-Momineen^{asws} had washed him^{saww} and enshrouded him^{saww}, covered him^{saww}. Then ten entered to see him^{saww}. They circled around him^{saww}, then Amir

⁶²⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 41

⁶²⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 42

⁶²⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 43

⁶²⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 44

Al-Momineen^{asws} paused in their midst and said: ***Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***. The people said just as he^{asws} had said, until they had prayed Salat upon him^{saww}, the people of Al-Medina and the people of Al-Awaly⁶³⁰.

46- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ يُوسُفَ عَنْ أَبِي الْمَعْزَى عَنْ عُقْبَةَ بْنِ بَشِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ع يَا عَلِيُّ اذْفِي فِي هَذَا الْمَكَانِ وَارْفَعْ قَبْرِي مِنَ الْأَرْضِ أَرْبَعَ أَصَابِعَ وَرَشَّ عَلَيْهِ مِنَ الْمَاءِ.

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Yusuf, from Abu Al Mi'zy, from Uqba Bin Bashir,

'From Abu Ja'far^{asws} having said: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! Bury me^{saww} in this place and raise my^{saww} grave from the ground by four fingers, and sprinkle the water upon it⁶³¹.

47- كَا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى الْعَبَّاسُ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ يَا عَلِيُّ إِنَّ النَّاسَ قَدْ اجْتَمَعُوا أَنْ يَدْفِنُوا رَسُولَ اللَّهِ ص فِي بَقِيعِ الْمُصَلَّى وَأَنْ يُؤَمَّهُمْ رَجُلٌ مِنْهُمْ

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{asws} having said: 'Al-Abbas came to Amir Al-Momineen^{asws} and said, 'O Ali^{asws}! The people have gathered to bury Rasool-Allah^{azwj} in a spot of the praying place, and that a man from them is leading them'.

فَخَرَجَ أَمِيرُ الْمُؤْمِنِينَ إِلَى النَّاسِ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ص إِمَامٌ حَيًّا وَمَيِّتًا وَ قَالَ إِنِّي أُدْفِنُ فِي الْبُقْعَةِ الَّتِي أُقْبِضُ فِيهَا

Amir Al-Momineen^{asws} came out to the people and said: 'O you people! Rasool-Allah^{saww} is an Imam (when) alive and (when) deceased, and he^{saww} said: 'I^{saww} was to be buried in the very spot in which I^{saww} pass away'.

ثُمَّ قَامَ عَلَى الْبَابِ فَصَلَّى عَلَيْهِ ثُمَّ أَمَرَ النَّاسَ عَشْرَةَ عَشْرَةَ يُصَلُّونَ عَلَيْهِ ثُمَّ يَخْرُجُونَ.

Then he^{asws} stood at the door and prayed Salat upon him^{saww}, then instructed ten by ten (people) to be praying Salat upon him^{saww}, they were leaving⁶³².

48- كَا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا قُبِضَ النَّبِيُّ ص صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَوْجًا فَوْجًا

Al Kafi – Muhammad Bin Yahya, from Salama Bin Al Khattab, from ali Bin Sayf, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'When the Prophet^{saww} passed away, there prayed Salat upon him^{saww}, the Angels and the Emigrants, and the Helpers, in droves and droves'.

⁶³⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 45

⁶³¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 46

⁶³² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 47

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ فِي صِحَّتِهِ وَ سَلَامَتِهِ إِنَّمَا أَنْزَلْتُ هَذِهِ الْآيَةَ عَلَيَّ فِي الصَّلَاةِ بَعْدَ قُبُضِ اللَّهِ لِي إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا.

He^{asws} said: 'And Amir Al-Momineen^{asws} said: 'I^{asws} heard Rasool-Allah^{saww} saying during his^{saww} good health and his^{saww} well-being: 'But rather, this Verse was Revealed unto me^{saww} regarding the *Salawat* upon me^{saww} after Allah^{azwj} Captures me^{asws} (my^{saww} soul): ***Surely Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]***'.⁶³³

49- نَحَجُ، نَحَجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَقَدْ قُبِضَ رَسُولُ اللَّهِ ص وَ إِنَّ رَأْسَهُ لَعَلَى صَدْرِي وَ قَدْ سَالَتْ نَفْسُهُ فِي كَفِّي فَأَمَرْتُهَا عَلَى وَجْهِي وَ لَقَدْ وُلِّيتُ غُسْلَهُ ص وَ الْمَلَائِكَةُ أَعْوَانِي

(The book) 'Nahj Al-Balaghah' – Amir Al-Momineen^{asws} said: 'Rasool-Allah^{saww} passed away and his^{saww} head was upon my^{asws} chest, and his^{saww} breathing had flowed in my^{asws} palm, and I^{asws} had wiped it upon my^{asws} face, and I^{asws} had taken charge of his^{saww} washing, and the Angels assisted me^{asws}.

فَضَجَّتِ الدَّارُ وَ الْأَفْنِيَةُ مَلَأَ يَهْطُ وَ مَلَأَ يَغْرُبُ وَ مَا فَارَقْتُ سَبْعِي هَيْئَةً يُصَلُّونَ عَلَيْهِ حَتَّى وَارْتَنَاهُ فِي ضَرْبِهِ فَمَنْ ذَا أَحَقُّ بِهِ مِنِّي حَيًّا وَ مَيِّتًا.

The house and the courtyard was full, an assembly was descending and an assembly was ascending. So, what is the one more rightful with it than me^{asws}, alive and dead?'⁶³⁴

50- يب، تهذيب الأحكام مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْقَاسِمِ الصَّبَّغِيِّ قَالَ: كَتَبْتُ إِلَيْهِ جُعِلْتُ فِدَاكَ هَلِ اغْتَسَلَ أَمِيرُ الْمُؤْمِنِينَ ع حِينَ غَسَلَ رَسُولُ اللَّهِ ص عِنْدَ مَوْتِهِ

(The book) 'Tahzeeb Al Ahkam' – Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Isa, from Al Qasim Al Sayqal who said,

'I wrote to him^{asws}, 'May I be sacrificed for you^{asws}! Did Amir Al-Momineen^{asws} wash (himself^{asws}) when he^{asws} had washed Rasool-Allah^{saww} at his^{saww} expiry?'

فَأَجَابَهُ النَّبِيُّ ص طَاهِرٌ مُطَهَّرٌ وَ لَكِنَّ أَمِيرَ الْمُؤْمِنِينَ ع فَعَلَ وَ جَرَتْ بِهِ السُّنَّةُ.

He^{asws} answered: 'The Prophet^{saww} is pure, Purified, but Amir Al-Momineen^{asws} did so, and the Sunnah flowed with it'.⁶³⁵

51- يب، تهذيب الأحكام أَخْبَرَنِي الشَّيْخُ عَنِ ابْنِ قُلُوبَةَ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عِيْسَى عَنِ ابْنِ بَرِيعٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي مَرْثَمٍ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كُنْتُ رَسُولُ اللَّهِ ص فِي ثَلَاثَةِ أَثْوَابٍ بُرِدَ أَحْمَرُ حَبْرَةٍ وَ تَوْبَنِي أَبْيَضَتِي صَحَابِيَيْنِ قُلْتُ لَهُ وَ كَيْفَ صَلَّيْتُ عَلَيْهِ

(The book) 'Tahzeeb Al Ahkaam' – The sheykh informed me from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Bazie, from Ali Bin Al Numan, from Abu Maryam Al Ansari who said,

⁶³³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 48

⁶³⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 49

⁶³⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 50

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} was enshrouded in three clothes – a red cloak of Hibra, and two white clothes of 'Suhary'. I said to him^{asws}, 'And how was he^{saww} prayed upon?'

قَالَ سَجِّي بِثَوْبٍ وَ جُعِلَ وَسْطَ الْبَيْتِ إِذَا دَخَلَ قَوْمٌ دَارُوا بِهِ وَ صَلُّوا عَلَيْهِ وَ دَعَا لَهُ ثُمَّ يَخْرُجُونَ وَ يَدْخُلُ آخِرُونَ ثُمَّ دَخَلَ عَلَيَّ عَ الْقَبْرِ فَوَضَعَهُ عَلَى يَدَيْهِ وَ أَدْخَلَ مَعَهُ الْفَضْلَ بْنَ الْعَبَّاسِ

He^{asws} said: 'He^{saww} was covered by a cloth and made to be in the middle of the room. Then people entered, went around him^{saww} and supplicated for him^{saww}. Then they were going out and others would enter. Then Ali^{asws} entered the grave and placed him^{saww} upon his^{asws} hand and Al-Fazl Bin Al-Abbas entered with him^{asws}.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْ بَنِي الْحَيْلَاءِ يُقَالُ لَهُ أَوْسُ بْنُ الْحَوْلِيِّ أَنَشِدُكُمْ اللَّهَ أَنْ تَقْطَعُوا حَقَّنَا فَقَالَ لَهُ عَلِيُّ عَ ادْخُلْ فَدَخَلَ مَعَهُمَا

A man from the Helpers, from the clan of Al-Khayla called Aws Bin Al-Khawally said, 'I adjure you all with Allah^{azwj} not to cut off our rights'. Ali^{asws} said to him: 'Enter'. So, he entered to be with them both'.

فَسَأَلْتُهُ أَيْنَ وَضِعَ السَّرِيرُ فَقَالَ عِنْدَ رِجْلِ الْقَبْرِ وَ سَلَّ سَلًّا.

I asked him^{asws}, 'Where was the bier placed (after the burial)?' He^{asws} said: 'By the leg part of the grave, and it was left bare''⁶³⁶.

52- يب، تهذيب الأحكام يُعْقَبُ بْنُ زَيْدٍ عَنِ الْغَفَّارِيِّ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَ أَنَّ قَبْرَ رَسُولِ اللَّهِ ص رُفِعَ شَيْئاً مِنَ الْأَرْضِ.

(The book) 'Tahzeeb Al Ahkaam' – Yaqoub Bin Yazeed, from Al Ghifary, from Ibrahim Bin Ali,

'From Ja'far^{asws}, from his^{asws} father^{asws}: 'The grave of Rasool-Allah^{saww} was raised by a palm's width from the ground''⁶³⁷.

53- يب، تهذيب الأحكام أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْحَارِثِ بْنِ يَعْلَى بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قُبِضَ رَسُولُ اللَّهِ ص فَسُيِّرَ بِثَوْبٍ وَ رَسُولُ اللَّهِ ص خَلْفَ الثَّوْبِ وَ عَلِيُّ عَ عِنْدَ طَرَفِ ثَوْبِهِ وَ قَدْ وَضَعَ خَدَّيْهِ عَلَى رَاحَتِهِ وَ الرِّيحُ يَضْرِبُ طَرَفَ الثَّوْبِ عَلَى وَجْهِهِ عَلِيُّ ع

(The book) 'Tahzeeb Al Ahkaam' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Haris Bin Ya'la Bin Murra, from his father, from his grandfather who said,

'Rasool-Allah^{saww} passed away and he^{saww} was veiled by a cloth, and Rasool-Allah^{saww} was behind the cloth and Ali^{asws} was by an end of his^{saww} cloth, and he^{saww} had placed his^{saww} cheek upon his^{asws} palm, and the wind was striking an end of the cloth upon the face of Ali^{asws}.

قَالَ وَ النَّاسُ عَلَى الْبَابِ وَ فِي الْمَسْجِدِ يَنْتَجِبُونَ وَ يَبْكُونَ وَ إِذَا سَمِعْنَا صَوْتاً فِي الْبَيْتِ أَنَّ بَيْنَكُمْ طَاهِرٌ مُطَهَّرٌ فَأَذِنُوهُ وَ لَا تَعْسَلُوهُ

⁶³⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 51

⁶³⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 52

He (the narrator) said, 'And the people were at the door and in the Masjid, wailing and crying, and then we heard a voice in the house: 'Your Prophet^{saww} is clean, therefore bury him^{saww} and do not wash him^{saww}!''

قَالَ فَرَأَيْتَ عَلِيًّا عَ حِينَ رَفَعَ رَأْسَهُ فَرِعًا فَقَالَ أَحْسَنًا عَدُوَّ اللَّهِ فَإِنَّهُ أَمَرَنِي بِغُسْلِهِ وَ كَفْنِهِ وَ دَفْنِهِ وَ ذَاكَ سُنَّةٌ

He (the narrator) said, 'I saw Ali^{asws} when he^{asws} raised his^{asws} head in alarm and said: 'You are wrong, enemy of Allah^{azwj}, for he^{saww} has instructed me^{saww} with washing him^{saww} and enshrouding him^{saww} and burying him^{saww}, and that is a Sunnah''.

قَالَ ثُمَّ نَادَى مُنَادٍ آخَرَ غَيْرَ تِلْكَ النُّعْمَةِ يَا عَلِيُّ بْنُ أَبِي طَالِبٍ اسْتُرْ عَوْرَةَ نَبِيِّكَ وَ لَا تَنْزِعِ الْقَمِيصَ.

He (the narrator) said, 'Then another caller called out in other than that tone, 'O Ali^{asws} Bin Abu Talib^{asws}! Cover the privacy of your^{asws} Prophet^{saww} and do not remove the shirt!''⁶³⁸

54- نَحَجُ الْبَلَاغَةَ إِلَّا أَنَّ لِي فِي النَّاسِ بِعَظِيمِ فُرْقَتِكَ وَ فَادِحِ مُصِيبَتِكَ مُضِيعٌ نَعَزٌ فَلَقَدْ وَصَدْتُكَ فِي مَلْحُودَةٍ قَبْرِكَ وَ فَاضَتْ بَيْنَ نَحْرِي وَ صَدْرِي نَفْسُكَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ.

(The book) 'Nahj Al-Balaghah' - except that I have ground for consolation in having endured the great hardship and heart-rending event of your separation. I laid you down in your grave when your last breath had passed (when your head was) between my neck and chest. We are from Allah^{azwj} and are returning to Him^{azwj}.⁶³⁹

55- نَحَجُ الْبَلَاغَةَ مِنْ كَلَامٍ لَهُ عَ قَالَهُ وَ هُوَ يَلِي غُسْلَ رَسُولِ اللَّهِ ص وَ تَجْهِيْزُهُ بِأَبِي أَنْتَ وَ أُمِّي لَقَدْ انْقَطَعَ بِمَوْتِكَ مَا لَمْ يَنْقُطِعْ بِمَوْتِ غَيْرِكَ مِنَ النَّبُوَّةِ وَ الْإِنْبَاءِ وَ أَخْبَارِ السَّمَاءِ

(The book) 'Nahj Al-Balaghah' – From a speech of his^{asws} having said it and he^{asws} was in charge of washing Rasool-Allah^{saww} and preparing him^{saww}: 'May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}! By your^{saww} passing away, there has been cut off what did not get cut off from the death of others, the Prophet-hood, and the prophecies, and the news of the sky.

خَصَّصْتُ حَتَّى صِرْتُ مُسَلِّبًا عَمَّنْ سِوَاكَ وَ عَمَّمْتُ حَتَّى صَارَ النَّاسُ فِيكَ سِوَاءً وَ لَوْ لَا أَنَّكَ أَمَرْتَ بِالصَّبْرِ وَ نَهَيْتَ عَنِ الْجَزَعِ لَأَنْقَذْنَا عَلَيْكَ مَاءَ الشُّشُونِ وَ لَكَانَ الدَّاءُ مُطَاطِلًا وَ الْكَمَدُ مُحَالِفًا وَ فَلَا لَكَ وَ لَكِنَّهُ مَا لَا يُمْلِكُ رُدُّهُ وَ لَا يُسْتَطَاعُ دَفْعُهُ

You^{saww} are special until you^{saww} became a consolation from the ones besides you^{saww}, and general until the people became the same regarding you^{saww}, and had you^{saww} not instructed with the patience and forbidden from the panic, we would have shed upon you^{saww} a store of water (tears), but the disease (of death) cannot be subsided and the grief opposed, and it would have been little for you^{saww}, but it (death) is such, there is no control on reversing it nor is one able to repel it.

بِأَبِي أَنْتَ وَ أُمِّي اذْكُرْنَا عِنْدَ رَبِّكَ وَ اجْعَلْنَا مِنْ بَالِكَ.

⁶³⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 53

⁶³⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 54

May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}! Remember us in the Presence of your^{saww} Lord^{azwj}, and Make us to be from your^{asws} main concerns”.⁶⁴⁰

56- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُوسٍ رَحِمَهُ اللَّهُ فِي كَشْفِ الْمَحْجَةِ ذَكَرَ الطَّبْرِيُّ فِي تَارِيخِهِ فِي رِوَايَةٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ يَوْمَ الْإِثْنَيْنِ وَمَا دُفِنَ إِلَى يَوْمِ الْأَرْبَعَاءِ

I (Majlisi) am saying, ‘Al-Seyyid Bin Tawoos said in (the book) ‘Kashf Al-Mahajja’, ‘Tabari has mentioned in his history in a report, ‘The Prophet^{saww} passed away on the day of Monday, and was not buried until the day of Wednesday’.

و فِي رِوَايَةٍ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوُفِّيَ ثَلَاثَةَ أَيَّامٍ حَتَّى دُفِنَ وَ ذَكَرَ إِبْرَاهِيمُ التَّقْفِيُّ فِي كِتَابِ الْمَعْرِفَةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَقِيَ ثَلَاثَةَ أَيَّامٍ حَتَّى دُفِنَ لِاسْتِغْلَالِهِمْ بِوَلَايَةِ أَبِي بَكْرٍ وَ الْمُنَازَعَاتِ فِيهَا.

And in a report, ‘He^{saww} remained for three days until he^{saww} was buried’. And Ibrahim Al-Saqafy mentioned in the book ‘Al-Marifat’, that the Prophet^{saww} remained for three days until he^{saww} was buried, due to their being too pre-occupied with the wilayah (rulership) of Abu Bakr, and the disputes regarding it”.⁶⁴¹

57- مَا، الْأَمَالِي لِلشَّيْخِ الطُّوسِيِّ جَمَاعَةً عَنْ أَبِي الْمُفَضَّلِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا عَنْ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ عَنِ الرَّبِيعِ بْنِ سَيَّارٍ عَنِ الْأَعْمَشِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ رَفَعَهُ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الشُّورَى هَلْ فِيكُمْ أَحَدٌ عَسَلَ رَسُولَ اللَّهِ مَعَ الْمَلَائِكَةِ الْمُقَرَّبِينَ بِالرُّوحِ وَ الرَّيْحَانِ فَقَلْبُهُ لِي الْمَلَائِكَةُ وَ أَنَا أَسْتَمِعُ قَوْلَهُمْ وَ هُمْ يَقُولُونَ اسْتُرُوا عَوْرَةَ نَبِيِّكُمْ سَرَّكُمْ اللَّهُ غَيْرِي؟ قَالُوا لَا

(The book) ‘Al Amaali’ of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariya, from Ahmad Bin Ubeydullah, from Al Rabie Bin Sayyar, from Al Amsh, from Salim Bin Abu Al Ja’ad,

‘Raising it to Abu Zarr^{ra} having said: ‘Amir Al-Momineen^{asws} said on the day of the consultation: ‘Is there anyone among you who washed Rasool-Allah^{saww} along with the Angels of Proximity, with the Spirit and the breeze. The Angel turned him^{saww} for me^{asws} and I^{asws} heard their words, they were saying: ‘Veil the privacy of your Prophet^{saww}, may Allah^{azwj} Veil you all’, apart from me^{asws}?’ They said, ‘No’.

قَالَ فَهَلْ فِيكُمْ مَنْ كَفَّنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ وَضَعَهُ فِي حُفْرَتِهِ غَيْرِي؟ قَالُوا لَا

He^{asws} said: ‘So, is there anyone among you who enshrouded Rasool-Allah^{saww} and placed him^{saww} in his^{saww} grave, apart from me^{asws}?’ They said, ‘No’.

قَالَ فَهَلْ فِيكُمْ أَحَدٌ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ بِالتَّغْزِيَةِ حَيْثُ قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ فَاطِمَةُ ع تَبْكِيهِ إِذْ سَمِعْنَا حِسًا عَلَى الْبَابِ وَ قَائِلًا يَقُولُ نَسْمَعُ صَوْتَهُ وَ لَا نَرَى شَخْصَهُ وَ هُوَ يَقُولُ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He^{asws} said: ‘So, is there anyone among you to whom Allah^{azwj} Mighty and Majestic Sent the Consolation when Rasool-Allah^{saww} passed away, and (Syeda) Fatima^{asws} was crying, when we^{asws} heard a faint sound at the door and a speaker was speaking. We^{asws} heard his voice and did not see his person, and he was saying: ‘The greetings be upon you^{asws} the People^{asws} of the Household, and Mercy of Allah^{azwj} and His^{azwj} Blessings.

⁶⁴⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 55

⁶⁴¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 56

رَبُّكُمْ عَزَّ وَ جَلَّ يُقْرِئُكُمُ السَّلَامَ وَ يَقُولُ لَكُمْ إِنَّ فِي اللَّهِ خَلْفًا مِنْ كُلِّ مُصِيبَةٍ وَ عَزَاءً مِنْ كُلِّ هَالِكٍ وَ دَرَكًا مِنْ كُلِّ فُوتٍ فَتَعَزُّوا بِعَزَاءِ اللَّهِ وَ اعْلَمُوا أَنَّ أَهْلَ الْأَرْضِ يَمُوتُونَ وَ أَنَّ أَهْلَ السَّمَاءِ لَا يَبْقَوْنَ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Your^{asws} Lord^{azwj} Mighty and Majestic Conveys the Greetings to you^{asws} and Says to you^{asws}: "In Allah^{azwj} there is a replacement from every calamity, and a consolation from every one who dies, and coming across of all what is lost", therefore trust in the Consolation of Allah^{azwj}, and know that the people of the earth would be dying and the people of the sky will not be remaining (either), and the greetings be upon you^{asws} all, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

وَ أَنَا فِي الْبَيْتِ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ أَرْبَعَةٌ لَا خَامِسَ لَنَا إِلَّا رَسُولُ اللَّهِ مُسَجًى بَيْنَنَا غَيْرِي؟ قَالُوا لَا

And I^{asws} was in the house, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, four, there being no fifth for us^{asws} except Rasool-Allah^{saww} covered between us^{asws}, apart from me^{asws}? They said, 'No'.

ثُمَّ قَالَ فَهَلْ فِيكُمْ أَحَدٌ أَعْطَاهُ رَسُولُ اللَّهِ ص حَنُوطًا مِنْ حَنُوطِ الْجَنَّةِ فَقَالَ أَقْسِمُ هَذَا أَثَلَاثًا ثَلَاثًا حَنُوطِي بِهِ وَ ثَلَاثًا لَا بَنِي وَ ثَلَاثًا لَكَ غَيْرِي قَالُوا لَا.

Then he^{asws} said: 'So, is there anyone among you whom Rasool-Allah^{saww} Gave him an embalment from the embalments of the Paradise, and he^{saww} said: 'Divide this into three. Embalm me^{saww} with a third of it, and a third is for my^{saww} daughter^{asws}, and a third is for you^{asws}, apart from me^{saww}? They said, 'No'.⁶⁴²

58- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل بإسناده إلى أبي الطفيل قال: قَالَ عَلِيٌّ ع يَوْمَ الشُّورَى فَأَنْشَدُكُمُ اللَّهُ هَلْ فِيكُمْ أَحَدٌ عَسَلَ رَسُولَ اللَّهِ ص غَيْرِي؟ قَالُوا اللَّهُمَّ لَا

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, by his chain to Abu Al Tufayl who said,

'Ali^{asws} said on the day of the consultation: 'I^{asws} adjure you all with Allah^{azwj}! Is there anyone among you who washed Rasool-Allah^{saww} apart from me^{asws}? They said, 'O Allah^{azwj}, no'.

قَالَ فَأَنْشَدُكُمُ اللَّهُ هَلْ فِيكُمْ أَحَدٌ أَقْرَبَ عَهْدًا بِرَسُولِ اللَّهِ مِنِّي؟ قَالُوا اللَّهُمَّ لَا

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who is closer of pact with Rasool-Allah^{azwj} than me^{asws}? They said, 'O Allah^{azwj}, no'.

قَالَ فَأَنْشَدُكُمُ اللَّهُ هَلْ فِيكُمْ أَحَدٌ نَزَلَ فِي حُفْرَةِ رَسُولِ اللَّهِ ص غَيْرِي؟ قَالُوا اللَّهُمَّ لَا الْخَبَر.

He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Is there anyone among you who descended in the grave of Rasool-Allah^{saww} apart from me^{asws}? O Allah^{azwj}, no'.⁶⁴³

⁶⁴² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 57

⁶⁴³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 58

59- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم بن أحمد عن الحسن بن علي الرضائي عن البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: لَمَّا قُبِضَ رَسُولُ اللَّهِ ص سَمِعُوا صَوْتًا مِنْ خَائِبِ الْبَيْتِ وَ لَمْ يَرَوْا شَخْصًا يَقُولُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُخِّجَ عَنِ النَّارِ وَ أُذْخِلَ الْجَنَّةَ فَقَدْ فَازَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim Bin Ahmad, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} passed away, they heard a voice from the side of the house, and they did not see a person saying: **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185].**

ثُمَّ قَالَ فِي اللَّهِ خَلْفٌ مِنْ كُلِّ هَالِكٍ وَ عَزَاءٌ مِنْ كُلِّ مُصِيبَةٍ وَ ذَرَكٌ لِمَا فَاتَ فَيَالِلَهُ فَيَقُومُوا وَ إِنَّمَا فَارَحُوا فَإِنَّ الْمَحْرُومَ مَنْ يَخْرُجُ الثَّوَابَ وَ اسْتُرُوا عَوْرَةَ نَبِيِّكُمْ

Then he said, 'In Allah^{azwj} there is a replacement from every one who dies, and a consolation from every calamity, and coming across to whatever is lost, therefore trust in Allah^{azwj} and hope to Him^{azwj}, for the deprived is the one deprived of the Rewards, and veil the privacy of your Prophet^{saww}'.

فَلَمَّا وَضَعَهُ عَلَيَّ ع عَلَى سَرِيرِهِ يُودِي يَا عَلِيُّ لَا تُخْلَعْ الْقَمِيصَ قَالَ فَعَسَلَهُ فِي قَمِيصِهِ

When Ali^{asws} placed him^{saww} upon his^{saww} bier, called out: 'O Ali^{asws}! Do not remove the shirt'. He^{asws} said: 'He^{asws} washed him^{saww} in his^{saww} shirt'.

ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا أَنَا مِتُّ فَعَسَلْنِي فَإِنَّهُ لَا يَرَى أَحَدٌ عَوْرَتِي غَيْرَكَ إِلَّا انْفَقَّأَتْ عَيْنَاهُ

Then he^{asws} said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! When I^{saww} pass away, then wash me^{saww}, for not one will see my^{saww} privacy apart from you^{asws}, except his eyes would be blinded'.

قَالَ فَقَالَ لَهُ عَلِيُّ ع يَا رَسُولَ اللَّهِ إِنَّكَ رَجُلٌ ثَقِيلٌ وَ لَا بُدَّ لِي مِمَّنْ يُعِينُنِي

He^{asws} said: 'Ali^{asws} said to him^{saww}: 'O Rasool-Allah^{saww}! You^{saww} are a heavy man, and there is no escape for me^{asws} from someone to assist me^{asws}'.

قَالَ فَقَالَ لَهُ إِنَّ جَبْرِئِيلَ مَعَكَ يُعِينُكَ وَ لِيُتَاوَلَكَ الْفَضْلُ بْنُ الْعَبَّاسِ الْمَاءَ وَ مَرَّةً فَلْيَعْصَبْ عَيْنَهُ فَإِنَّهُ لَا يَرَى أَحَدٌ عَوْرَتِي غَيْرَكَ إِلَّا انْفَقَّأَتْ عَيْنَاهُ.

He^{asws} said: 'He^{saww} said to him^{asws}: 'Jibraeel^{as} will be with you^{asws}, assisting you^{asws} and Al-Fazl Bin Al-Abbas will give you the water and instruct him to blindfold his eyes for not one will see my^{saww} privacy apart from you^{asws}, except his eyes would be blinded''⁶⁴⁴.

60- ما، الأماالي للشيخ الطوسي الحسين بن إبراهيم بن أحمد بن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسن بن فضال عن علي بن عتبة عن أبي كهمش عن عمرو بن سعيد بن هلال قال قال أبو عبد الله ع إِذَا أُصِيبَتْ بِمُصِيبَةٍ فَأَذْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ ص فَإِنَّ النَّاسَ لَمْ يُصَابُوا بِمِثْلِهِ وَ لَنْ يُصَابُوا بِمِثْلِهِ أَبَدًا.

⁶⁴⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 59

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Husayn, from Ibn Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al Hassan Bin Fazzal, from Ali Bin Uqba, from Abu Kuhmash, from Amro bin Saeed Bin Hilal who said,

'Abu Abdullah^{asws} said: 'Whenever you are afflicted by a calamity, then remember the calamities of Rasool-Allah^{saww} for the people do not get afflicted with the like of his^{saww}, and they will never be afflicted with the likes of his^{saww}, ever!''⁶⁴⁵

61- ج، الإحتجاج عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ حَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الشُّوْرَى نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَسَلَ رَسُولَ اللَّهِ ص وَكَفَنَهُ غَيْرِي قَالُوا لَا

(The book) 'Al Ihtijaj' – From Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said on the day of the consultation: 'We^{asws} adjure you with Allah^{azwj}! Is there anyone among you who washed Rasool-Allah^{azwj}, and enshrouded him^{saww} apart from me^{asws}? They said, 'No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ عَلَّمَهُ رَسُولُ اللَّهِ ص أَلْفَ كَلِمَةٍ كُلُّ كَلِمَةٍ مِفْتَاحُ أَلْفِ كَلِمَةٍ غَيْرِي قَالُوا لَا

He^{asws} said: 'We^{asws} adjure you with Allah^{azwj}! Is there anyone among you Rasool-Allah^{saww} taught him a thousand phrases, each phrase being a key to a thousand phrases, apart from me^{asws}? They said, 'No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ أَعْطَاهُ رَسُولُ اللَّهِ ص حَنْوُطاً مِنْ حَنْوُطِ الْجَنَّةِ ثُمَّ قَالَ أَقْسِمُهُ أَتَلَانَا ثَلَاثاً لِي تُحَنِّطُنِي بِهِ وَ ثَلَاثاً لَابْنَتِي وَ ثَلَاثاً لَكَ غَيْرِي قَالُوا لَا.

He^{asws} said: 'We adjure you with Allah^{azwj}! Is there anyone among you, Rasool-Allah^{saww} gave him an embalment from the embalments of the Paradise, then said: 'Divide it into three – a third being for me^{saww}, embalm me^{saww} with it, and a third for my^{saww} daughter^{asws}, and a third for you^{asws}, apart from me^{asws}? They said, 'No''⁶⁴⁶

62- كا، الكافي العِدَّة عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لَمَّا قَبِضَ نَبِيَّهُ ص - دَخَلَ عَلَى فَاطِمَةَ ع مِنْ وَفَاتِهِ مِنَ الْحُزَنِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَأَرْسَلَ إِلَيْهَا مَلَكاً يُسَلِّي غَمَهَا وَ يُحْدِثُهَا

Al Kafi – The number, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hammad Bin Usman,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Took His^{azwj} Prophet^{saww}, there entered from the grief, upon (Syeda) Fatima^{asws}, from his^{saww} expiry, what no one knows except Allah^{azwj} Mighty and Majestic. So, He^{azwj} Sent an Angel to her^{asws} comfort her^{asws} sorrow, and narrating to her^{asws}.

فَشَكَتْ ذَلِكَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهَا إِذَا أَحْسَسْتِ بِذَلِكَ وَ سَمِعْتَ الصَّوْتِ قُولِي لِي فَأَعْلَمْتُهُ ذَلِكَ وَ جَعَلَ أَمِيرُ الْمُؤْمِنِينَ ع يَكْتُبُ كُلَّ مَا سَمِعَ حَتَّى أَتَيْتَ مِنْ ذَلِكَ مُصْحَفاً

⁶⁴⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 60

⁶⁴⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 61

She^{asws} complained of that to Amir Al-Momineen^{asws}. He^{asws} said to her: 'Whenever you^{asws} sense that and hear the voice, then tell me^{asws}'. She^{asws} let him^{asws} know that, and Amir Al-Momineen^{asws} went on to write all what he^{asws} hear until a book was affirmed from that'.

قَالَ ثُمَّ قَالَ أَمَا إِنَّهُ لَيْسَ فِيهِ شَيْءٌ مِنَ الْحَلَالِ وَالْحَرَامِ وَلَكِنْ فِيهِ عِلْمٌ مَا يَكُونُ.

He (the narrator) said: 'Then he^{asws} said: 'Surely there isn't anything in it from the Permissible(s) and the Prohibitions, but in it is knowledge of what will be happening''.⁶⁴⁷

63- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فَاطِمَةَ ع مَكَثَتْ بَعْدَ رَسُولِ اللَّهِ ص خَمْسَةً وَسَبْعِينَ يَوْمًا وَكَانَ دَخَلَهَا حُزْنٌ شَدِيدٌ عَلَى أَبِيهَا وَكَانَ جَبْرِئِيلُ ع يَأْتِيهَا فَيُحَسِّنُ عَزَائِمَهَا عَلَى أَبِيهَا وَ يُطِيبُ نَفْسَهَا وَ يُخَبِّرُهَا عَنْ أَبِيهَا وَ مَكَانِهِ وَ يُخَبِّرُهَا بِمَا يَكُونُ بَعْدَهَا فِي دُرَّتِهَا وَكَانَ عَلِيٌّ ع يَكْتُبُ ذَلِكَ فَهَذَا مُصَنَّفُ فَاطِمَةَ ع.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

'From Abu Abdullah^{asws} having said: (Syeda) 'Fatima^{asws} remained after Rasool-Allah^{saww} for seventy five days, and severe grief had entered her^{asws} of her^{asws} father^{saww}, and Jibraeel^{as} used to come to her^{asws}, and was good in consoling her^{asws} upon her^{asws} father^{saww}, and make her^{asws} feel good, and informing her^{asws} about her^{asws} father^{saww}, and his^{saww} position, and informing her^{asws} with what would be happening after her^{asws} regarding her^{asws} offspring, and Ali^{asws} was writing that. Thus, this is (known as) the Parchment of Fatima^{asws}'.⁶⁴⁸

64- كِتَابُ الطَّرْفِ، لِسَيِّدِ عَلِيِّ بْنِ طَاوُسٍ وَ كِتَابُ مُصْبَحِ الْأَنْوَارِ بِإِسْنَادِهِمَا إِلَى كِتَابِ الْوَصِيَّةِ لِعِيسَى الضَّرِيرِ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: قَالَ لِي أَبِي قَالَ عَلِيٌّ ع لَمَّا قَرَأْتُ صَحِيفَةَ وَصِيَّةِ رَسُولِ اللَّهِ ص فَإِذَا فِيهَا يَا عَلِيُّ غَسِّلْنِي وَلَا يُغَسِّلْنِي غَيْرَكَ

Kitab Al Tarf of the Seyyid Ali Bin Tawoos, and Kitab Misbah Al Anwar by their chains to Kitab Al Wasiya of Isa Al Zareer,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'My^{asws} father^{asws} said: 'Ali^{asws} said: 'When I^{asws} read the parchment of the bequest of Rasool-Allah^{saww}, therein was: 'O Ali^{asws}! Wash me^{asws} and no one other than you^{asws} should wash me^{saww}'.

قَالَ فَقُلْتُ لِرَسُولِ اللَّهِ ص بِأَبِي أَنْتَ وَ أُمِّي أَنَا أَقْوَى عَلَى غُسْلِكَ وَخَدِي قَالَ بِذَا أَمْرِي جَبْرِئِيلُ وَ بِذَلِكَ أَمَرَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى

He^{asws} said: 'I^{asws} said to Rasool-Allah^{saww}! May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}! I^{asws} am sufficiently strong upon washing you^{saww}, alone?' He^{saww} said: 'Jibraeel^{as} has instructed me^{saww} with that, and that is what Allah^{azwj} Blessed and Exalted Commanded him^{saww}'.

قَالَ فَقُلْتُ لَهُ فَإِنْ لَمْ أَقْوَى عَلَى غُسْلِكَ وَخَدِي فَأَسْتَعِينُ بِعَمْرِي يَكُونُ مَعِي

He^{asws} said: 'I^{asws} said to him^{saww}: 'Supposing I^{asws} am not sufficiently strong upon washing you^{saww}, alone, can I^{asws} seek assistance with someone to be with me^{asws}?'

⁶⁴⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 62

⁶⁴⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 63

فَقَالَ جَبْرِئِيلُ يَا مُحَمَّدُ قُلْ لِعَلِّي ع إِنَّ رَبَّكَ يَأْمُرُكَ أَنْ تُغَسِّلَ ابْنَ عَمِّكَ فَإِنَّ هَذَا السُّنَّةُ لَا يُغَسِّلُ الْأَنْبِيَاءَ غَيْرُ الْأَوْصِيَاءِ وَ إِنَّمَا يُغَسِّلُ كُلَّ نَبِيٍّ وَصِيَّهُ مِنْ بَعْدِهِ وَ هِيَ مِنْ حُجَجِ اللَّهِ لِمُحَمَّدٍ ص عَلَى أُمَّتِهِ فِيمَا أَجْعَلُوا عَلَيْهِ مِنْ قَطِيعَةٍ مَا أَمَرَهُمْ بِهِ وَ اعْلَمُوا يَا عَلِيُّ إِنَّ لَكَ عَلَى غُسْلِي أَعْوَانًا نِعَمَ الْأَعْوَانُ وَ الْإِخْوَانُ

Jibraeel^{as} said: 'O Muhammad^{saww}! Say to Ali^{asws}: 'Your^{asws} Lord^{azwj} Commands you^{asws} to what the son^{saww} of your^{asws} uncle^{as}, for this is the Sunnah, no one will wash the Prophets^{as} apart from the successors^{as}, and rather every successor^{as} washes every Prophet^{as} from after him^{as}, and it is from the Argument of Allah^{azwj} for Muhammad^{saww} upon his^{saww} community regarding what the crowds have gathered upon, what He^{azwj} is Commanding them with'. And know, O Ali^{asws}, that for you^{asws}, upon washing me^{saww}, will be an assistance from the best of the assistance and the brothers'.

قَالَ عَلِيُّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ مَنْ هُمْ بِأَيِّ أَنتَ وَ أُمِّي فَقَالَ جَبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ وَ إِسْمَاعِيلُ صَاحِبُ السَّمَاءِ الدُّنْيَا أَعْوَانُ لَكَ

Ali^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! Who are they? May my^{asws} father^{as} and my^{asws} mother^{as} be (sacrificed) for you^{saww}. He^{saww} said: 'Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and the Angel of death, and Ismaeel^{as} in charge of the sky of the world would be assistants for you^{asws}'.

قَالَ عَلِيُّ ع فَخَرَزْتُ لِلَّهِ سَاجِدًا وَ قُلْتُ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ لِي إِخْوَانًا وَ أَعْوَانًا هُمْ أَمَنَاءُ اللَّهِ

Ali^{asws} said: 'I^{asws} fell down in Sajdah to Allah^{azwj} and said: 'The Praise for Allah^{azwj} Who Made brother and assistants to be for me^{asws} who are trustees of Allah^{azwj}'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَمْسِكْ هَذِهِ الصَّحِيفَةَ الَّتِي كَتَبَهَا الْقَوْمُ وَ شَرَطُوا فِيهَا الشُّرُوطَ عَلَى قَطِيعَتِكَ وَ ذَهَابَ حَقُّكَ وَ مَا قَدْ أَرَمَعُوا عَلَيْهِ مِنَ الظُّلْمِ تَكُونُ عِنْدَكَ لِتُؤَايِنِي بِمَا عَدَا وَ تُحَاجَّهُمْ بِمَا

Then Rasool-Allah^{saww} said: 'Hold on to this parchment which the group have written and stipulated conditions in it upon cutting you^{asws} out and done away your^{asws} right and what they have determined upon, from the injustice to take place with you^{asws}, in order for you^{asws} to arrive to me^{saww} with it tomorrow, and you^{asws} can argue against them with it'.

فَقَالَ عَلِيُّ ع غَسَلْتُ رَسُولَ اللَّهِ ص أَنَا وَخِدِي وَ هُوَ فِي قَمِيصِهِ فَدَهَبَتْ أَنْزَعُ عَنْهُ الْقَمِيصَ فَقَالَ جَبْرِئِيلُ يَا عَلِيُّ لَا تُجَرِّدَ أَخَاكَ مِنْ قَمِيصِهِ فَإِنَّ اللَّهَ لَمْ يُجَرِّدْهُ وَ تَأَيَّدَ فِي الْغُسْلِ فَأَنَا أَشَارُكَكَ فِي ابْنِ عَمِّكَ بِأَمْرِ اللَّهِ

Ali^{asws} said: 'I^{asws} washed Rasool-Allah^{saww} alone and he^{saww} was in his^{saww} shirt. I^{asws} went to remove the shirt from him^{saww} but Jibraeel^{as} said: 'O Ali^{asws}! Do not bare your^{asws} brother^{saww} from his^{saww} shirt, for Allah^{azwj} did not Bare him^{saww}, and be affirmed in the washing and I^{as} shall participate with you^{asws} regarding the son^{saww} of your^{asws} brother^{as} by the Command of Allah^{azwj}'.

فَعَسَلْتُهُ بِالزُّوْحِ وَ الرَّيْحَانِ وَ الرَّحْمَةِ الْمَلَائِكَةُ الْكَرَامُ الْأَبْرَارُ الْأَخْيَارُ تُبَشِّرُنِي وَ تُنَمِّسُكَ وَ أَكَلَمَ سَاعَةً بَعْدَ سَاعَةٍ وَ لَا أَقْلَبُ مِنْهُ إِلَّا قُلْبِي لِي

I^{asws} washed him^{asws} with the Spirit, and the coolness, and the mercy. The Angels, the honourable, the righteous, the chosen were helping me^{asws} and withholding (him^{saww}, and speaking time after time, and I^{asws} did not turn (any part) from him^{saww} except he^{saww} was turned for me^{asws}.

فَلَمَّا فُرِعَتْ مِنْ غُسْلِهِ وَ كُفِّنَ وَضَعَتْهُ عَلَى سَرِيرِهِ وَ خَرَجَتْ كَمَا أُمِرَتْ فَاجْتَمَعَ لَهُ مِنَ الْمَلَائِكَةِ مَا سَدَّ الْحَافِقَيْنِ فَصَلَّى عَلَيْهِ رَبُّهُ وَ الْمَلَائِكَةُ الْكَرَامُ الْمُقَرَّبُونَ وَ حَمَلَتْهُ عَرْشُهُ الْكَرِيمُ وَ مَا سَبَّحَ لِلَّهِ رَبِّ الْعَالَمِينَ

When I^{asws} was free from washing him^{saww} and enshrouding him^{saww}, I^{asws} placed him^{saww} upon his^{saww} bier just as I^{asws} had been instructed. There gathered to him^{saww} from the Angels, what blocked the trembling. His^{saww} Lord^{azwj} prayed Salat upon him^{saww}, and the honourable Angels of Proximity, and the honourable bearers of the Throne, and whoever Glorifies to Allah^{azwj} Lord^{azwj} of the worlds.

وَ أَنْقَذْتُ جَمِيعَ مَا أُمِرْتُ ثُمَّ وَارَيْتُهُ فِي قَبْرِهِ فَسَمِعْتُ صَارِحاً يَصْرُخُ مِنْ خَلْفِي يَا آلَ تَيْمٍ وَ يَا آلَ عَدِيٍّ يَا آلَ أُمَيَّةٍ أَنْتُمْ أَتَمُّ تَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا تَنْصُرُونَ

And I^{asws} did whatever I^{asws} had been instructed with, then covered him^{saww} in his^{saww} grave. I^{asws} head a shouter shouting from behind me^{asws}: 'O family of Taym! O family of Aday! O family of Umayya! You are leaders calling to the Fire!, and on the Day of Qiyamah you will not be Helped!

اصْبِرُوا آلَ مُحَمَّدٍ تُؤَخَّرُوا وَ لَا تَجْزَعُوا فَتَوَزَّوْا مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ.

Be patient, family of Muhammad^{saww}! You will be Recompensed and do not be dismayed. Visit each other. **One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20]**.⁶⁴⁹

65- مِنَ الدِّيَّانِ الْمُنْسُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فِي مَرْثِيَةِ سَيِّدِ الْمُرْسَلِينَ ص

نَفْسِي عَلَى زَفَرَاتِهَا مَحْبُوسَةٌ
لَا خَيْرَ بَعْدَكَ فِي الْحَيَاةِ وَ إِنْمَأ
يَا لَيْتَهَا خَرَجَتْ مَعَ الزَّفَرَاتِ
أَبْكِي مَخَافَةَ أَنْ تَطُولَ حَيَاتِي.

From the register attributed to Amir Al-Momineen^{asws} in an elegy (Marsiya) of the Chief of the Messengers^{as}: 'My^{asws} breath is withheld upon its exhalations. Oh if only it would come out with the exhalations. There is no good in the life after you^{saww}, and rather I^{asws} cry fearing the prolongation of my^{asws} lifespan'.⁶⁵⁰

66- وَ مِنْهُ فِي الْمَرْثِيَةِ عِنْدَ زِيَارَتِهِ ص

⁶⁴⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 64

⁶⁵⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 65

مَا غَاضَ دُمُعِي عِنْدَ نَائِتَةٍ
وَ إِذَا ذَكَرْتُكَ سَاحَتُكَ بِهِ
إِلَيَّ أَجَلُ نَرَى حَلَّتْ بِهِ
إِلَّا جَعَلْتُكَ لِلْبُكَاءِ سَبَبًا
مَنِّي الْجُفُونُ فَغَاضَ وَ انْسَكَبَا
عَنْ أَنْ أَرَى لِسِوَاهُ مُكْتَبِيًا.

And from him^{asws} – In the elegy (Marsiya) at his^{saww} visitation (Ziyarat): ‘How little are my^{asws} tears at the deputation, except I^{asws} make you^{saww} a reason for the crying, and when I^{asws} remember your^{saww} forgiveness with it from me^{asws}, the eyes fill up and overflow. I^{asws} am reciting an elegy releasing it, and I^{asws} see others getting depressed’.⁶⁵¹

67- وَ قَالَ شَارِحُ الدِّيَّانِ لِغَاطِمَةِ عَ قَرِيبٍ مِنْهَا

إِذَا اسْتَدَّ شَوْقِي زُرْتُ قَبْرَكَ بَاكِيًا
فَيَا سَاكِنِ الصَّحْرَاءِ عَلَّمْتَنِي الْبُكَاءَ
فَإِنْ كُنْتُ عَنِّي فِي التُّرَابِ مُعَيًّا
أَتُوحُّ وَ أَشْكُو لَا أَرَاكَ مُجَاوِي
وَ ذَكَرْتُكَ أَنْسَانِي جَمِيعَ الْمَصَائِبِ
فَمَا كُنْتُ عَنْ قَلْبِ الْحَزِينِ بِغَائِبِ.

And in the commentary of the register, he^{asws} said to (Syeda) Fatima^{asws}, near to her^{asws}: ‘With the intense yearning I^{asws} visit your^{asws} grave crying. I^{asws} lament and I^{asws} complain, I^{asws} do not see an answer. O dweller of the desert! When the dwellers of the desert taught me^{asws} the crying, and my^{asws} humanity remembers you^{asws}, the entirety of the calamities, for you^{asws} are hidden from me^{asws} in the soil, but you^{asws} are not absent from the grief of the heart’.⁶⁵²

68- وَ مِنْهُ، فِي مَرْثِيَّتِهِ صَلَّى اللَّهُ عَلَيْهِمَا

كُنْتُ السَّوَادَ لِبَاطِرِي
مَنْ شَاءَ بَعْدَكَ فَلَيْمْتُ
فَبَكَى عَلَيْكَ النَّاطِرُ
فَعَلَيْكَ كُنْتُ أَحَاذِرُ.

And from him^{asws} in his^{asws} elegy (Marsiya) for her^{asws}: ‘I^{asws} was with darkened vision, so I^{asws} cried upon you^{asws} as a beholder. After you^{asws}, whoever likes to, so let him die, I^{asws} used to be careful upon you^{asws}’.

69- وَ مِنْهُ،

يُعْزُونَنِي قَوْمٌ بِرَأَاةٍ مِنَ الصَّبْرِ
يُعْزِي الْمُعْزِي ثُمَّ يَمْضِي لِشَأْنِهِ
وَ فِي الصَّبْرِ أَشْيَاءُ أَمْرٌ مِنَ الصَّبْرِ
وَ يَبْقَى الْمُعْزِي فِي أَحَرَ مِنَ الْحُمْرِ.

And from him^{asws}: ‘A people are consoling me^{asws} unknowing of the patience, and in the patience there are things more bitten than the patience, the consoler then he continues to his occupation, and the consoler remains in a state hotter than the embers’.⁶⁵³

⁶⁵¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 66

⁶⁵² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 67

⁶⁵³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 68

70- وَ مِنْهُ، أَيْضاً فِي مَرْثِيَّتِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا

أُ مِنْ بَعْدِ تَكْفِينِ النَّبِيِّ وَ دَفْنِهِ
رُزِقْنَا رَسُولَ اللَّهِ فِيْنَا فَلَنْ نَرَى
وَ كَانَ لَنَا كَالْحِصْنِ مِنْ دُونِ أَهْلِهِ
بِأَنْوَابِهِ آسَى عَلَى هَالِكِ نَوَى
بِذَاكَ عَدِيلاً مَا حَيِينَا مِنَ الرَّدَى
لَهُ مَعْقِلٌ حِزْزٌ خَيْرٌ مِنَ الْعِدَى

And from him^{asws} as well, in his^{asws} elegy (Marsiya): 'From after enshrouding the Prophet^{saww} and burring him^{saww} in his^{saww} clothes, I^{asws} have to be sorrowful upon your^{asws} state. We saw Rasool-Allah^{saww} among us, so we will never see any equal with that what can be revived from the dead, and we were like a fortress from besides being his^{saww} family, a stronghold for him^{saww}, a protector protecting from the enemy;

وَ كُنَّا بِمِرَاةٍ نَرَى النُّورَ وَ الْهَدَى
لَقَدْ غَشَيْنَا ظُلْمَةً بَعْدَ مَوْتِهِ
فَيَا خَيْرَ مَنْ صَمَّ الْجَوَانِحُ وَ الْحَشَا
صَبَاحَ مَسَاءٍ رَاحَ فِيْنَا أَوْ اعْتَدَى
نَهَاراً فَقَدْ زَادَتْ عَلَى ظُلْمَةِ الدُّجَى
وَ يَا خَيْرَ مِمَّنِ صَحَّهَ التُّرْبُ وَ التَّرَى

And we were with a person, we saw the light and the guidance, morning and evening flowing among use or feeding, for the darkness has overcome us after his^{saww} expiry. The day has increased upon the darkness of the night. So what is good of one who presses the wings and the intestines, and what is good of a deceased pressed by the soil and the ground.

كَأَنَّ أُمُورَ النَّاسِ بَعْدَكَ ضُمَّتْ
وَ صَاقَ فُضَاءُ الْأَرْضِ عَنْهُمْ بِرُحْبِهِ
فَقَدْ نَزَلَتْ بِالْمُسْلِمِينَ مُصِيبَةٌ
سَفِينَةَ مَوْجٍ حِينَ فِي الْبَحْرِ قَدْ سَمَا
لِقَدْرِ رَسُولِ اللَّهِ إِذْ قِيلَ قَدْ مَضَى
كَصَدْعِ الصَّفَا لَا شَعْبَ لِلصَّدْعِ فِي الصَّفَا

It is as if the affairs of the people after you are enclosed in a ship among the waves when it is in the ocean. The sky and the atmosphere of the earth narrowed upon them despites is vastness for losing Rasool-Allah^{saww}. It is said he^{saww} went away and the calamity descended with the Muslims, like the rift in Al-Safa, there are not youths for the rift in Al-Safa;

فَلَنْ يَسْتَقِيلَ النَّاسُ تِلْكَ مُصِيبَةً
وَ فِي كُلِّ وَقْتٍ لِلصَّلَاةِ يُهَيِّجُهُ
وَ يَطْلُبُ أَقْوَامَ مَوَارِيثِ هَالِكِ
وَ لَنْ يُجْبَرَ الْعَظُمُ الَّذِي مِنْهُمْ وَهَى
بِلَالٌ وَ يَدْعُو بِاسْمِهِ كُلَّمَا دَعَا
وَ فِيْنَا مَوَارِيثُ النُّبُوَّةِ وَ الْهَدَى.

The people will never be faced with that calamity (again), and the bones will never be forced which they are from, and during every timing for the Salat, agitating Bilal, and he was called with his name every time he was called, and a people sought the perishing inheritance, and among us are the inheritances of the Prophet-hood and the guidance".⁶⁵⁴

⁶⁵⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 2 H 69

CHAPTER 3 – HIS^{saww} STRANGE SITUATION AFTER HIS^{saww} EXPIRY AND WHAT APPEARED AT HIS^{saww} MAUSOLEUM (ZAREEH)

1- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّبِيُّ ص يَوْمًا لِأَصْحَابِهِ حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from ja'far Bin bashir, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'One day the Prophet^{saww} said to his^{saww} companions: 'My^{saww} life is good for you and my^{saww} expiry is good for you'.

قَالَ فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا حَيَاتُكَ نَعَمْ فَكَيْفَ مَمَاتُكَ قَالَ إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ أَنْ تَطْعَمَ مِنْهَا شَيْئًا.

He^{asws} said: 'They said, 'O Rasool-Allah^{saww}! This, your^{saww} life, yes, but how can your^{saww} expiry (be good for us)?' He^{saww} said: 'Allah^{azwj} has Prohibited our^{asws} flesh upon the ground that it feeds on anything from us^{asws} 655

2- ير، بصائر الدرجات مُحَمَّدُ بْنُ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنِ الْقَاسِمِ بْنِ عُروَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ الْمُسْلَبِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ فَأَمَّا حَيَاتِي فَإِنَّ اللَّهَ هَدَانِي فِي مِنَ الصَّلَاةِ وَ أَنْتَعَدَكُمْ مِنْ شَقَا حُفْرَةٍ مِنَ النَّارِ وَ أَمَّا مَمَاتِي فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ فَمَا كَانَ مِنْ حُسْنٍ اسْتَزِدْتُ اللَّهَ لَكُمْ وَ مَا كَانَ مِنْ قَبِيحٍ اسْتَعْفَرْتُ اللَّهَ لَكُمْ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Abdul Jabbar, from Abdul Rahman Bin Hammad, from Al Qasim Bin Urwa, from Abdullah Bin Umar Al Musly, from a man,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'My^{saww} life is good for you and my^{saww} expiry is good for you. As for my^{saww} life, Allah^{azwj} Guided you all through me^{saww} from the straying, and Saved you from the edge of the pit of the Fire; and as for my^{saww} expiry, your deeds would be presented to me^{saww}. So, whatever was from good, I^{saww} shall seek increase from Allah^{azwj} for you, and whatever was from ugliness, I^{saww} shall seek Forgiveness of Allah^{azwj} for you'.

فَقَالَ لَهُ رَجُلٌ مِنَ الْمُنَافِقِينَ وَ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ وَ قَدْ رَمَتْ يَغْنِي صِرَتْ رَمِيمًا

A man from the hypocrites said to him^{saww}, 'And how can that be so, O Rasool-Allah^{saww}, and you^{saww} would have decayed, meaning become decayed bones?'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَلَّا إِنَّ اللَّهَ حَرَّمَ لِحُومَنَا عَلَى الْأَرْضِ فَلَا تَطْعَمُ مِنْهَا شَيْئًا.

Rasool-Allah^{saww} said to him: 'Never! Allah^{azwj} has Prohibited our^{asws} flesh upon the earth, so it will not feed upon anything from us^{asws} 656

3- ير، بصائر الدرجات أحمد بن محمد بن علي بن الحكم عن زياد بن أبي الحلال عن أبي عبد الله ع قال: مَا مِنْ نَبِيٍّ وَلَا وَصِيٍّ يَبْقَى فِي الْأَرْضِ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ حَتَّى يُرْفَعَ بِرُوحِهِ وَ عَظْمِهِ وَ لَحْمِهِ إِلَى السَّمَاءِ وَ إِنَّمَا يُؤْتَى مَوَاضِعُ آثَارِهِمْ وَ يُبَلِّغُونَهُمْ مِنْ بَعِيدِ السَّلَامِ وَ يُسْمِعُونَهُمْ عَلَى آثَارِهِمْ مِنْ قَرِيبٍ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ziyad Bin Abu Al Hallal,

'From Abu Abdullah^{asws} having said: 'There is none from a Prophet^{saww} nor any successor^{as} remaining the earth more than three days until he^{as} is raised along with his^{as} soul and his^{as} bones, and his^{as} flesh, up to the sky, and rather you should go to their places of traces and delivering the greetings from afar, and they^{as} are hearing at their (places of) impact from nearby'.⁶⁵⁷

4- ب، قرب الإسناد معاوية بن حُكَيْمٍ عَنِ الْوَشَاءِ قَالَ: قَالَ لِي الرِّضَا ع بِخُرَاسَانَ رَأَيْتُ رَسُولَ اللَّهِ ص هَاهُنَا وَ التَّرْمُتَةِ.

(The book) 'Qurb Al Asnaad' – Muawiya Bin Hukeym, from Al Washa who said,

'Al-Reza^{asws} said to me at Khurasan: 'I^{asws} saw Rasool-Allah^{saww} over her and held on to him^{saww}'.⁶⁵⁸

5- ير، بصائر الدرجات محمد بن الحسين عن الحكم بن المسكين عن أبي سعيد المكاربي عن أبي عبد الله ع قال: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع أَتَى أَبَا بَكْرٍ فَقَالَ لَهُ أَمَا أَمَرَكَ رَسُولُ اللَّهِ ص أَنْ تُطِيعَنِي فَقَالَ لَا وَ لَوْ أَمَرَنِي لَفَعَلْتُ

(The book) 'Basaair al Darajaat' – Muhammad Bin Al Husayn, from Al Hakam Bin Al Miskeen, from Abu Saeed Al Mukary,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} came to Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}? He said, 'No, and had he ordered me, I would have done so'.

قَالَ فَأَنْطَلِقُ بِنَا إِلَى مَسْجِدِ قُبَاءٍ فَإِذَا رَسُولُ اللَّهِ ص يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ عَلِيٌّ ع يَا رَسُولَ اللَّهِ إِنِّي قُلْتُ لِأَبِي بَكْرٍ أَمَرَكَ اللَّهُ وَ رَسُولُهُ أَنْ تُطِيعَنِي فَقَالَ لَا فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَمَرْتُكَ فَأَطِعْهُ

He^{asws} said: 'Then let us go to Masjid Quba', and there was Rasool-Allah^{saww} praying Salat. When he finished, Ali^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} said to Abu Bakr: 'Allah^{azwj} and His^{azwj} Rasool-Allah^{saww} had Commanded you to obey me^{asws}'. He said, 'No'. Rasool-Allah^{saww} said: 'I^{saww} had ordered you^{asws}, so obey him^{asws}!'

قَالَ فَخَرَجَ فَلَقِيَ عُمَرَ وَ هُوَ دَعَرَ فَقَالَ لَهُ مَا لَكَ فَقَالَ قَالَ لِي رَسُولُ اللَّهِ ص كَذَا وَ كَذَا فَقَالَ تَبَّأُ لَأُمَّةٍ وَلَوْكَ أَمْرُهُمْ أَمَا تَعْرِفُ سِحْرَ بَنِي هَاشِمٍ.

He^{asws} said: 'He (Abu Bakr) went out and Umar met him, and he had been terrified. He said to him, 'What is the matter with you?' He said, 'Rasool-Allah^{saww} said such and such to me'.

⁶⁵⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 2

⁶⁵⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 3

⁶⁵⁸ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 4

He said, 'Damn the community making you their ruler. Do you not recognise the sorcery of the Clan of Hashim^{asws}'⁶⁵⁹

6- ير، بصائر الدرجات إبراهيم بن هاشم عن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال سمعته يقول ما لكم تسوءون رسول الله ص فقال له رجل جعلت فداك وكيف نسوءه

(The book) 'Basaai Al Darajaat' – Ibrahim Bin Hashim, from Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{asws}, the (the narrator) said, 'I heard him^{asws} saying: 'What is the matter with you all hurting Rasool-Allah^{saww}? A man said to him^{asws}, 'May I be sacrificed for you^{asws}! And how are we hurting him^{saww}?'

فقال أ ما تعلمون أن أعمالكم تعرض عليه فإذا رأى فيها معصية الله ساءه فلا تسوءوا رسول الله ص و سؤوه.

He^{asws} said: 'Do you not know that your deeds are presented to him^{saww}, so when he^{saww} sees an act of disobedience among these, it hurts him^{saww}, therefore do not hurt Rasool-Allah^{azwj}, and cheer him^{saww}'⁶⁶⁰.

7- ير، بصائر الدرجات السندي بن محمد عن عاصم بن حميد عن أبي بصير عن أبي جعفر ع قال: قال رسول الله ص لأصحابه حياتي خير لكم تحذون و تحذون لكم و حياتي خير لكم تعرض علي أعمالكم فإن رأيتم حسناً جميلاً حمدت الله على ذلك و إن رأيتم غير ذلك استغفرت الله لكم.

(The book) 'Basaair Al Darajaat' – Al Sindy Bin Muhammad, from Aasim Bin Humeyd, from Abu Baseer,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to his^{saww} companions: 'My^{saww} life is good for you. You are discussing and we^{saww} are narrating to you; and my^{saww} expiry for you. Your deeds will be presented to me^{saww}, so if I^{saww} were to see good, beautiful, I^{saww} shall praise Allah^{azwj} upon that, and if I^{saww} see other than that, I^{saww} shall seek Forgiveness of Allah^{azwj} for you''⁶⁶¹.

8- ير، بصائر الدرجات ختص، الاختصاص موسى بن جعفر قال وجدت بخط أبي يرويه عن محمد بن عيسى الأشعري عن محمد بن سليمان الدليعي عن أبيه قال: سألت أبا عبد الله ع فقلت جعلت فداك سمعتك و أنت تقول غير مرة لو لا أنا لئذنا

(The books) 'Basaair Al Darajaat' (and) 'Al Ikhtisas' – Musa Bin Ja'far said, 'I found in the handwriting of my father reporting from Muhammad Bin Isa Al Ashary, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'I asked Abu Abdullah^{asws}, I said, 'May I be sacrificed for you^{asws}! I heard you^{asws} and you^{asws} said more than once: 'We (Imams^{asws}), if we^{asws} are not increased, we^{asws} would run out''.

قال أما الحلال و الحرام فقد و الله أنزله الله على نبيه بكما له و ما يزد الإمام في حلال و لا حرام

⁶⁵⁹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 5

⁶⁶⁰ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 6

⁶⁶¹ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 7

He^{asws} said: 'As for the Permissibles and the Prohibitions, by Allah^{azwj}, Allah^{azwj} has Revealed unto His^{azwj} Prophet^{saww} with its perfection, and the Imam^{asws} does not get increased regarding the Permissibles and the Prohibitions'.

قَالَ قُلْتُ فَمَا هَذِهِ الزَّيَادَةُ قَالَ فِي سَائِرِ الْأَشْيَاءِ سِوَى الْحَالِلِ وَالْحَرَامِ

He (the narrator) said, 'I said, 'So, what is this increase?' He^{asws} said: 'Regarding the rest of the things besides the Permissibles and the Prohibitions'.

قَالَ قُلْتُ فُتَزَادُونَ شَيْئًا يَخْفَى عَلَى رَسُولِ اللَّهِ

He (the narrator) said, 'I said, 'So, do you (Imams^{asws}) get increased with things which were hidden from Rasool-Allah^{saww}?'

فَقَالَ لَا إِنَّمَا يُخْرَجُ الْأَمْرُ مِنْ عِنْدِ اللَّهِ فَيَأْتِي بِهِ الْمَلَكُ رَسُولَ اللَّهِ ص فَيَقُولُ يَا مُحَمَّدُ رُبُّكَ بِكَذَا وَكَذَا فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى عَلِيٍّ فَيَأْتِي عَلِيًّا فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحَسَنِ فَيَقُولُ أَنْطَلِقُ بِهِ إِلَى الْحُسَيْنِ فَلَمْ يَزَلْ هَكَذَا يَنْطَلِقُ إِلَى وَاحِدٍ بَعْدَ وَاحِدٍ حَتَّى يُخْرَجَ إِلَيْنَا

He^{asws} said: 'No. But rather the matters come out from the Presence of Allah^{azwj} and the Angels came with it to Rasool-Allah^{saww} and says: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Commands you^{saww} with such and such'. He^{saww} said: 'Go with it to Ali^{asws}'. So he came to Ali^{asws}. He^{asws} said: 'Go with it to Al-Hassan^{asws}'. He^{asws} said: 'Go with it to Al-Husayn^{asws}'. It did not cease to be like that, going to one after one until it came out to us^{asws}.

قُلْتُ فُتَزَادُونَ شَيْئًا لَا يَعْلَمُهُ رَسُولُ اللَّهِ ص فَقَالَ وَيْحَكَ يَجُوزُ أَنْ يَعْلَمَ الْإِمَامُ شَيْئًا لَمْ يَعْلَمَهُ رَسُولُ اللَّهِ ص وَ الْإِمَامُ مِنْ قَبْلِهِ.

I said, 'So, are you^{asws} increased with anything Rasool-Allah^{saww} did not know?' He^{asws} said: 'Woe be unto you! How can it be allowed that the Imam^{asws} knows anything Rasool-Allah^{saww} did not know, and the Imam^{asws} from his^{saww} direction?'⁶⁶²

9- ير، بصائر الدرجات سلمة عن عبد الله بن محمد عن الحسين المنقري عن يونس بن أبي الفضل عن أبي عبد الله ع قال: ما من ليلة جمعة إلا ولا لأوليائ الله فيها سرور

(From the book) 'Basaair Al Darajaat' – Salama, from Abdullah Bin Muhammad, from Al Husayn Al Minqary, from Yunus Bin Abu Al Fazl,

'From Abu Abdullah^{asws} having said: 'There is none from a night of Friday (Thursday evening), except and the friends of Allah^{azwj} are in joy during it'.

قُلْتُ كَيْفَ ذَاكَ جُعِلَتْ فِدَاكَ قَالَ إِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ وَاقَى رَسُولُ اللَّهِ ص الْعَرْشَ وَ وَاقَيْتُ مَعَهُ فَمَا أَرْجِعُ إِلَّا يَعْلَمُ مُسْتَفَادٍ وَ لَوْ لَا ذَلِكَ لَنَفَدَ مَا عِنْدَنَا.

I said, 'How is that so? May I be sacrificed for you^{asws}'. He^{asws} said: 'Whenever it is the night of Friday (Thursday evening), Rasool-Allah^{saww} arrives to the Throne, and I^{asws} arrive with

⁶⁶² Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 8

him^{saww}. So, I^{asws} do not return except with beneficial knowledge, and had it not been for that, whatever is with us^{asws} would deplete”.⁶⁶³

10- ختص، الإختصاص ير، بصائر الدرجات ابن عيسى عن البرقي عن ثعلبة عن زرار قال سمعت أبا جعفر ع يقول لو لا نزاد لأنفذنا قال قلت نزايدون شيئاً لا يعلمه رسول الله ص قال إنه إذا كان ذلك عرض على رسول الله ص ثم على الأئمة ثم انتهى إلينا.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Ibn Isa, from Al bazanty, from Sa'alba, from Zurara who said,

'I heard Abu Ja'far^{asws} saying: 'If we^{asws} are not increased, we^{asws} would run out'. I said, 'Are you^{asws} increased with anything Rasool-Allah^{saww} did not know?' He^{asws} said: 'Whenever that happens, it is presented to Rasool-Allah^{azwj}, then to the (past) Imams^{asws}, then it ends up to us^{asws}'.⁶⁶⁴

11- كا، الكافي عده من أصحابنا عن البرقي عن جعفر بن المنقح الخطيب قال: كنت بالمدينة و سفت المسجد الذي يشرف على القبر قد سقط و الفعلة يصعدون و ينزلون و نحن جماعة فقلت لأصحابنا من منكم له موعد يدخل على أبي عبد الله ع الليلة فقال مهرا بن أبي نصر أنا و قال إسماعيل بن عمار الصيرفي أنا فقلنا لهما سلة لنا عن الصعود لنشرف على قبر النبي ص

Al Kafi – A number of our companions, from Al Barqy, from Ja'far Bin Al Musanna the preacher who said,

'I was at Al-Medina, and the Masjid which overlooked upon the grave (of Rasool-Allah^{saww}) was roofed which had fallen down, and the workers were ascending and descending, and we were a group. I said to our companions, 'Which one of you has an appointment for tonight to see Abu Abdullah^{asws}?' Mihran Bin Abu Nasr said, 'I do'. And Ismail Bin Ammar Al-Sayrafi said, 'I do'. We said to them both: 'Ask him^{asws} for us about the climbing to overlook upon the grave of the Prophet^{saww}'.

فلمّا كان من الغد لقيناها فاجتمعنا جميعاً فقال إسماعيل قد سألناه لكم عما ذكرتم فقال ما أحب لأحد منهم أن يعلو فوقه و لا آمنه أن يرى شيئاً يذهب منه بصره أو يراه قائماً يصلي أو يراه مع بعض أزواجه ص.

When it was the next morning we met them, and we all got together. Ismail said, 'We did ask him^{asws} for you about what you had mentioned. He^{asws} said: 'I^{asws} do not love for anyone of them that he should be higher above him^{saww}, nor is it safe from him seeing something which would take away his vision, and he would see him^{saww} standing praying Salat, or sees him^{saww} with one of his^{saww} wives".⁶⁶⁵

12- ما، الأماالي للشيخ الطوسي ابن حشيش عن محمد بن عبد الله عن محمد بن القاسم بن زكريا عن الحسن بن عبد الواحد عن يوسف بن كليب عن عامر بن كثير عن أبي الجارود قال: حفر عند قبر النبي ص عند رأسه و عند رجله أول ما حفر فأخرج منك أذفر لم يشكوا فيه.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hasheesh, from Muhammad Bin Abdullah, from Muhammad Bin Al Qasim Bin Zakariyya, from Al Hassan Bin Abdul Wahid, from Yusuf Bin Kuleyb, from Aamir Bin Kasheer, from Abu Al Jaroud who said,

⁶⁶³ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 9

⁶⁶⁴ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 10

⁶⁶⁵ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 11

'It was dug by the grave of the Prophet^{saww}, by his^{saww} head and by his^{saww} legs. The first time it was dug, yellow musk came out, they did not doubt in it".⁶⁶⁶

13- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا كَانَ سَنَةُ إِخْدَى وَ أَزْعِينَ أَرَادَ مُعَاوِيَةُ الْحُجَّ فَأَرْسَلَ بَحَارًا وَ أَرْسَلَ بِالْأَلَةِ وَ كَتَبَ إِلَى صَاحِبِ الْمَدِينَةِ أَنْ يَقْلَعَ مِنْبَرَ رَسُولِ اللَّهِ ص وَ يَجْعَلُوهُ عَلَى قَدْرِ مِنْبَرِهِ بِالشَّامِ

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'When it was the year forty one, Muawiya intended the Hajj, so he sent for carpenters and sent the tools, and wrote to the governor of Al-Medina that he uproot the Pulpit of Rasool-Allah^{saww} and make it to be upon a measurement of his own pulpit at Syria.

فَلَمَّا نَهَضُوا لِيَقْلَعُوهُ انْكَسَفَتِ الشَّمْسُ وَ زُلْزِلَتِ الْأَرْضُ فَكُفُّوا وَ كَتَبُوا بِذَلِكَ إِلَى مُعَاوِيَةَ فَكَتَبَ إِلَيْهِمْ يَغْزِمُ عَلَيْهِمْ لَمَّا فَعَلُوهُ فَمَعَلُوا ذَلِكَ فَمِنْبَرُ رَسُولِ اللَّهِ ص الْمَدْخَلُ الَّذِي رَأَيْتُ.

When they went to uproot it, the sun eclipsed and the earth shook (with tremor). So, they refrained and wrote with that to Muawiya. He wrote to them, being more determined upon them to be doing it. They did that, so the Pulpit of Rasool-Allah^{azwj} is at the entrance which you see".⁶⁶⁷

Up to here ends the complete volume twenty two from the book Bihar Al-Anwaar

⁶⁶⁶ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 12

⁶⁶⁷ Bihar Al Anwaar – V 22, The book of our Prophet^{saww}, P 5 Ch 3 H 13